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THE *American*
JEWISH TIMES



5709 ROSH HASHONAH 1948
★ ★ SEPTEMBER ★ ★

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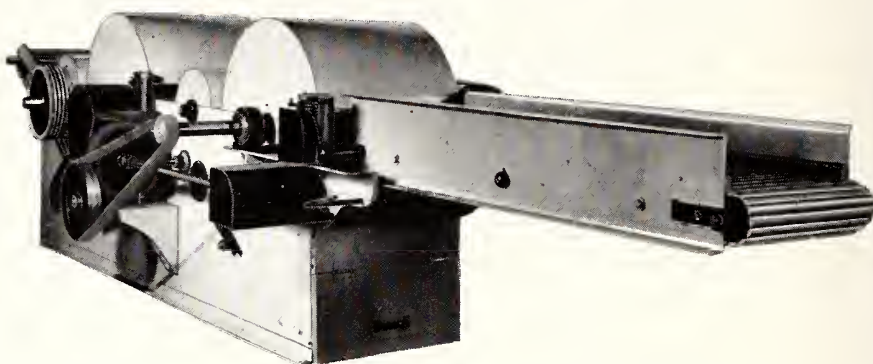
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...and F-7 Feeder Hoppers



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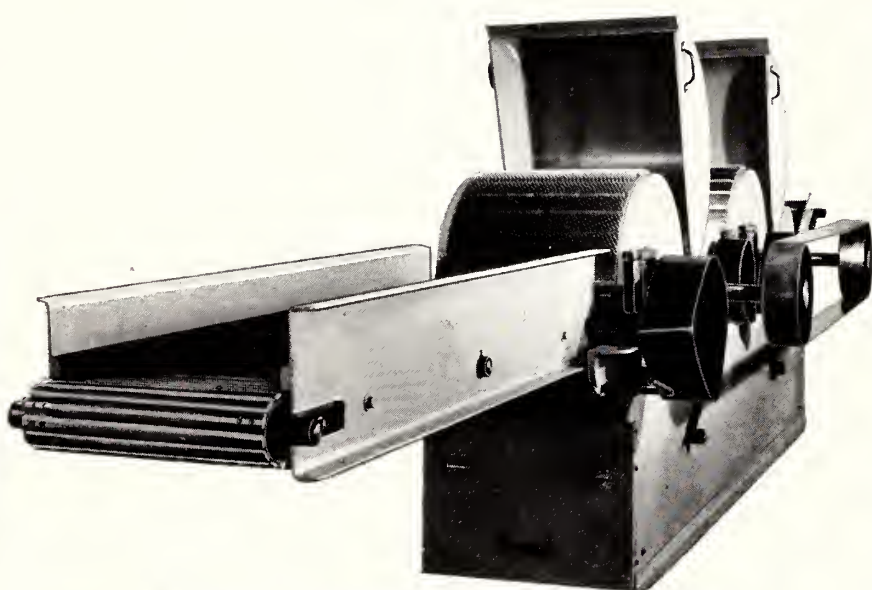
Only two belts on entire machine; all other parts driven by roller chain power, which eliminates slipping and gives positive action. All gears made of best grade cast iron and steel and made by the hobbing process. The frame work is made of 1/2" steel plates, and all covers made of 10 gauge steel sheets.

The beaters and screen have adjustable positions, and the machine may be reversed by a lever at the front where the operator can reverse it as the work demands.

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Dimensions of complete Machine, with 6' feed apron; 63" wide, 18' 2" long, 52" high, with beater covers closed. The feeder apron may be removed by removing four bolts. Weight crated for domestic shipment, 4,500 pounds—for export shipment, 6,000 pounds.

These machines may be made with from 1 to 6 Beaters and with feed aprons four or six feet long.



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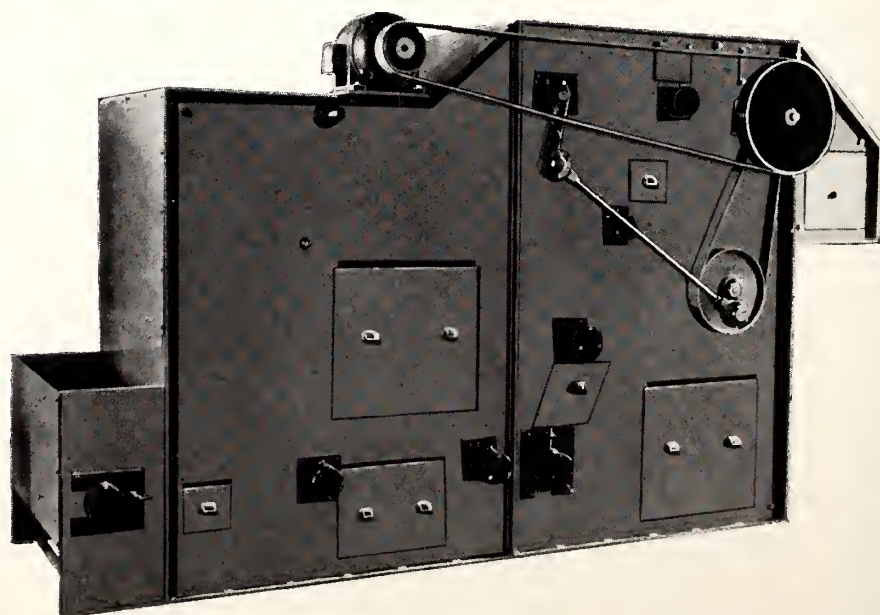
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GASTONIA, NORTH CAROLINA

THE AMERICAN JEWISH TIMES

VOLUME XIV

SEPTEMBER, 1948

NUMBER 1

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

Israel's First Rosh Hashonah

The age-old prayer which the Jews recite with particular emphasis at the Rosh Hashonah season, "next year in Jerusalem," has finally been answered for several thousand of our Jewish bretheren. Lest it be said that these same people were in the Promised Land last year, and the year before that, let us point out that this year it is different. Whereas for many years they have been greeting the New Year as subject of a mandated territory, this year they are celebrating it as members of a recognized nation—the State of Israel.

It will be a memorable celebration, despite the still unsettled conditions. Much has transpired during the year just gone down into history. There have been sorrow, death, suffering. But now there is also joy and hope.

The New Year is always an appropriate occasion for retrospect and prospect. Dismissing what has happened as water over the dam, we get much more pleasure in looking ahead to the future. True, much remains to be done before the picture becomes one of clear skies and pure sunshine, but assuming that the political situation in Palestine is straightened out, as it ultimately will be, there is much about which to be cheerful.

To us, one of the most significant factors for optimism is the splendid deportment of those who have had the destinies of the Provisional Government in their care. Among a considerable number of those who were sympathetic to the establishment of a Jewish State there was an unspoken fear lest when the dream became a reality there would not be available sufficient men of stature and experience who could carry on a government with credit to the Jewish people. After all, statesmanship usually comes only with years of training and experience. From where were there to come the leaders who could hold their own in competition with statesmen from other, older nations?

That fear has been answered in a most positive manner. There could be nothing but the highest praise for the way in which Chaim Weizmann, David Ben Gurion, Moshe Shertok, Aubrey Eban, Eliahu Epstein and many others have so far comported themselves. They have all grown in stature with added responsibilities. There has been a praiseworthy reserve tempering a firmness and aggressiveness that hold forth the cheering promise that the affairs of the State of Israel are in competent hands.

This year, in extending the season's greetings to our fellow Jews throughout the world, we will perhaps be pardoned if we single out for special mention the Jews in the State of Israel, on the occasion of their first Rosh Hashonah.

Much Lies Ahead To Be Done

Guest Editorial by DR. SIDNEY MARKS, Executive Director,
Zionist Organization of America

As this issue of *The American Jewish Times* goes to press, Israel continues to battle for its life and existence.

The creation of the Jewish State of Israel does not complete the Zionist mission. The Basle Program remains unfulfilled. The political and territorial integrity of the State of Israel is still exposed to great danger. Israel must still acquire a self-sustaining economy capable of absorbing the hundreds of thousands who will enter. Jewish survival in the Diaspora is a matter of prime concern to all of us. Recognition of Israel by all of the nations of the world must be secured. Jewry in every country requires further organization.

These are herculean tasks and are historically part and parcel of the Zionist program. American Jewry must mobilize all of its human and material resources to bring full realization to our aspirations.

There are five and one-half million Jewish souls in this country who have great contributions to make as Jews and as Americans. We must adopt a program of new orientation which will turn these masses into a deep spiritual force partaking of the cultural influences derived from Israel and bringing a new sense of accomplishment and service to the to the American community.

These are challenges. Victory comes with effort and struggle; it is never stillborn. With the proclamation of the State of Israel came new responsibilities for Jewry. Israel requires human and material sustenance; American Jewry requires sustenance for Jewish survival. Neither is mutually exclusive but each is highly interdependent. We can—we must—provide for the future of the Jewish people everywhere. We can—we must—create that program which will ensure this future for us.

Joy In Greensboro

Happy days are here again in Greensboro. No, there has been no reduction in taxes, and the Patriots have NOT won the league baseball championship. You still get a ticket for illegal parking, and baby-sitters are just as unreliable as always. BUT . . . you once again can go to Stern's Restaurant! Hence the joy that transcends all else.

In our issue of January, 1945, we lamented the fact that Abe and Rose had decided to stop worrying about serving food. We did say, however, that we had a hunch it wouldn't be too long before they were back at it. And so, once again the delectable *gefille fish* and *marinated herring* return to spread cheer and sustenance. Abe told us that he even might revive his *Fish Gedaliah*. That will be THE day!

Greensburghers, and out-of-towners, too, of all church affiliations are flocking to the new Greene Street oasis of good food, and hoping with us, that this time the Sterns will see it through.

How Long, O Cataline?

We are not interested in politics per se, here in the South, or elsewhere. But we are concerned with what affects minority groups and what makes reactionaries tick.

Many Southern states . . . or at least, many individuals in those states . . . are maintaining an unrelenting warfare on certain phases of proposed civil liberties legislation. The old cry of "states' rights" is again being heard throughout the land. An independent political party has even been formed. Bitterness reminiscent of pre-Civil War days is again being fomented.

Even those in the South who do not subscribe to the extremes to which the reactionaries are going hold that the "time is not right" for anti-discriminatory legislation. They contend that time alone can bring about the changes which the liberals seek. We wonder just how long it will take for this evolutionary process. After all, it is almost a century since the War Between the States. Eighty-odd years would seem sufficient for some changes to come about, if they ever are to eventuate.

Dorothy Thompson, in a recent column, makes some interesting and pertinent comment on the situation. She says, "I am not here saying what 'should' happen. I am analyzing and predicting the results of a possible policy. The ideologists who fanatically commit themselves to what they believe ought to be, disregarding all reality, do not ask themselves which is worse: Segregation or civil war?"

"The great campaigns against social discrimination in the U. S. and the tendency of minority racial groups to identify the national interest with their own, is not mitigating but exacerbating tensions. The Klan is rising again with the ugliest visage in years. There is more anti-Negro

(Please Turn to Page 71)

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ELIHU EPSTEIN

Elihu Epstein...

ISRAEL'S FIRST REPRESENTATIVE IN WASHINGTON

ON beautiful, broad Massachusetts Avenue in Washington, on this tree-bedecked street which is often referred to as "Ambassador's Alley," there stands a simple, white, three-story building, flanked on its right by a stone fence which extends from the building to the sidewalk. The attention of the passerby would seldom be attracted to the building, were it not for the flag which flies lustily from a second-story window. There, in the heart of the foreign embassies and legations, this flag is still something new, something unbelievably novel.

It is the familiar, blue-white Jewish flag which now flutters so proudly over the building. At the entrance, a small brass plaque on the door bears the legend: "State of Israel, Mission to the United States." This, then, is the building which houses the diplomatic mission of Israel in the capital of the United States and the head of that mission, Eliahu Epstein, the first official representative of the People of Israel and the Land of Israel.

Center of Diplomacy

Epstein has his office on the second floor. This is where he re-

ceives daily the numerous guests and visitors who come to confer with him on matters pertaining to the Jewish state. This is where he is interviewed by the representatives of the press, among whom he has developed many valuable friends in the few years since he came to Washington.

It is from here that he is in constant contact by telephone with the highest officials of the U. S. Government, and with the representatives of the Israel Government in New York City and at Lake Success. It is from here, too, that he is in telegraphic contact with the heads of the Jewish government in Israel, particularly with his "Chief" Foreign Minister Moshe Shertok. In short, this is the nerve center of Jewish diplomatic activity in Washington.

This writer was among the first to become closely acquainted with Epstein when he had arrived in Washington just about three years ago as the representative of the Jewish Agency for Palestine. In the spring of 1945, Epstein was delegated by the Jewish Agency as an observer at the San Francisco Conference of the United Nations. The large contingent of Jewish representatives and observers, who cooperated closely with the Jewish Agency, immediately became aware that he was an expert in Arab affairs and a brilliant political analyst. Epstein remained in San Francisco until the end of the Conference, serving as one of the main advisers to the Jewish observers.

Cautious Moves in Washington

Shortly after the San Francisco Conference had adjourned in June, Epstein came to Washington to establish an office of the Jewish Agency. He felt quite strange here at first. He moved slowly and cautiously in making his first diplomatic steps, in orientating himself to the new surroundings, in getting the proper perspective of the Washington diplomatic scene. In those days he worked quietly and unostentatiously, with tactfulness and modesty, through personal contact and acquaintanceship with important government officials and with representatives of the press.

He kept himself at all times in

the background. "The individual is not important," he once observed to this writer, "what is important is the goal for which we are striving." Discouraging our pleas to write a brief sketch of him in order to introduce him to the American Jewish public, he would say: "I do not desire personal publicity. Please do not write about me, at least not now. Perhaps there will be an opportunity for this sometime in the future."

Thus three years went by since his arrival in Washington -- and at last the opportunity has come! During these three years, however, Epstein created a specific Jewish place and position in Washington, and has accomplished wonders in order to obtain official recognition from the U. S. Government.

Years of Turmoil

They were not three years of peaceful activity and easy-going accomplishments. On the contrary, these were years of great storm and stress, crucial and nerve-shattering years, when oftentimes everything appeared to be on the verge of disastrous ruination, when all efforts and accomplishments were in danger of being wiped out by outside forces against whom one felt so helpless and forlorn, when the future was so bleak and overcast with an impenetrable black cloud.

Epstein never lost his sense of perspective, not even in the most difficult moments. With his keen, analytical way of thinking, he quickly grasped the significance of each thorny and critical situation, and in many instances he succeeded in finding a solution or in lessening its acuteness. It was because of this forthright and sincere approach to problems, and his readiness at all times to cooperate under the most trying circumstances, that Epstein earned for himself a large measure of respect and a host of friends in government circles in Washington.

Tall in stature, with blue eyes, grayish wavy hair, a friendly smile on his lips and in his eyes, when serious his eyes will move back and forth somewhat nervously, visibly impatient -- this is Eliahu Epstein. As a diplomat, he feels the burden and responsibility for his people,

Israeli Dancer Appears Before DPs On JDC-Tour



MUNICH—Paula Padani, noted Israeli dancer, will perform before Jewish refugees in 60 displaced persons camps in Germany and Austria during a current two-month tour sponsored by the Joint Distribution Committee, major American agency aiding distressed Jews abroad. This marks the third time within a year that Miss Padani has appeared on JDC's DP-circuit tours, which are aimed to lift the morale of Jewish refugees anxious to leave the camps. Following the end of her second tour last winter, Miss Padani presented a series of dance concerts in the United States. JDC funds are derived from the \$250,000,000 minimum campaign of the United Jewish Appeal.

consequently he is very exact and correct in his contact with government officials and in his manner of speech. He is always neatly dressed, and has a pleasant and friendly appearance.

His Youth In Russia

Epstein is still reasonably young for his accomplishments. He will be 44 in the fall. He was born September 16, 1904, in the town of Snovsk, in the Ukraine. His early education was the usual education given to Jewish youth in the little Jewish towns of Russia prior to the revolution of 1917. The emphasis was on Jewish religion and Hebrew, and the natural corollary of this was the growth of a great love for Zion which young Eliahu developed at an early age. His father, who was a merchant, wanted his son to obtain also a secular education, and enrolled him in the Russian "Gymnasium" (high school). In 1921, at the age of 17, Eliahu entered the University of Kiev, where he studied for several years.

He never completed his university studies at Kiev. The great dream of a Jewish Palestine was constantly before his eyes, it was haunting him day and night, he realized that he could never be at peace with life and with the world—except in Palestine. And so, at the age of 21, when an opportunity had presented itself, he left his native Russia and made his way to Palestine, where he arrived in 1925 as a Chalmutz (pioneer). Those early years in Palestine were years of toil and drudgery; he helped build the highways, he dug ditches for irrigation, he tilled the barren soil, and did similar menial labor which to him was sweet and welcome because it meant the upbuilding of Zion.

Student of Arab Life

In 1927 he entered the Hebrew University in Jerusalem in order to complete his studies. By this time, Epstein had developed a keen interest in Arab affairs and the Arab way of life. He began to realize that Jews must become more closely acquainted with their Arab neighbors, must learn their customs and habits as a means toward better understanding, and if such understanding should someday become impossible, and Jews will be forced into a position where they will have to take up arms against the Arabs, then at least they will have sufficient information about Arab political methods, military tactics, their way of life, and their mode of thinking.

Epstein proceeds to neighboring Transjordan, where he lives among the native Arab population, observes Bedouin life and customs, and studies the Arabic language. He then returns to the Hebrew University to pursue a series of courses on Arabian civilization. In 1930, he was granted a scholarship by the Rockefeller Foundation to continue his studies on Arabian

civilization at the American University in Beirut, Lebanon.

He studied in Beirut for several years, during which time he also made lengthy excursions over a period of eight months into the deserts, where he studied Bedouin life at close range. The result of these studies were two volumes which he published in Hebrew: "The Bedouins, Their Life and Their Customs" and "The Population of Transjordan." In addition, he also published many articles and studies dealing with the social and economic conditions of the native population in Lebanon, Transjordan, and other Near Eastern countries.

All of these writings and studies gave him much prestige and helped to establish him as an expert on Arab affairs. There was only one fly in the ointment—one also had to eat! There was practically no opportunity for the stranger in Beirut to gain even the most meager income to keep body and soul together until the courses at the University are completed. Fortunately, he succeeded in obtaining employment with the British news agency Reuter's as their Beirut correspondent, which he retained for nearly two years and which netted him a small monthly income. At last, he completed his studies and returned in 1934 to Palestine.

Serving Israel

Back home, his knowledge of Arab affairs was soon recognized, and he was taken on by the Jewish Agency as its Arab expert. He would often undertake special missions for the Agency to the neighboring Arab countries where he could meet with Arab leaders. His official title was "Chief of the Middle East Section," where he served under the leadership and guidance of Moshe Shertok, then head of the Agency's Political Department.

Epstein's first direct contact with U. S. officials was made at the San Francisco Conference, and this helped pave the way for him subsequently in Washington and as adviser to the Jewish Agency delegation at Lake Success when the partition of Palestine was under discussion. With the exception of brief visits to Palestine and as a delegate to the World Zionist Congress at Basle in December, 1946, Epstein served continuously in Washington as the Agency's representative and director of its office. Here he worked with a small staff, including several Palestinians, who helped him in his day-to-day work.

When the Jewish state was proclaimed on May 15 of this year, Epstein was named as Special Representative of the Provisional Government of Israel. He played an important role in obtaining early U. S. recognition of Israel. It was he who wrote the memorandum to President Truman requesting that the United States extend recognition to the new state. It was, likewise, he who was the

first one to be informed by President Truman that the U. S. had granted recognition to the Jewish state.

The Glorious Moment

This writer will never forget that historic Friday afternoon at the Jewish Agency building on Massachusetts Avenue. Many hundreds of people had assembled in front of the building to witness the ceremony of raising the Jewish flag at the precise moment when the Jewish state was being proclaimed in Israel. Shortly after six o'clock, when the flag was already waving in the sunlight of a beautiful spring day, Epstein suddenly left the joyous crowd and hastened into the building. He quickly ascended the flight of steps to his office and remained there behind closed doors for about 15 minutes.

Meanwhile, the huge crowd began to saunter into the building and to fill up every nook and cranny on the ground floor. Soon Epstein came down, his face was flushed, he was visibly excited. He made his way through the crowd with great difficulty toward the table in the center of the room, stood himself on a chair, and asked for silence—he has an important announcement to make. He was shaking from excitement, and his voice trembled as he started to speak:

"My friends, I have just been informed from the White House that President Truman has issued a statement recognizing the Jewish state."

That was as far as he could go. Pandemonium broke loose. People became delirious with joy. They were shouting, singing, crying, kissing and hugging each other. Epstein

stood there as if in a daze, gazed at the shouting, cheering people, then suddenly, as it dawned on him that it was not a dream, that it was all real and true, tears flushed into his eyes. No, he did not turn his head away. This was a day when it was fitting for even a strong, courageous man to shed tears of joy.

A Busy Diplomat

Today, Epstein is one of the busiest diplomats in Washington. When friends reprove him gently that his phone is always busy, and that he always seems to be in conference, he smiles politely and replies: "Our struggle is not yet completely over."

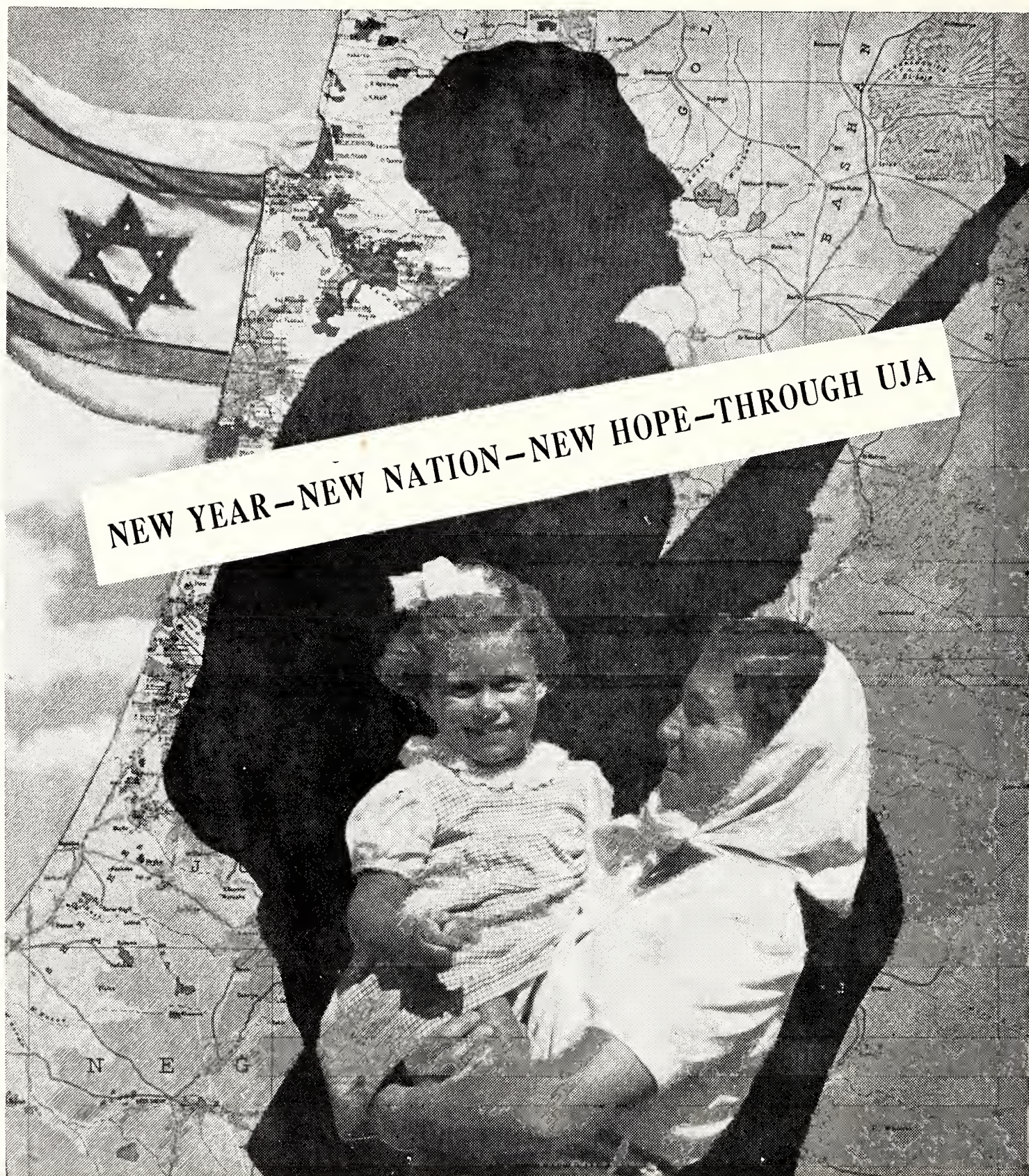
He and Mrs. Epstein occupy a small apartment a short distance from his office. Mrs. Epstein, a charming young woman in her thirties, is Palestinian-born. Her maiden name was Zahavah Zalel, but in Washington she is known as Zahavah. She met Epstein when they were both students at the Hebrew University. She had planned to specialize in Arab social problems, but Epstein convinced her that one expert on Arab affairs in the family would be sufficient. For a time she studied art in Paris, and now she devotes her leisure time to art at the Corcoran School of Art in Washington.

This, then, is Israel's first diplomatic representative in Washington. A pleasant and friendly person, he represents the Jewish people with great devotion and loyalty, with honor and integrity. In the diplomatic colony of this most important capital city, he will surely carve out for himself a career of distinction and of service to his people.

Dropsie College Awards Honorary Degrees On Fortieth Anniversary



Dr. Abraham A. Neuman (left), president of The Dropsie College, presents honorary degrees to Dr. Alexander Marx (center), Professor of History at the Jewish Theological Seminary of America; and Justice Horace Stern (right), of the Pennsylvania Supreme Court, the chairman of the Board of Governors of Dropsie.



NEW YEAR—NEW NATION—NEW HOPE—THROUGH UJA

In the year 5708 a new nation—Israel—was born. The dream of generations became the reality of the hour. In the year 5709 a new era dawns for Jews everywhere as a result of the establishment of the Jewish State.

The \$250,000,000 Destiny Campaign of the United Jewish Appeal is the instrument through which we can pro-

vide the funds which can make possible this rebirth of our people. Through the United Jewish Appeal, we must in 5709 continue and extend our assistance for unprecedented immigration to Israel, for rehabilitation of Jews remaining in Europe and for adjustment aid for those who reach the United States.

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DR. NAHUM GOLDMAN

World Jewry

... In a New Era

Following is the text of an address made by Dr. Nahum Goldman before the World Jewish Congress at Montreaux Switzerland. The second and concluding installment will appear in our October issue.

—THE EDITOR.

DR. NAHUM GOLDMAN, Chairman of the Executive Committee of the World Jewish Congress, and a member of the Executive of the Jewish Agency, surveyed the problems of "World Jewry in a New Era," in the keynote address of the WJC at Montreaux, Switzerland.

Dr. Goldman expressed gratification that the presence of delegates to the session from Jewish communities in both halves of the world proved the ability of the World Jewish Congress to bridge the chasm between East and West in dealing with common Jewish problems and to serve as an important instrument "in maintaining our unity as a people."

Hailing the establishment of the State of Israel as meaning the beginning of the normalization of Jewish existence, Dr. Goldman pointed out that there was "no contradiction between the Jewish State on the one hand and the safeguarding of Jewish rights and position and the strengthening of Jewish life in the Diaspora."

The 16 years since the first preparatory Conference of the WJC in 1932, Dr. Goldman said, had seen two fundamental revolutionary changes in the external and internal position of the Jewish people. The first, the annihilation of more than one-third of our people, marked the climax of the Galuth tragedy of the Jews; the second, the establishment of a Jewish State in Palestine climaxed the realization of the most cherished dream of many generations. Every current problem of Jewish life will be radically influenced by these two climatic events which plumbed the depths of Jewish tragedy and reached the heights of Jewish heroic inspiration.

Dr. Goldman went on to say that both these events make imperative the reexamination of all our usual methods of approach to our problem in order to preserve the unchanging values of Jewish life. Moreover, these two happenings confirm the analysis of the Jewish situation developed by the found-

ers of modern Zionism, that "the Jewish situation in the world must remain abnormal and tragic" so long as it determined solely by the fact of Jewish dispersion, so long as there is no real centre for our national existence, so long as we have no place in the world to call our own — where we can live our own lives fully, after our own fashion, 'like unto all the Nations.' So long, in fact, as we are not recognized as an independent sovereign State on a footing of equality with other sovereign states."

It is easy to say the Jews have lost one-third of their people, Dr. Goldmann declared, but it is almost impossible to realize the tragic significance of such words. Only the remarkable vitality, stubbornness and will to survive in the face of mass slaughter prevented the complete disintegration of the Jewish people as a people. The one ray of consolation in this dark decade of Hitler is this magnificent evidence of Jewish determination to survive all attempts to destroy us. If Jews in the United States and elsewhere are more fully conscious of their Jewish identity and responsibilities today it is due to the inescapable lesson of the horrible tragedy taking place before their eyes which they were powerless to prevent.

Although the D.P. camps prove that while Hitler annihilated millions of individual Jews he did not succeed in annihilating the Jewish people, nevertheless the most important centres of Jewish life in Europe are no more. The great European cultural and religious centres of Jewish life; Warsaw and Vilna, Telsch and Voloshin, Lvov and Cracaw, Breslau and Berlin, Jassy and Budapest, and many others in the Diaspora, are today Jewish cemeteries which cannot be rebuilt where they were, nor recreated elsewhere.

Fortunately, Dr. Goldman pointed out, Jewish history has provided us with the great new Jewish community in America. But seen as a whole, the safeguarding

of the identity of the Jewish people has been made more difficult because of Hitler. Further, the fact that we now live in revolutionary times marked by instability, discussion, conflict and chaos presents a danger. For in such a time, minorities, and especially the Jews, are the first to suffer. The Jews are the classic scapegoat in the fight waged by reactionaries against new ideas and revolutionary political and moral movements. On the other hand, such movements attract Jewish youth and intelligence. The attraction of these ideas also makes it easier for Jews to lose their connection and identity with the Jewish people. How to strengthen this sense of identity without abandoning a justifiable desire to participate in all forces engaged in the building of a better world is one of

the great problems of Jewish life in the Galuth.

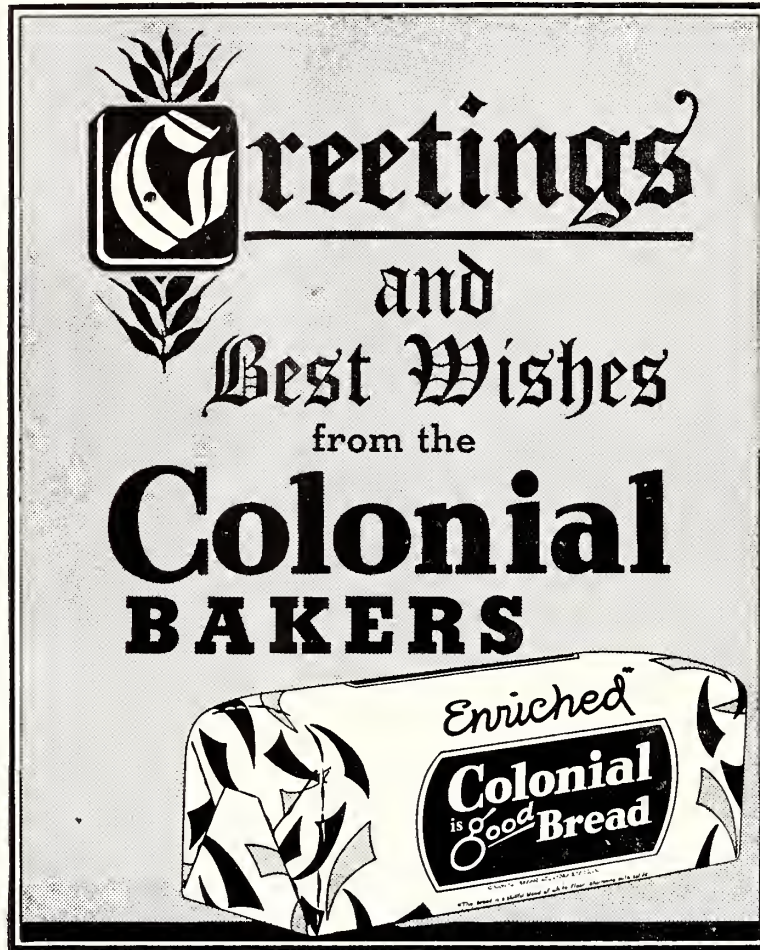
Today, Dr. Goldmann emphasized, we must take account of the unfortunate tendency of the world to split in two. For even though the World Jewish Congress does not and should not take sides, as Jews and as people we must concern ourselves — the the predestined victims of every conflict — with the tragic effect of this continuing split which blocks the Jewish hope for one united world as envisaged in the United Nations Charter. This split threatens to end Jewish co-operation, solidarity and collective action by and for the Jewish people. "We have survived as a People," said Dr. Goldmann, "just because we have so far performed the miracles of preserving our solidar-

(Please Turn to Page 85)

Berlin's 8,000 Jews Aided by JDC Supplementary Foods



Two members (left) of the Berlin gemeente (community) of 8,000 Jews check over the list of supplementary food rations provided by the Joint Distribution Committee, major American agency aiding distressed Jews abroad. The German economy does not provide the amount of food necessary to maintain the 8,000, and the JDC rations, distributed bi-monthly, are designed to overcome this deficiency. JDC supplementary food is distributed by gemeente officials according to category; special items are given to children, sick and old people, expectant and nursing mothers. The elderly woman (right) is seen rechecking her allotment upon leaving the gemeente office. JDC funds for overseas aid are derived from the \$250,000,000 minimum campaign of the United Jewish Appeal.



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The Story of A Great Lady

* A Review

There is an interesting difference between biographies that have been written of Jews who lived till about a century ago and of those who lived during the 19th and 20th centuries. The subjects of the former class have been rabbis, scholars, philosophers; the subjects in the second class have generally been Jewish men-of-affairs, philanthropists, scientists and artists. For the first time in the English language we now have a biography of a lay person who lived in the 16th century. Moreover, it is the biography of a woman, a fact which makes the publication of this volume a still more unusual event in Jewish literature.

Gracia Nasi, who married into the famous banking family of Mendez, proved to be an extraordinary person. After the deaths of her husband and her brother-in-law, she took charge of the vast commercial interests of the family. Later in her life, with Constantinople as the center of her activities, she was the foremost patroness of Jewish learning, of Hebrew printing (then still a comparatively new art), and of Jewish religious activity. What adds romance and poignancy to this unusual career is the fact that Dona Gracia, born a Marrano, that is, secretly a Jewess though outwardly a Christian, yearned for a return to the open observance of the faith of her ancestors. How she planned and schemed and sacrificed to escape from the baleful clutches of the Inquisition is one of the most remarkable stories in Jewish history. Having realized her dreams of returning openly to Judaism, she organized and financed an "underground railroad" to help other Marranos similarly to attain religious freedom.

This book thus offers, not only the biography of an unusual person, but also an exalting chapter in the history of the Jews. Dr. Cecil Roth, the well-known historian, did a great deal of research in the preparation of this volume and presents many hitherto unknown facts. Essentially, however, this is a human story, with plots and intrigues and almost hairbreadth escapes. Prominent in the book is also Don Joseph Nasi, a nephew of Dona Gracia, subsequently to become Duke of Naxos and to make one of the earliest efforts to resettle the Jews in Palestine. To him Dr. Roth has devoted a separate volume, which the Jewish Publication Society will issue in the near future.

Incidentally, the biography of

Dona Gracia is dedicated to the memory of the late Henrietta Szold. Across the centuries these two women are thus joined together — as is only proper, for both deserved well of their people.

* * * *

Cecil Roth, the author of *The House of Nasi: Dona Gracia*, is one of the foremost Jewish historians of the present day. He has a score of books to his credit, among the more recent of them being *The History of the Jews in Italy*, *The Jewish Contribution to Civilization*. Cecil Roth was president of the Jewish Historical Society of England from 1936 to 1938. Since 1939, he has been Reader in Post-Biblical Jewish studies in Oxford.

Having made Italian Jewish history his specialty, he received a number of honors from various Italian organizations. All of these he renounced when Mussolini adopted anti-Semitism as a part of his policy. After the War ended, Roth visited Italy and renewed his old friendships.

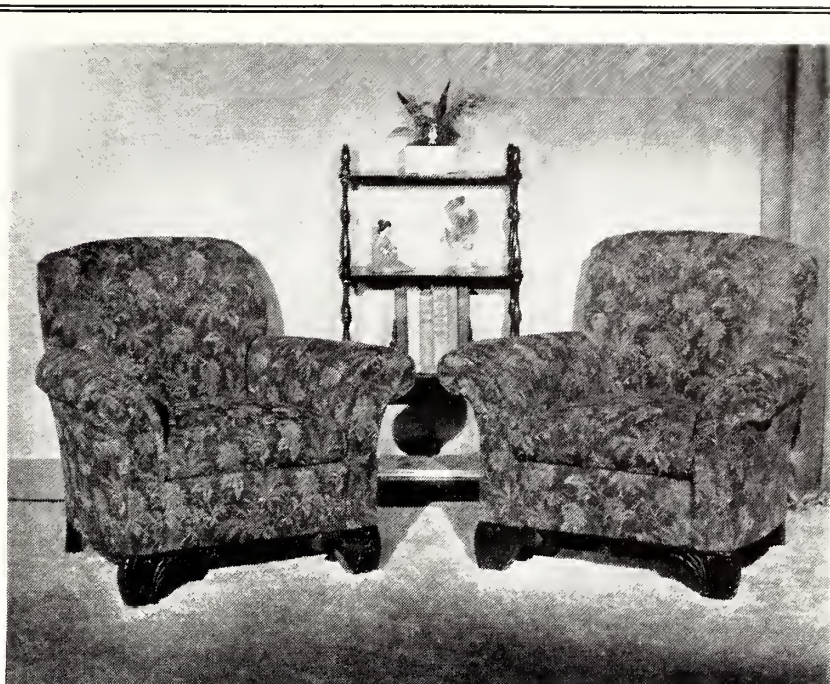
Gift to Tel Aviv From City of New York

New York (ZOA)—A fire engine has just been presented as a gift from the City of New York to the City of Tel Aviv for the use of the Tel Aviv Volunteer Fire Brigade.

The presentation was made by Deputy Mayor John J. Bennett of New York City to Edward A. Norman, President of the American Fund for Palestinian Institutions.



Rabbi Bernard Segal, (above) executive vice-president of the Rabbinical Assembly of America, and the first Jewish chaplain to be called to active duty with the United States Army in World War II, has been appointed to the post of assistant to the president of the Jewish Theological Seminary of America, it was announced by Doctor Louis Finkelstein, president of the Seminary. He assumed his new duties on September 1.



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*THE HOUSE OF NASI: DONA GRACIA. By Cecil Roth, Philadelphia: The Jewish Publication Society of America, 5708-1947. xiii-208-15 full page illustrations. Map and papers. \$3.00.

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THE JEWS OF OLD BOKHARA

By HENRY LANDSELL

Perhaps no Jews of the world are as little known as the Jews of Bokhara. There are not many of them, yet they have preserved their faith and national characteristics over centuries although cut off from the main streams of Jewish life. Today they have their own publishing house, schools, and are part of the boiling and still life of Uzbekistan in Soviet Central Asia. But Dr. Landsell writes of them at another age, in the 180's.—THE EDITOR.

WHEN I got to Samarkand, (in 1880) I found that the Eastern Jews regarded the Russians as their deliverers, and the Israelites of Bokhara longed for the Russians to gain possession of them as subjects. I took an early opportunity of securing a private interview on Bokhara with Jews to whom I had letters. Vambéry speaks of the Jews coming to Bokhara from Kazim and Merv 150 years since, but those on the spot told me 600 or 700 years ago, and that most came from Persia, but some from Tunis, and among the latter, one named Maiman. I heard of him as far off as Petersburg, where he was known to the English Consul through having become a British subject, and a mercantile gentleman has told me that when Maiman came to London he astonished the English merchants by his skillful knowledge of cochineal.

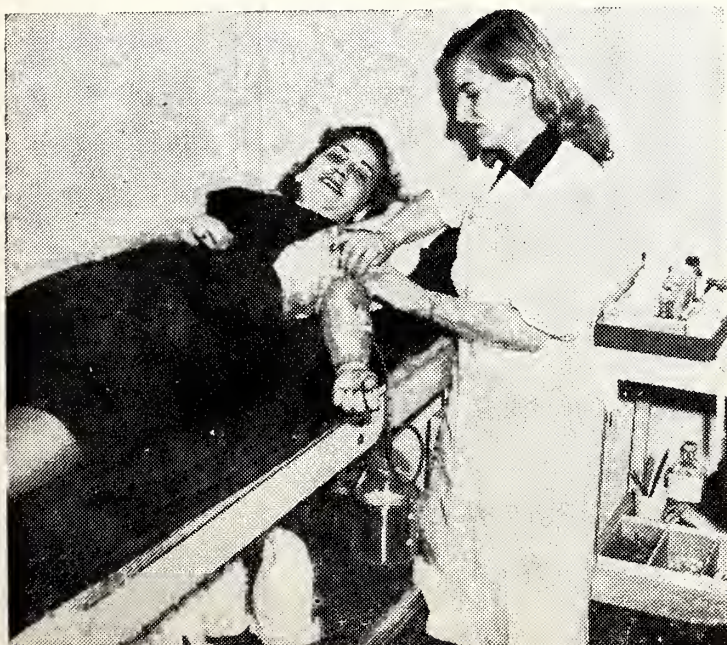
Maiman's son, or grandson, was said to speak French, if not English, and I was told at Moscow to inquire for him, but I found that he had been killed in the Russian service. Some of the Bokhara Jews had travelled to Europe, and one spoke a few words of French, but not enough to converse.

On the Friday, as I have said, I expressed a wish to see the synagogue, reputed to be 500 years old. We passed through a narrow en-

trance, and came into a room, perhaps 50 feet square, which had no pretense of architectural beauty. There was a reading desk of marble, and on this they began to show me their manuscripts and books. I had read that the Jews of Bokhara had a manuscript of the prophet Daniel, wherein, in Chapter VIII, 14, the words "2,400" days (which agrees with the Vatican copy of the Septuagint, whilst the Armenian translation reads 2,068), but I could not find this manuscript in the synagogue. They showed me, however, a large number of old torahs, or copies of the law, thrown together pell-mell on a platform or loft, midway between the floor and the ceiling, which I suppose in this case represented their Genizah.

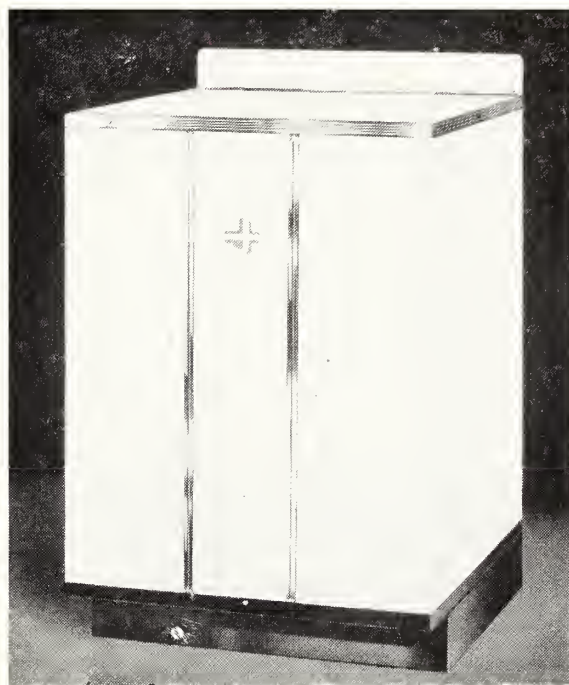
Nothing would satisfy me short of being allowed to mount the platform, and see and handle the manuscripts, so that I might convince myself that, as the rabbi asserted, they were not ancient. A ladder was brought, therefore, and up I went, accompanied by one of the Jews who spoke a few words of French. The story did, indeed, appear to be what I had been told — namely, disused Torahs—though in some cases apparently not much soiled. I found it was customary for persons to leave at their death a sufficiency of money to purchase a new manuscript for the Syna-

Indian Jewess Gives Blood For Israel



Dr. Margaret Shohat, 22-year-old Indian doctor, is shown as she contributed her pint of blood to aid the fighters and builders of Israel. A resident of Bombay, India, Miss Shohat is studying in the United States. She and other members of Masada, Young Zionists of America, made their contribution at a "Masada Blood Bank Day," sponsored in cooperation with the American Red Mogen Dovid for Palestine.

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gogue, and I inferred that this must be a popular form of legacy in Bokhara, for I should estimate there may have been 20 to 30 on the loft, covered with dust, and otherwise not inviting to a further search.

There was, moreover, another obstacle to my investigation just then, inasmuch as our friends had crowded in on one very tiptoe of expectation as to what foreigners could mean by visiting their synagogue; and when I presented to the rabbi my Hebrew letters, they swarmed around, leaving us scarcely breathing-room. Some of the boys with their coal-black eyes were extremely handsome, but of all the crowds I have ever been in, I can remember none like those of the Asiatic Jews at Khokand, Smarkand and Bokhara. They were not disrespectful or rude, and they made way when I wished to move, but the curiosity depicted on their countenances was most striking. We were, I suppose, the first Englishmen they had seen, and that might have gone for something, but I fancy it raised their wonderment more that two guests of the Emir, living in the best embassy in the town, should bring them a letter in their own tongue, come down to their synagogue, and instead of despising them, as did the haughty Mohammadans, be willing to enter their houses and attend their sick — for we had promised so to do. Hence the people had not

come in ones and twos, but in crowds, and as we left the synagogue not only did they fill the passage, but some had clambered up to the tops of the walls and roofs of the houses.

Meanwhile we had arrived with the man whose daughter was sick, the multitude crowding, but there entered only Yakoob and a few more, and the father and mother of the girl. The women were not veiled. Looking at the girl, we found her suffering from ophthalmia. We prescribed, or promised medicine, and then we were entreated to go to another patient, at some little distance. We went to find an old rabbi with a paralyzed limb; and when we stooped to examine it, the patriarch was affected to tears, and, placing his hands on my companion, Sevier's head, he gave him his blessing. Sevier would have recommended galvanism for his legs and back, but as that was not to be had in Bokhara, he wrote a prescription to be made up at Samarkand.

I had thought it possible, before leaving England, that I might find a Hebrew manuscript or two worth bringing home, and not trusting to my slender acquaintance with Hebrew I went to the British Museum and consulted on the subject Dr. Ginsburg, who has spent a quarter of a century in the praiseworthy occupation of editing the "Mas-sorah," a work that will hand down his name among the learned to

posterity, although pecuniarily it promises to be an unrequited labour. Dr. Ginsburg was kind enough to tell me what kind of manuscripts would be worth buying, and the contrary, also by what signs I might judge approximately as to their antiquity or otherwise. I had also spoken upon the same subject, and received one or two hints from Dr. Albert Harkavy, of the Imperial Library at Petersburg.

The outcome of these hints was somewhat as follows: Buy no Korans or Persian manuscripts; nothing, in fact, but Hebrew, Chaldee, and Syriac. Rolls of the Pentateuch and Esther do not touch; rolls of other books, yes. Manuscripts in book form generally may be examined, even of the Pentateuch: the larger the characters, and the fewer division between the words, the better; also two columns on a page are better than three; and illuminations add to their value. I might expect sometimes to find the text on leather, because they did not know in remote places how to make parchment, and I should do well to note whether the manuscripts were of Bokhariot origin or foreign.

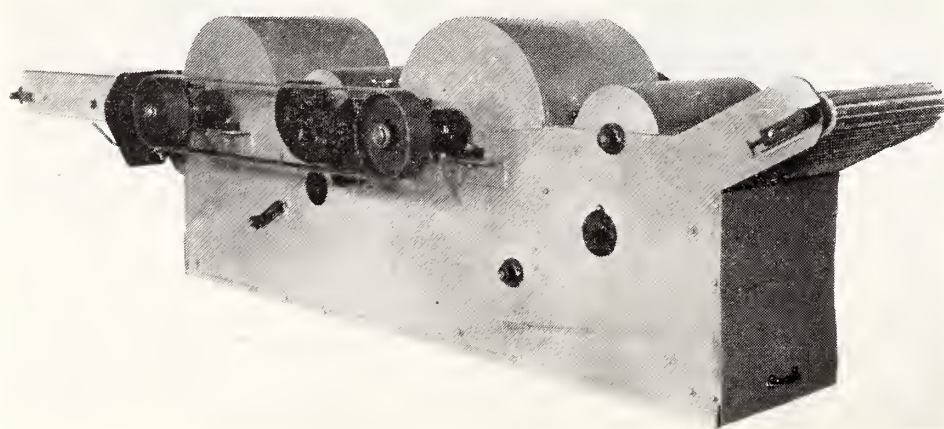
Accordingly, I left Petersburg duly primed, and, strange to say, met my first manuscript at Moscow, recently arrived from Bokhara by the hands of a Jew, who was said to have written it at a cost of 500 pounds. This, they inform-

ed me, was about 300 pounds more than a Hebrew Manuscript, with points, of the whole Bible would cost. I began to apply my tests, and fancied that I had made my little learning go a long way, for pointing out to the learned rabbi who showed it to me, that the characters were differently formed, and that consequently the manuscript could not be very ancient, the old bookworm said to his fellow-rabbi in German, which he thought I should not understand, "That's a knowing fellow!"

The Manuscript struck me as of singular beauty, by reason of its marvellous illumination and the fineness of the Massoretic writing. When I reached Bokhara I told the Jews I had seen the manuscript, which to them was news. They knew the book. It had been sold by a woman — they thought for 100 pounds — but they did not know whether it had been taken to Constantinople or Russia. When I arrived in England I chanced to meet Dr. Ginsburg, at the British Museum, and was informing him of the treasure I had met, when I was told that if I would come downstairs I could perhaps see it again. I did so, and there it was! The owner had brought it all the way from Bokhara to London, and now it enriches our national collection — a manuscript that has turned out to be of great importance to textual criticism as well as to the art of Jewish illumination.

(Please Turn to Page 16)

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Young American Writers And Their New Approach

By BERNARD LERNER

NEW Directions specializes in publishing avant garde literature, original English works and translations, experimental works by new authors and the work of established modern, the so-called "modern classics." It has also been publishing an annual of avant garde poetry and prose. "Spearhead" (New Directions, \$5), subtitled "Ten Years Experimental Writing in America," is a collection garnered from a decade of New Directions annuals.

Of the forty-one authors represented in the volume of over six hundred pages, nine are Jews; one of them the late Samuel Greenberg, the tragic young ghetto poet whose name might not have come to light if the late Hart Crane, one of America's major modern poets, had not borrowed so lavishly from his manuscripts, a matter dealt with in this volume by New Directions editor - publisher James Laughlin.

A few of the nine Jewish authors, and one of the non-Jews represented in the anthology, deal with Jewish themes. But these are no longer the shop-worn Horatio Alger success stories about immigrants attaining the ideal of merging in the melting pot, nor the "Haunch, Paunch and Jowl" type of stories dealing with the uncharacteristic Lower Depths of Jewish immigrant life on New York's East Side decades ago. Neither are they proletarian "light classics" like Michael Gold's "Jews Without Money," nor Jerome Weidman's cruel, cynical vivisection in "I Can Get It For You Wholesale."

The new crop of American Jewish writers are more subtle, not out to sensationize, exploit, ex-

pose or glorify their Jewishness. Their writing is a profound self-analysis. Do not expect the Ludwig Lewisohn type of Jewish self-analysis, because they have neither his profound Jewish knowledge and inward tension, nor his great missionary zeal. Yet in some respects these younger men have followed Lewisohn, not in their presentation, but in their approach to Jewish themes.

Take Paul Goodman, for example, that versatile short story writer, critic, essayist, one of the most erratic and coruscating seri- (Please Turn to Page 82)



ARTHUR S. BRUCKMAN

Arthur S. Bruckman, who was re-elected president of the National Federation of Jewish Men's Clubs of the United Synagogue of America at its convention in Pittsburgh. Mr. Bruckman is an attorney in New York City.



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THE JEWS OF OLD BOKHARA

(Concluded From Page 14)

The peculiarity of the illuminations consists in their exhibiting a mixture not only of French and Flemish art, but of German and Italian, interspersed with decorations of an Oriental character, more especially Persian. The manuscript consists of three volumes large quarto, the first containing the Pentateuch, wherein not only is the first word of each of the five books written in letters of gold, in a beautifully illuminated border, occupying the space of six lines, but every one of the 53 pericopes, into which the Pentateuch is divided, is indicated by a rich illumination in the margin containing the word pericope in letters of gold. The second volume contains "The Prophets" in the following order: Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. The first page of each of these prophets has a highly illuminated border, and the first word of each book is not only written in letters of gold, but is in a square on a groundwork of delicate penmanship. Two leaves separate the earlier from the later prophets, and on these are written in the border, in letters of gold, the celebrated Massorah registering the number of verses in the He-

brew Bible; and in ordinary ink the alphabetical list of hapax legomena, or words occurring only once with and once without the letter (yid. chac.) at the beginning. In volume III., of 186 folios, the books are in the following unusual order. Chronicles, Psalms, Proverbs, Job, Daniel, Ruth, Canticles, Lamentations, Ecclesiastes, Esther, Ezra and Nehemiah. After the sacred text are 9 folios, 7 of which are filled with Massoretic and rabbinical lore.

At the end, within richly illuminated double borders, and in letters of gold, the writer of the codex describes himself and the distinguished patron for whom it was written, as follows: "I, Samuel the Scribe, son of Rabbi Samuel Ibn Musa — peace be upon him! — have written these four-and-twenty books by the help of Him who is enthroned between the cherubim, at the order of the distinguished, etc., Rabbi Joseph, son of the honoured Rabbi Jehudah, called Alchakim . . . I finished the manuscript in the month Kisely, on the sixth day of the week, on the preparation for the Sabbath, in the year of the creation 5243 (i.e., A. D. 1483), in Lisbon."

Hence, when I saw the manuscript at Moscow, I was right in my supposition that it was of late date, but Dr. Ginsburg says that

even a cursory examination shows that it is a careful copy of an ancient and model codex, and that it in turn was designed for a model.

This is evident not only from the careful and splendid manner in which it is written and illuminated, but from the various readings given in the margins as taken from renowned recensions. The most interesting and important fact, however, is that the manuscript gives, in the Pentateuch, two variations between the Westerns and Easterns, which have hitherto been unknown. On Lev. XXVII, 24 it tells us that the Westerns read (maitto), whilst the Eastern have (maotho); and again, in Deut. XVI, 3, we are told that the words "For thou camest forth out of the land of Egypt," etc., which in our Bibles are in the middle of the verse, are the Western division, whilst according to the Eastern these words begin a new verse. In Joshua XXI. the Bokhariot manuscript has the two verses, 36 and 37 in the text, both with vowel points and accents, and remarks against them in the margin, "These two verses are not in the text in the Hillali Codex." This manuscript has also some various readings that are interesting, as for instance, in Psalm LXXII, 5 where our version has "They shall fear Thee as long as the sun and moon endures," we are told the Hillai codex reads, "The people of the sun (that is, of the East) shall fear Thee."

Thus I lighted upon what Dr. Ginsburg says, so far as he knows, is "the most richly illuminated Hebrew manuscript of the Old Testament in the world"; and though I did not know its full value until I reached England, I was careful to ask in Bokhara whether there were any more like it. They replied "No". I confess, however, to leaving the city with a regret that I did not make another effort, and search to the bottom the Torahs on the synagogue loft.



HIGH POINT, N. C.

Miss Miriam Pliskin, daughter of Mr. and Mrs. Jake Pliskin, was married on June 20, to Stanley Hochman of Baltimore, Md.

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Jews on The Stamps of The World

By RAYMOND ARTHUR DAVIES

TWO postage stamp items lead the subject of Jews on the stamps of the world. One of these is a single stamp; the other, seven issues. The first is the stamp issued in the Soviet Union in 1933 depicting the nationalities of the country. Of four kopek value in grey-black, it is the only stamp in the world that shows Jews as such, and names them. The design shows a Jewish workingman on the background of construction machinery building Birobidjan. The second item concerns the Palestinian postage stamps which bear the Hebrew lettering for Palestine and "mills". Palestinian postage due stamps also bear the equivalent in Hebrew. Thus only five words in Hebrew characters are to be found on stamps. The only truly "Jewish" design on Palestinian stamps is the Tomb of Rachel. The Palestinian stamps, ordered by the British Administration were designed by F. Taylor, a non-Jew.

Strangely enough, although one hears a great deal about the contribution of Jews to world civilization, this has not become reflected on postage stamps in any proportionate degree. On the other hand, stamp issues of many countries are plentiful in their depiction of bitter anti-Semites. Germany and the axis and the occupied countries had countless stamps showing Hitler, Himmler and even Goebbels; Italy had Hitler, Bohemia Moravia had Rein-

hard Heidrich; Slovakia had Tito; Rumania had Antonescu, etc. Of all groups of countries, those to depict Jews the least are the Anglo-Saxon countries. In fact, the United States sole possibility for honor in this respect is the depiction of Christopher Columbus on a series of stamps issued in 1893. Columbus, as is known, might have been Jewish.

The depiction of Jews and of scenes pertaining to Jews on stamps rightly begins with Armenia which issued a series in 1922 showing the legendary Mount Ararat where, according to tradition, the Ark was grounded.

Then follows Austria which has shown a number of Jews on her stamps before the Hitler era. In 1934 the Austrian "Architects' Issue" showed the Jewish Architect Jakob Prandtauer. In 1936, in its "Inventors' Series" the Austrians honored Viktor Kaplan, inventor of the Kaplan turbine. In the next year's "Physicians' Issue", doctors Joseph Hyrtel, Theodor Billroth and Theodor Meynert were honored. All these were Jewish or partly Jewish.

Germany, before the war, showed no Jews on her stamps. Following capitulation, stamps showing Jews were issued by a number of localities. But only in the French Zone of Occupation was a truly "Official" stamp issued showing a Jew — Heinrich Heine. It took

(Please Turn to Page 78)



Before an overflow audience of 1,200 in Yeshiva University's Nathan Lamport Auditorium, Dr. Samuel Belkin, president, conferred diplomas, in course, upon 82 graduates, and two honorary degrees upon Henry Morgenthau, Jr., general chairman, United Jewish Appeal, and Professor Selman A. Waksman of Rutgers University, discoverer of streptomycin. Abraham Mazer, honorary vice-chairman of Yeshiva University's Board of Trustees and recent donor of \$250,000 to the Jewish Appeal, was awarded a diploma of distinguished service. From left to right: Prof. Waksman, Dr. Belkin, Mr. Morgenthau, Mr. Mazer, and Hon. Samuel Levy, chairman, Board of Trustees.

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*From an address by Frank W. Abrams,
Chairman of the Board, Standard Oil Company
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STANDARD OIL COMPANY (NEW JERSEY)

AND AFFILIATED COMPANIES

Watch These Jewish Baseball Stars

By HAROLD RIBALOW

Sports expert Ribalow gives you this year's line-up of Jewish diamond aces.—THE EDITOR.

Now that another baseball season is well on, it is interesting for Jewish fans to observe which of their compatriots will win major league headlines during the 1948 pennant chase. There is no denying the fact that baseball fans are among the most intense in the nation and that the Hank Greenbergs, the Harry Dannings and the Johnny Klings of yesteryear won the plaudits of the entire sporting world and the proud admiration of their fellow Jews.

But this year—as in the past few seasons — there are few Jewish baseball heroes in the majors. It used to be different. At one time there were such stalwarts as Hank Greenberg, Harry Danning, Buddy Myer, Dolly Stark, Moe Berg, Goody Rosen, and a few others who came up and down the big league trail, all at one and the same time. The Jewish diamond aces were top men and they had large followings.

Few Jews On The Diamond

In spite of the famous reputations of many Jewish stars, there have been comparatively few Jews starring at the game. Think it through a moment. There are 400 major leaguers employed each season. Baseball is more than 100 years old. Yet not more than sixty

Jews have made the big league grade, including those who had a brief whirl at it and sank back into obscurity.

—But Some of the Best

It is true that the Jewish top-notchers were men who belonged at the top. Kling ranks with the three or four best catchers the game has known. Hank Greenberg is acknowledged to be one of the most fearsome right-handed hitters in baseball history. Dolly Stark, together with Bill Klem, was a great umpire. Buddy Myer won a batting crown.

The Picture Now

What do we have this season? Hank Greenberg, on his way out as an active player, after a disappointing season with Pittsburgh last year, is back in the headlines. Uncertain as to his future, Hank bought stock in the Cleveland Indian club and is now the second largest stockholder in the "tribe." He claims he won't play unless his services are required. Considering that Cleveland has a first base problem it is not unlikely that Hank will be hitting homers again this season, but the famous Greenberg career is near its end.

Indians

Cleveland, however, has a promising rookie named Al Rosen who

"Hot Dog!" Say DP Children Enjoying Day At The Circus



For 37 children just off the boat from European DP camps, a recent day at the circus was the first carefree good time of their lives. A few of them are shown above with their hosts, William Rosenwald, Honorary President of United Service for New Americans and National Chairman of the United Jewish Appeal, and Samuel Hausman, Chairman of the United Jewish Appeal of Greater New York. Mr. Rosenwald is helping famed clown Emmett Kelly demonstrate how to eat a hot dog for the entertainment of Mr. Hausman and the youngsters. The children were staying with their parents at the United Service Reception Center in New York while awaiting resettlement in communities throughout the country. The United Service program is financed by the \$250,000,000 campaign of the UJA for 1948.

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may make the big league grade. A third baseman, Rosen has a pretty good chance of beating out the veteran Ken Keltner. Al was born in Spartanburg, S. C., 23 years ago. In 146 games he batted .349, making 186 safe hits and totalling 330 bases, which reveals a lot of power. A solidly built right-handed batter, Al is supposed to be a boy who can't miss. The only other Jewish player we can recall playing for Cleveland was Milt Galatzer, a smooth-fielding weak-hitting outfielder, who was the son of a rabbi. Now with Rosen on the squad and Greenberg behind an executive desk, and possibly at first base, Jewish fans should watch the Indian club.

Giants

The New York Giants, who through the years have had more Jewish players than any other major league team (Andy Cohen, Phil Weintraub, Harry Feldman, Harry Danning, Goody Rosen, and Morrie Arnovich, to name a few) still have Sid Gordon on the squad. They don't know quite what to do with Sid, who is a fine player, a hard hitter and a steady fielder. Mel Ott has called him the best Giant left-fielder since Joe Moore, but the Giants have younger, more spectacular players and it is possible that Sid will be only a reserve outfielder — or a third baseman if the promising rookies fail at the hot corner. Sid hit 15 homers last year and at times during the 1947 pennant race carried the Giants along when others failed. But apparently he cannot displace Whitey Lockman, Bobby Thomson or Willard Marshall. Should any of these boys falter, Sid will be more than ready to fill the breach. And if Jack Lohrke at third can't hit — as he couldn't last season — Sid will be in the infield. A few seasons back, the Giants had four Jewish players in the lineup on one afternoon. Now only Gordon is there. Giants fans in New York should follow him closely. He can play ball.

"Dem Bums!"

Once upon a time the Brooklyn Dodgers had a Jewish player named Freddy Sington, who couldn't hit a curve ball. Then they had Goody Rosen, who was traded to the Giants after having enjoyed a fine year. Goody is now in the minors. But the Dodgers have come up with another Jewish boy, Cal Abrams, an outfielder. Only 24, young Cal batted .345 last year with Mobile and comes to the Dodgers highly recommended as a ball hawk. In 154 games, an entire schedule, Cal obtained 203 hits, which is steady, spectacular batting in any league. Born in Philadelphia, Abrams is a tall rangy athlete. He weighs 170 and is 6 feet tall. He might not last long in the majors this year, but he is a boy with a good baseball future.

Outside of the above there are few other Jewish baseballers of note. Cy Block, at 28, has had many

chances with the Cubs and didn't make the grade, though he hit .360 in the minors last year and led his league in doubles with 60. He is getting a chance this season with the Detroit Tigers who need new blood in the infield.

"Play Ball"

These, then are the Jews in the majors this year. Not many, not particularly spectacular, but all bear watching. Greenberg, as an owner, joins such previous Jewish owners as Judge Emil Fuchs of the Boston Braves, the Benswangers of Pittsburgh and such executives as Harry Grabiner, once of the White Sox, now of the Indians.

The call is "Play Ball!" The men to watch are Abrams and Rosen and Gordon.

Newly elected officers of the Southern Inter-Regional Zionist Youth Commission are Sidney Gluckman of Daytona Beach, Florida, Chairman; Mrs. William Kirshner of Nashville, Tennessee, co-chairman; Max Robkin of Atlanta, Georgia, Treasurer; and Miss Harriet Cotton of Birmingham, Alabama, Secretary.

The recently elected leaders will serve for the next year, supervising Zionist youth activities in the eight states comprising the Region. Southeastern ZOA, and Southern and Southeastern Hadassah are co-sponsors of the Commission. Herman Popkin is youth director for the Commission.

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CHARLES RADDOCK

Hannah of Ludmir

By CHARLES RADDOCK

Born in New York City in 1910, Charles Raddock has long been identified with the labor press, and has contributed to many leading American publications of Jewish opinion. "Hannah of Ludmir," his current literary effort, will be published in two parts, of which this is the first.—THE EDITOR.

THE familiar story of a 'teenager who preferred a masculine get-up to feminine finery and bravely flouted convention and authority has not lost its esoteric charm. For they are now "burning" Ingrid Bergman at the stake in the medieval town of RKO's ranch in San Fernando and the project, based on Maxwell Anderson's recent Broadway hit "Joan of Lorraine," will cost \$4,600,000 — one of the largest outlays ever made in the movie colony for the amusement of cinema fans.

But though the story of Hannah of Ludmir bears a striking similarity to that of the legendary French maid, no one is planning a scenario on the colorful life of that first female rabbi and no Hollywood designer, you may be sure, will be improvising a luxurious set to reproduce her picturesque Hassidic background. In fact, interesting a figure as she was and curious a career as she led in her native Russian bailiwick and subsequently in Jerusalem, even Jewish scholars have somehow neglected her. And the task of reconstructing her life for modern readers involves the piecing together of a hundred musty documents scattered in three languages through the sacred annals of her vanishing cult.

Whatever the external differences, the Catholic Joan and our Hassidic protagonist — Hannah Rachel Werbermacher was her full name — were very much alike in many respects: They both came of humble origin, deviated for the duration of their public lives from the feminine norm, challenged the most influential ecclesiastics of their times, were mercilessly persecuted and finally excommunicated. Except that where the Shepherdess of Domremy arrayed herself in battlefield armor and brandished a sword and scabbard, our Jewish heroine donned phylacteries — a religious rite prescribed for males only — and preached in a rebel synagogue . . .

Modern psychologists would probably ascribe the unconvention-

al behavior of both these adolescent girls to a so-called "Elektra complex" and perhaps trace their strange conduct to some psychosexual disorders. Hassidists, however, unburdened by Freudian terminology, tell a much simpler story when they get together in their dreamy haunts to recount the "miracles" of their saints.

At the turn of the previous century, they relate, in the town of Ludmir, formerly in the Polish province of Volhynnia and now part of Communist Russia, a certain Monesch Werbermacher, was urged by the local rabbi to divorce his wife after years of childlessness. Despite the law which decreed divorce in "barren" cases, the pious shopkeeper was deeply in love with her and flatly rejected the rabbis repeated reminders. And instead,

so the story runs, he sought out the Seer of Lublin, a famous Hassidic clairvoyant, and by some quirk of fate the erstwhile unfruitful spouse gave birth to a daughter a year later to the day, as predicted.

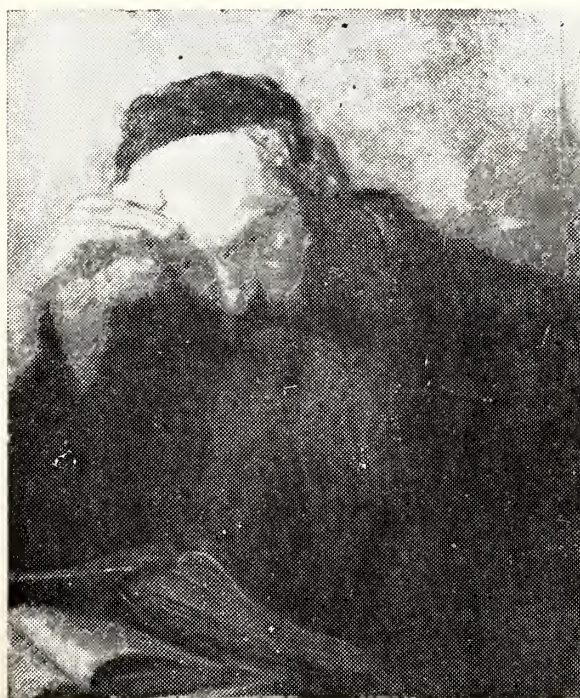
Whereupon the grateful father vowed that, though he had not been favored with a son whom he certainly might have educated to the ministry, he would exert every effort to provide his late-born daughter with a rabbinical education! As soon, therefore, as Hannah was old enough to receive schooling, Monesch placed her in the most exclusive Hebrew primary of the town where — behind a screen which separated her from her male classmates — she took sacred instruction. She was the only female pupil in the Hebrew schools of Ludmir and its environs.

Further subjected to extra-curricular Talmudic guidance at home under her father's tutelage, the little girl soon distinguished herself as a model Talmud student. Needless to say, her parents were proud of her intellectual attainments, precocious as she seemed and unorthodox as it was for Jewish parents at that time to give their daughters an advanced Hebrew education.

* * *

Much as they doted upon their only child, however, and pleased as they were by her scholarship, they soon had reason to view her precocity with suspicion. For she avoided the company of other children and hardly ever communicated even with them except when extreme necessity required. After months of such Talmudic studious-

Artistic Career On Three Continents



Wide acclaim for the first American exhibition of paintings by Ernest Handel, held recently in San Francisco, launched the former Viennese artist on his third career in three continents. The painting of a refugee rabbi in Shanghai (left) was one of 18



oils in his inaugural American show. At right, Mr. Handel is shown completing a still life representative of a new phase in his work, replacing the sombre tones of his period of exile with bright and cheerful colors inspired by his new life in America.

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ness her conduct had become so anti-social and her preoccupation with the contents of the ancient tomes so solemn — that Monesch began to wonder whether his isolated experiment in feminine rabbinical training was a wise decision.

After school hours, for example, Hannah would lock herself up in her bedroom for hours on end and, what perturbed her parents even more, never address them unless they addressed her first. She thus finally grew so estranged from her mother that the poor woman, weakened from a belated childbirth and perpetually aggrieved over the unexplained silences of her only offspring, left her motherless at the age of nine.

Malicious neighbors soon spread word around that the tiny orphan was queer — and widower Monesch appealed to the rabbi to "release" him from his original vow!

This done, he removed Hannah from school — but this brought no change whatever in her behavior or regimen. For instead of attending classes, she now turned her newfound idleness to even greater Talmudic use — withdrawing to her bedroom for days to sway over the sacred folios in the liturgical sing-song characteristic of her father.

Monesch decided to marry her off — early betrothals were not unusual in those days — lest neighbors' rumors make it impossible for him to find her a suitable match. Tactfully broaching the subject to her one evening, Hannah looked wryly at her father, and innocently replied that she had no inclination whatever to be "as other females." Obviously, Monesch was unable to cope with her and decided that consultation with the celebrated Preacher of Szernobyl — foremost Hassidic dignitary of the day — was his last recourse.

Reluctantly Hannah accompanied her distraught father to the venerable rabbi. Hassidists will give you the "casuistic" pro's and con's, but for our purpose it is sufficient to relate that when the "Czernobyler" upbraided the worried parent for having subjected an impressionable little girl to the holy books, the latter interrupted the sage's harangue and — on Talmudic grounds — proceeded to debate with the distinguished scholar the controversial question of a woman's role in the Jewish faith! Beside himself with indignation at her scholarly effrontery, Rabbi Mordecai reminded the precocious and arrogant child that the ancient scholars had expressly forbidden study of the holy books to females and that no parent had any right to "interfere with God's intentions." A woman's fate, in the final analysis, argued the ecclesiastic, was matrimony and the bearing of children.

While Hannah rejected marriage again — the shrewd rabbi, not to be outwitted by what he termed her "Talmudic frippery," was a practical psychologist. He took

Monesch aside, and had an idea—

It was the year 1827, after Czar Nicholas the 1st had decreed that every Jewish boy from the age of twelve on was to be kidnaped, baptized, catechized and rigidly trained for military service to Mother Russia. Everywhere in the Pale of Settlements were being snatched from their homes, and in record time the gaping armories of Kazan, Nizhni-Novogrod, Smolensk, Kiev, Pskov, Kherson and Vitebsk — even the old barracks of Ludmir, the rabbi reminded Monesch with a significant wink — would soon be swarming with newly-baptized Jewish trainees in their "marriageable" teens.

Monesch got the rabbi's point. Every morning found him at the ancient barracks of Ludmir currying favor with Russian captains, sergeants and humble privates. Loaded with choice pipe-tobaccos, vodka and unobtainable foodstuffs, he finally managed to bribe an officer commanding a Jewish contingent and even persuaded him to furlough one of his younger Jewish charges on Sabbath days in his custody!

The following Saturday the lieutenant brought the young Jewish trainee to the Werbermacher household. Hannah regarded the uniformed lad calmly and, without further introduction, blandly remarked to her father that it was her duty to — instruct the boy in

(Please Turn to Page 24)

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Women's Walk By LILLIAN NELSON

The Dowager Marchioness of Reading

One of the most famous women in the world today is Stella Charnaud Isaacs, the Dowager Marchioness of Reading, who was the daughter of an Englishman of Huguenot descent but became converted to Judaism after she married Sir Rufus Isaacs, Lord Reading, in 1931.

Stella Charnaud was born in Constantinople in 1894, where her father was a British diplomatic representative. She was raised in England and educated mostly by private tutors because her health was frail during her childhood.

After completing her education Miss Charnaud entered secretarial service. She is reported to have gained the reputation of being one of the most efficient private secretaries but she denied this on a visit to the United States. However that may be, it is known that in 1925, she turned down an offer of a position in the U.S.A. that carried a salary of \$25,000 with it. Instead she journeyed to India to join the staff of the then Viceroy, Lord Reading. She served as private secretary to the then Lady Reading

and as senior secretary to the viceroy.

After a year after the death of the first Lady Reading, Lord Reading married his secretary, Stella Charnaud. She continued to aid him in his work until he died in 1935.

Miss Charnaud had always been interested in social service work and as Lady Reading she embarked on an independent and varied career in this field. In 1932 she was chairman of the Personal Service League which aided Britain's unemployed and at this time she served as Justice of the Peace in Walmer and Deal, England. Lord and Lady Reading were now living at Walmer Castle, once the home of the Duke of Wellington.

Later she became a member of the advisory board of the British Broadcasting Corporation, head of the Overseas Settlement Board which was concerned with the immigration of British women, and vice-chairman of Imperial Relations Trust, which financed the exchange of students among countries of the British Commonwealth.

In 1938 when signs of war were becoming more ominous, Lady Reading with four of her friends began to organize the Women's Volunteer Service in preparation for Civilian Defense duties. Under her direction from a sandbagged office in Westminster, the W.V.S. was built up to a membership of 1,250,000 during the war. Its mem-

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W. Stuart Symington, Secretary of Air, will address the Fifty-Third Annual Encampment of the Jewish War Veterans of the United States of America, according to an announcement by Brigadier General Julius Klein of Chicago, National Commander. The encampment is scheduled for September 14 to 19 at Monticello, New York.

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HANNAH OF LUDMIR

(Concluded From Page 22)

matters of piety since he was undoubtedly being indoctrinated by the "baptizers." The happy Monesch quickly observed that she proceeded with unaccustomed friendliness to wait upon the youth and, despite her characteristic reticence, waxed remarkably loquacious in the presence of the latter . . .

For several weeks thereafter boy and girl spent his Saturday leaves in "Talmudic conversation" and Hannah, for her part, was particularly gratified when the personable dark-haired lad, about eight years her senior, did not find it necessary, as the Preacher of Czernobyl did, to question her deep interest in matters pertaining to the intellect.

Hannah gratefully presented him with a prayer-scarf, which she herself had crocheted during the week—and Monesch secretly wondered how his bookish daughter had acquired the feminine art of needlepoint. He could not fail to observe how on Friday afternoons she would stand long before the mirror—something she had never done before for she had always regarded it as an act of sinful vanity!—leisurely weaving her braids into a fashionable though modest hair-do. The usual melancholy expression had somehow vanished from her stern gray-blue eyes as she cheerfully busied herself tidying up the house, and the jubilant parent was profoundly appreciative of the great Preacher's shrewd "suggestion."

Suddenly summoned to the barracks one morning, Monesch was informed by the above-mentioned lieutenant that his young Sabbath guest had been conveyed to Omsk and would not return until he had served the Czar for twenty-five years!

—Hannah stalked around the house and, though she did not weep, her heart-break was obvious. She left the house the following morning and disappeared until nightfall. Monesch had no idea where she had gone and did not dare question her. Such escapades

became frequent until one day—her pale face taut with secret determination, her tiny figure wrapped in her late mother's woolen shawl, she slunk through the muddy alleyways of Ludmir, past the marketplace and the ruins of the historic church, beyond the barracks to the outskirts of the town where, after mounting a hill, she reached the cemetery. There, at her mother's tombstone, she stayed all afternoon murmuring prayers and—invoking the crushed spirit of the prematurely departed woman whose belated motherhood she had hardly ever acknowledged with a gesture of filial affection.

Night came on and she fell asleep by the tombstone. She did not awake till after midnight. Frightened, the little girl proceeded to fumble her way through indistinguishable grave-tracks, over headstones and shrub. Her dangling shawl caught on a twig, and she lay there terrified until the following morning when the gravedigger, making his rounds, discovered her quivering body.

Hannah was confined to bed in speechless apathy for days. One morning, Monesch standing by her bedside intoning the prayers in phylacteries and prayer-shawl, she summoned him weakly and confided that she had just "arrived" from the Heavenly Assembly where "they" conferred on "Oversoul" upon her . . . Having whispered these strange words, she slowly descended from her bed, walked over to the cupboard whence she removed a phylactery-bag—the bag which contained the very prayer-scarf and phylacteries which she had held in safe-keeping for her erstwhile Sabbath companion—and proceeded to don the sacred vestments! Though girls were forbidden to wear either phylacteries or prayer-scarves, Monesch did not interfere.

After she completed the morning prayers, she took out her long-neglected Talmud and once again her voice rose up in pious singing.

To be Concluded in our October Issue)

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RADIO YISHUV

By ELIEZER WHARTMAN
(Reprinted from Palestine Information)

THERE are many ways to judge the character of a civilization. Without probing too deeply, the observer can arrive at a fairly valid estimate of the intellectual depth and character of a nation by certain outward manifestations: the incidence of crime, the types of crimes, the number of schools, the popular newspapers, the number of drunks, the number of bookstores, the types of movies, the number of unemployed, and — perhaps most valid of all — the radio. For if there is any particular organ which could be singled out as the most sensitive barometer of the civilization it is the radio which is in essence, the voice of that civilization. Better than a hundred high blown editorials on what constitutes "Our Country" is an analysis of the radio programmes broadcast daily in that country. Radio schedules like figures, don't lie.

If the radio can be regarded as the voice of a nation, Palestine sings nicely. For a child, its voice has a remarkable maturity, much more so than many of the so-called adult nations whose radio networks antecede the Holy Land's. Radio Palestine is only twelve years old, but in the span of those twelve years it has progressed to the point where it can compete on even terms with systems that have been in existence three times twelve. It may be in its adolescent stage, but its voice doesn't show it.

It was on April 16th, 1936 that the Palestine Broadcasting System first began operation, only a month before the riots broke out. The fact that the one took place after the other has no significance. What is important, however, is the fact that the infant survived its first crisis. It was a situation which might have



Hanna Kipnis (left), soprano, native of Tel Aviv, was one of three winners in the first audition for vocalists held under the auspices of the Jewish Center Lecture Bureau of the National Jewish Welfare Board (JWB). With Miss Kipnis are the other winners, Norman Atkins, baritone, and Ingrid Rypinsky, mezzo-soprano, as the three received citations at the JWB headquarters in New York.

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killed off a less lusty child, but Palestine Radio the little twenty watter, hung on. Since that time it has weathered riots, curfews, martial law sniper warfare. Amoeba-like, it has now, because of the current situation been forced to split into three parts each section operating separately, but depending on the others. At this writing the Hebrew programmes are being broadcast from the Jewish quarter, and the English ones from the so-called "security zone." It's somewhat odd to see a radio station operating on little more than a microphone and a prayer, but that's Palestine today.

To the American visitor, accustomed to spinning a radio dial to any of a hundred different stations, Radio Palestine, from a quantitative point of view, is very slight. There are usually but three possible programmes to hear at any one time, two of them emanating from the Palestine Broadcasting system and the third from the Forces station which broadcasts for the Army and the Palestine Police. The Army radio consists of little more than recorded American dance music with occasional news announcements and sport summaries to leaven the fare. The Arabic programmes, which are under the auspices of P.B.S., are, for the most part, almost unintelligible to the non-Arabic speaking listener. They consist in the main of Arab music (mandolin, drum, violin and voice) news broadcasts, and occasionally a half hour of semi-classical music by western composers. To the ear unused to the Arabic brand of music all the songs sound alike. Worthy of particular mention are the Arabic school broadcasts which have been modeled after their Hebrew counterpart. Of all of the countries of the Middle East only Palestine broadcasts for school children in Arabic.

There is also a short wave station in Jerusalem broadcasting in Arabic to the countries in the Near East. The programmes, which are supervised by the British Army, coincide closely with the Palestinian variety, but listeners who understand Arabic claim that the news announcements are often of anti-Jewish nature.

It is the transmitter in English and Hebrew that is most interesting, and from it one can get some idea of what radio is going to sound like under a Jewish State. The day's broadcasting, beginning at 7:15 in the morning and ending at 10:30 at night covers a total of eight operating hours of which five and a half hours are allotted to Hebrew programmes and two and a half to English ones. Careful attention is paid to see that the number of broadcasting hours allowed the Jews does not exceed the number allotted the Arabs. An examination of the broadcasting schedule for a typical day is revealing: Transmission commences at 7:15 with the news in Hebrew. Formerly broadcasting started at 7:00 a. m. with the chanting of the *Mah Tovu Ohalecha Yaakov* — "How goodly are thy tents, oh Jacob" — followed by the recitation of the psalm for the day and ten minutes of setting-up exercises. These have since been deleted to cut down on the number of transmitting hours, Arab engineers having complained that the burden of work formerly done by their Jewish coworkers was proving too exhausting. Jewish engineers are forcedly idle because of their inability to reach the operating plant, thus causing their work to fall upon the Arabs.

Two school programmes in Hebrew, one for young children and another for adolescents, commences at 7:25 and run till 8:00 at which time the Woman's Corner, a ten minute programme of cooking, household and beauty hints and news currently important to women goes on the air, followed by a twenty minute period of semi-classical music. The station goes off the air at 8:10 and is silent until 1:00 p. m. when a fifteen minute period of news in Hebrew comes on followed by the news in English. Religious programmes are put on during the course of the Sabbath and holidays. Occasionally the morning schedule is altered to make room for special broadcasts such as the Agency's search for relatives of newly arrived DP's, the publishing of special curfews, etc.

Prior to the cutting down of broadcasting hours, special pro-

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HIGH POINT, NORTH CAROLINA

Brothers In Arms

After 11 years' separation, Tech. Sgt. Frank G. Cornell, a disabled veteran of Oakland, Calif., greets his brother Heinz at the Reception Shelter of United Service for New Americans shortly after the latter's recent arrival from a DP camp with the help of United Service. Sgt. Cornell came to this country before the war, joined the U. S. Army, and was wounded fighting the Japanese in the Philippines. His brother barely survived cold-water treatment from Nazi guards in Auschwitz.

grammes were aired for patients in hospitals and workers in factories. These, for the time being, have had to go by the board but will return when conditions come back to normal.

Broadcasting is resumed at 5:30 p. m. with a programme for English speaking children. The news in English and the Children's Hour in Hebrew follow after which come a number of dramas, talks and recorded musical programmes. The Talmud lesson by Prof. Assaf of the Hebrew University precedes a half hour programme of semi-classical music. At 8:00 each evening two chapters of the Bible are read in Hebrew and commented upon, a practice, which over a period of a year covers the entire Scriptures. The news in Hebrew returns at 8:15 followed by more music and talks until

9:30 when the news is broadcast in English. The Second Programme, sometimes from the London BBC and sometimes from Jerusalem comes on the air at 9:30 and lasts until 10:30 at which time Radio Jerusalem shuts down for the day.

The school programmes are especially worthy of mention. Palestine takes its children seriously. Of the eight hours in which the station operates daily, almost an hour and a half are devoted to young listeners. The programmes are of an unusually fine educational calibre and are prepared in close cooperation with the national Jewish Board of Education. The school hour in the morning, for example, is piped directly into many Jewish schools in the cities and the collective settlements. The programmes are orientated to the regular school course of studies and

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It gives us great pleasure to greet the Jewish community on this occasion, celebrating Rosh Hashonah, and wish them a Most Happy and Prosperous New Year.

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Jewish Patrons and Friends for a Happy and
Prosperous New Year*

**MONTGOMERY
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Manufacturers of

S P O O L S

Jenny Lind and Poster Beds



BISCOE, NORTH CAROLINA

serve to integrate the material covered in different classes. And it is not merely a passive instrument either. The children do not sit at their desks and listen idly but are led through various exercises called upon to perform at the board and learn to sing new songs all via the mysterious voice emanating from the radio — with the supervision of the teacher, of course. Incentives to better work are provided by allowing worthy classes to participate in the broadcasts.

In connection with public education, it should be mentioned that Radio Palestine ranks second only to Sweden in the number of educational talks broadcast weekly. In the limited time at its disposal, the PBS puts on the air more than twenty informative talks dealing with all phases of general and Jewish life in Palestine and the Diaspora. Education by radio in the Holy Land caters to Palestinians almost from the cradle to the grave. It is literally a "university of the air."

Tom Mix, Captain Midnight, Buck Rogers, Jack Armstrong, Dick Tracy, Superman and the other juvenile pap of the American radio would be out of a job in the Land of Israel. Gang Busters, Junior G Men, and the Lone Ranger would find the going rough in a country that features violence everywhere but on the radio. Similarly, Dr. Kildare, Stella Dallas, the Goldbergs and Mary Marlin would find that life can't be beautiful in Palestine. Not for them, at any rate, for just as the children are not exposed to nasty and bad English, so are the mothers protected against the ravages of soap opera. The authorities feel that the children have enough contact with life in the raw without feeding them additional doses via the radio. The few hours allotted for broadcasting necessitate its most frugal use. Another earache that Palestinians are spared is the singing commercial. Pepsi-Cola definitely does not lit this spot.

On the other hand, lovers of good music will find themselves in their element. In as much as the Forces broadcasting station transmits practically nothing but swing all day, Radio Jerusalem finds it-

self freed of the necessity to cater to the followers of Benny Goodman and bows in the direction of Beethoven. Often the Palestine Philharmonic is featured in a late programme.

Short wave radio reception is unusually good in Palestine, possibly because of the absence of any wide-scale electrical interference. Practically all countries are received without difficulty, even the United States and Canada. Most Palestinians speak more than one tongue and are, therefore, at home with broadcasts coming from England, France, Russia, the U. S. and Italy. Most Palestinian radios are made in England and are of a rather good quality. Portable radios are practically unheard of, but when free trade is opened up in August with the United States, there should be a large number imported. At present there are less than 4,000 automobile radios, but these too should increase rapidly when tariff restrictions are eased.

Radio Palestine, like the BBC, is government owned. It attempts to meet its budget by levying a tax of one pound on all radio receivers in the country. Like the BBC, it runs into debt and must be subsidized by the government. Yearly operating expenses of PBS amount to LP 200,000 (\$800,000) of which LP 114,000 (\$456,000) is covered by the income from the licenses. The additional LP 86,000 (\$344,000) comes from the pocket of the Palestinian taxpayer, but it's worth the extra cost just to be able to keep from having to listen to the commercials. Of the 114,000 radio sets, it is notable that 90,000 are owned by Jews. It is a Jew also, Edwin Samuel, son of Viscount Samuel, first High Commissioner for Palestine, who is Director of Broadcasting.

Palestinians are intensely news conscious. Over two hours a day are devoted to news broadcasts. The people feel that the amount of time allotted to the broadcasts is sufficient, but what annoys them is the censorship that is causing Palestinians to disbelieve anything coming over their loudspeakers.

Jews and non Jews alike turn to the Haganah short wave station
(Please Turn to Page 70)

*Greetings and Best Wishes to Our Many Jewish Patrons
and Friends for a Happy New Year*

Biltwell Chair and Furniture Co., Inc.

"True to Its Name Since 1925"

MANUFACTURERS OF

Dinette and Breakfast Suites
and School Chairs

DENTON, NORTH CAROLINA

A YEAR OF PROGRESS

In The Orthodox Ranks

By RABBI MORRIS MAX, *Executive Vice-President,*
Rabbinical Council of America



RABBI MORRIS MAX

ORTHODOX Judaism came to this country with the first Jewish immigrants. The institutions of learning that have given tone to Jewish life stem from Orthodox Jewry. In the last half century, however, the new parties in Israel, using modern high pressure methods and publicity have made such a furor about their particular brand of Judaism that the average Jew who stems from Orthodox parents may be led to believe that Orthodoxy is dying out. To dispel this misconception, we feel impelled to present some of the more recent developments in Orthodox Jewish life.

The fundamental principle of Judaism is that God is the Creator of the universe and the one who guides the destiny of every individual. Yet every day the Jew recites in his morning prayers "Blessed art Thou, Lord our God, Ruler of the universe who formest life and createst darkness, who makest peace and createst all things." He reminds himself of this fundamental dogma because the stream of life whirls around him and his own preoccupation with his particular vocation may make him forget this fundamental fact. He is inclined to boast of his own might and accomplishments, forgetting the source from which his strength springs. In similar manner the Rabbinical Council of America finds it necessary at the time of its annual convention to remind American Jewry that Orthodoxy which has been functioning not only for the past century in this country but for the past three thousand years throughout the world is still going strong. It is meeting the problems of the modern age and is quietly yet efficiently laying the firm foundations for the perpetuation of Israel's faith in God and loyalty to his sacred Torah.

The need of uniting the forces of Orthodox Jewry in America to resist the attacks made upon its traditional faith by groups who have drifted away from their time-honored moorings, has always been a great one. Last year when the Rabbinical Council of America as-

sembled at its 11th Annual Convention in Detroit, announcement was made of a plan to co-ordinate the Orthodox forces for this purpose. It was hailed as a step in the right direction.

When the members of the Rabbinical Council, who are duly ordained Rabbis, graduates of the Yeshiva University, the Hebrew Theological College and other recognized Yeshivos, assembled in New York City for their 12th Annual Convention on May 19th they heard of the first step in the implementation of this plan of co-ordination. Under the sponsorship of Yeshiva University, the Union of Orthodox Jewish Congregations of America, the Rabbinical Council

of America and the other Yeshivos who will soon be drawn into this project, a new department of synagogue activities will be created. The Director of this department will service the men's clubs, sisterhoods, junior congregations and junior leagues associated with the congregations ministered to by the members of the Rabbinical Council. Programs that will give expression in the Torah — true point of view on Jewish cultural, communal and sociological subjects will be sent regularly to the Rabbis and lay leaders of the more than 500 Orthodox congregations at present associated with the Union of Orthodox Jewish Congregations. In addition, this department will cre-

ate a speakers' bureau that will serve the communities interested in arranging forums and lecture series that will tend to enrich the Orthodox Jewish content of the congregational and communal life. With the implementation of this first step, Orthodox Judaism will really reach effectively every community throughout the length and breadth of the land.

"The Unfailing Light"

The part that Orthodoxy played in the development of the American Jewish community in the last sixty years was never really recognized until the late Rabbi Dr. Bernard Drachman, Rabbi of the Zichron Ephraim Congregation in New York City, and a former of-

Pioneer Women Inscribe Name of Valiant Friend Of Israel In Golden Book



For his courageous editorials and unwavering support of the Jewish State of Israel, Pioneer Women, Women's Labor Zionist Organization of America, presented to T. O. Thackrey, co-editor and co-publisher of the New York Post, a Certificate inscribing his name in the "Sefer Hamdina," the Golden Book of Israel of the

Jewish National Fund. Participating in the ceremonies held in New York were (left to right) Alta Sher, chairman-elect of the New York Council of Pioneer Women, Sonia Shatz, chairman, Mr. Thackrey, Esther Pevsner, vice-chairman, and Batia Niger, chairman of JNF activities for the New York Council.

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CHAIRS — PORCH ROCKERS —
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*To All Our Jewish Friends and Patrons We
Extend Our Sincere Good Wishes for a
Happy New Year*

DIXIE FOUNDRY CO.

Incorporated
CLEVELAND, TENNESSEE

Manufacturers of
A Complete Line of
GAS RANGES and GAS COOKERS
COAL and WOOD RANGES
and HEATERS

On Display
American Furniture Mart, Space 524, Chicago, Ill.

ficer and Executive member of the Rabbinical Council, wrote his memoirs, which he barely finished four weeks before his death three years ago. At the last Convention it was announced that the Rabbinical Council would publish these memoirs. Last month they were published in the form of a book entitled "The Unfailing Light." For the first time it has been revealed that at the very beginning of the organization of many of the national philanthropic, educational and Zionist bodies there were Orthodox Rabbis and lay leaders who played a significant role. This book will prove of inestimable value to the historian as well as to the individual Jew who is interested in knowing the process of development of the totality of American Jewish life.

The Traditional Siddur

During the past year a Siddur Commission has been engaged in the preparation of a traditional Hebrew prayer book with a modern English translation that will make all the Hebrew prayers a "fount of living waters" to the American Jew. Unlike the several prayer books that have appeared under the auspices of non-Orthodox groups this Siddur will be true to the letter and spirit of the Talmudic sages who were the authors of our prayers that have been the common possession of all Jews scattered throughout the lands of the Galuth for the past two thousand years.

Dr. David De Sola Pool who edited the Sephardic Siddur has been the Chief Editor of this Siddur, which will be arranged in accordance with the Ashkenazic ritual. He has been assisted by the following eight of his colleagues: Rabbi Bernard L. Berzon, Charles B. Chavel, William Drazin, Sidney B. Hoenig, Leo Jung, Simon G. Kramer, Simcha Levy, Morris Max.

The manuscript will be submitted to the printer within the next month or two. It will be published in two volumes; one for the daily prayers and the other for Sabbath and festivals. It is hoped that in due time this will become the of-

ficial Orthodox Siddur for American Israel.

Kashruth Supervision

Another field of service to Orthodox Jewry is that Kashruth supervision. The Union has developed the (U) insignia as a recognized authoritative sanction of Kashruth. The Rabbinical Council which is the Rabbinic body of the Union, through its Kashruth Commission, investigates the plants of those manufacturers applying to the Union for its sanction of their products as kosher. After a thorough investigation is made and a favorable decision reached by the Kashruth Commission, a Rabbinic supervisor is appointed who visits the plant regularly and who sends in a written report of his observations to the Rabbinical Council office. Thus a systematic and efficient check is kept on all the products bearing the (U) insignia.

This procedure has been recognized by many national firms who appreciate the advantages to be found in a sanction of a well-organized Rabbinic body, rather than that of an individual Rabbi. In the past, a firm for example which has five or six plants in different parts of the United States and Canada had to arrange for one Rabbi to tour the country in order to inspect its various plants. Usually only one inspection tour was made during the year. The Rabbinical Council, however, with a membership of 375 duly ordained Rabbis, occupying pulpits in 40 states, has this advantage—it can appoint as Rabbinic supervisor one of its members who lives close to the plant. The written reports sent in by the supervisors to the office of the Rabbinical Council are studied by the Kashruth Commission and thus monthly inspections can be maintained throughout the year. A national product bearing the (U) insignia has, therefore, gained the confidence of Orthodox Jews throughout the country.

An interesting example that illustrates this point was the case of a company which had its product investigated and final sanction given by the Kashruth Commission. The advertising manager in his eagerness to inform the Jewish pub-

*Season's Greetings and Best Wishes to All Our Many
Patrons and Friends for a Happy New Year*

TROUTMAN CHAIR COMPANY

Manufacturers of
CHAIRS

TROUTMAN, NORTH CAROLINA

Son Greet "Dead" Mother and Sister



Henry Hecht, a U. S. Army veteran who last saw his mother and sister in Berlin in 1937, is reunited with them at the Pennsylvania Station in New York City following their arrival from Shanghai with the aid of United Service for New Americans. Henry, who believed his mother and sister to be dead, first heard from them while he was serving in New Guinea. His mother Mrs. Lucie Hecht (right) and sister, Marga, fled to Shanghai via Russia and Japan in 1941. United Service receives its support through the \$250,000,000 campaign of the United Jewish Appeal for 1948.

lic about the kashruth of the product failed to check with the printing department of the company as to the exact date that the (U) would appear on the box, before he inserted an ad in the newspapers. The result was that the first boxes to appear on the grocers' shelves after the advertisement was inserted did not have the (U) insignia, although the product was definitely kosher. The flood of letters and telephone calls which came to the office of the manufacturer from all parts of the country inquiring about the absence of the Kosher insignia convinced the proprietors that nothing can take the place of the (U) to gain the confidence of the Jewish public.

It is impossible in a short article to list all the food products and detergents which have the (U) insignia. Such a list appears in every issue of the Jewish Life Magazine. Suffice it to say, however, that this Kashruth work of the Rabbinical Council has borne good fruits, and promises in due

time to establish Kashruth on a sound foundation.

To arrange for proper endorsement of kosher products is only one part of Kashruth work. The other and more significant part is to make the consumer aware of the importance of adhering to the Jewish dietary laws. For that purpose thousands of pamphlets on this subject were distributed by the Union of Orthodox Jewish Congregations of America. The Rabbinical Council on the other hand tackled the problem of non-kosher public banquets conducted by national Jewish organizations, a practice which tends to undermine kashruth observance in the Jewish community. A survey was, therefore, made to ascertain the policy of all the national Jewish organizations regarding this matter. In a letter addressed to the presidents of the national organizations the point was stressed that whenever a national Jewish organization sponsors a banquet or luncheon at which non-kosher

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UPHOLSTERED CHAIRS
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Many Jewish Patrons and Friends for a
Happy and Prosperous New Year*

American Furniture Company

INCORPORATED

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Manufacturers of

HIGHEST QUALITY - - - LOW PRICE

Piano Benches

SELL'S DIRECT



HICKORY, NORTH CAROLINA

*We Extend to All Our Many Jewish Friends and
Patrons Season's Greetings and Best Wishes*

CALDWELL Furniture Company

Manufacturers of

BED ROOM FURNITURE OF QUALITY

Office and Factory in
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On Display in

NEW YORK	CHICAGO
New York Furniture Exchange	American Furniture Mart Building
Southern Furniture Exposition Building HIGH POINT	

*Season's Greetings and Best Wishes to All Our Many
Jewish Patrons and Friends for a Happy and
Prosperous New Year*

BERNHARDT FURNITURE COMPANY

Manufacturers of

DINING ROOM FURNITURE

LENOIR, NORTH CAROLINA

foods are served that organization is guilty of discriminating against the Orthodox observant Jews who are among their membership. The point was also made that even a fish meal, cooked in a non-kosher hotel and served in non-kosher dishes, is not kosher.

It was interesting to learn that the overwhelming majority of these organizations officially declared that they require their chapters to respect the religious convictions of Orthodox Jews and to arrange only kosher dinners at every public function sponsored by them. A typical reply was that received from a Mr. Frank Goldman, President of B'nai B'rith, who made reference to an article appearing in the National Jewish Monthly, which stated among other things, "A B'nai B'rith affair, in the public mind, is ineluctably a Jewish affair. Consequently, Jewish observances should be strictly carried out, both as the payment of respect to a high ideal and from consideration for the feelings of those to whom such observances are sacred. If food is served, it should be kosher. No such affair should be held on a Jewish holiday and the Sabbath should never be violated in any way at a public function . . . The few B'nai B'rith units which have, through carelessness or thoughtlessness failed in these observances, are urged to keep these considerations in mind in the future."

"Jewish Life" Magazine

The Rabbinical Council of America has also cooperated with the Union of Orthodox Jewish Congregations of America in the publication of its bi-monthly magazine, "Jewish Life." Its members contributed numerous articles portraying the life and works of our great leaders in previous generations, and presenting the genuine Jewish outlook upon many of the problems confronting Israel and the world today. Its section for the youth reveals that it is catering to boys and girls who receive their training in Yeshivos and Jewish day schools. The material presented is at the same time of great interest to the average American Jewish boy and girl. The fact that in the short time of its existence this magazine has already reached close to 10,000 Jewish families, is in-

dicative of the impression this Orthodox periodical has already made on the American Jewish scene.

The members of the Rabbinical Council were informed of the findings of this survey and were urged to be on guard in their respective communities to remind their local chapters to live up to the policy of their national leaders.

These are but a few of the many projects which were undertaken by the Rabbinical Council during the past year. Definite progress has been made in implementing the decision of last year's convention to make Orthodoxy more articulate. The recent convention which will be followed by the 50th Jubilee Convention of the Union of Orthodox Jewish Congregations of America, in which the members of the Rabbinical Council participated, will serve to unite Orthodox Jewry for even greater accomplishments. Among the subjects discussed were "The Jewish State and its Effect Upon the Galuth." In the new era of Jewish History, Orthodoxy will be guided by its leadership to continue its effective role on the American Jewish front as well as in Palestine. Its two thousand years of loyalty to God and devotion to His Torah will thus bear fruits in this momentous period of our history.

Mountain Reflections

The upward trend of the
mountains,
The blueness of sky above,
Are a contrast, but a complement,
Of His Omnipotent love.

No turbulence of spirit do we find,
In those far, distant heights;
No questioning, no hopelessness,
Becloud His star-lit nights.

The colorful contrast of Nature,
Is a canvas of human souls,
Each different, yet blending,
Into Brotherhood, and sweet
repose.

Constancy, strength and courage,
Are stars in His cloudless nights;
His mountains are symbols of
peace and calm
That transcend, and rest in the
Heights.

—HENRIETTA WALLACE.
Statesville, N. C.

*Season's Greetings and Best Wishes to Our Many Jewish
Patrons and Friends for a Happy New Year*

HOME CHAIR CO.

Manufacturers

Dining, Living Room & Bed Room Chairs—
Lounge & Occasional Chairs — Solid
Maple Living Room Suites

RONDA, NORTH CAROLINA

Permanent Exhibits

Chicago — New York — High Point — North Wilkesboro

Goodwill In Action

By BERNARD POSTAL, *Director of Public Information,
National Jewish Welfare Board*

MANY preach brotherhood but not all practice it. Speeches and resolutions extolling interfaith amity and meetings to further inter-racial good wills are plentiful. But the gap between preachment and practice remains dishearteningly wide. Nevertheless, the number of deeds of brotherhood is greater than would appear from the sporadic rashes of racial and religious antipathies that scar the national scene.

Because bad news, in the journalistic sense, is bigger news than good news, deeds of brotherhood seldom make the headlines. To record some of the more dramatic of such incidents in the United States, and not to prove or disprove anything, this writer has for the past 15 years compiled, on the eve of Rosh Hashonah, an annual compendium of such events. Traditionally, this digest has been called *Good Will In Action*.

Most heartening of the year's good will in action incidents were those involving young people. When vandals defaced a giant poster of the Los Angeles' United Jewish Welfare Fund, 100 members of the youth groups of the city's Congregational Churches assembled at the site of the 70-foot poster and spent half a day re-landscaping the grounds and repairing the damage to the poster. Thirty-five Negro children in Jamaica, New York, adopted a Jewish youngster in France who now receives a monthly gift package from her American friends.

Harvard University launched its own marshal plan this year when the graduating class elected as its marshals—permanent class officers—a Protestant, a Catholic, a Jew, and a Negro. At more than 150 Christian youth summer camps throughout the country, young Protestants of all denominations learned at first hand about Judaism from visiting rabbis assigned by the Jewish Chautauqua Society. In hundreds of communities, Ameri-

cans of all ages saw how brotherhood in practice can build a better America when "Make Way For Youth," a 20-minute sound film, unreel a dramatic story. Produced by the Youth Division of the National Social Welfare Assembly and its affiliated youth-serving



BERNARD POSTAL

agencies, among them the National Jewish Welfare Board, this striking film showed how racial and religious tensions can be overcome through democratic education for youth.

The public schools, too, continued to make encouraging progress in teaching good will in action. For the first time in the history of Columbus, Ohio, a Hanukah pageant was presented in an elementary school as part of the regular assembly programs. In Duluth, Hanukah Menorahs were lit in the city's 14 elementary and high schools as a prelude to simultaneous Hanukah and Christmas observances. Christian and Jewish displays stood side by side in the public library of Oshkosh, Wis., as part of a unique exhibit related to the JWB-sponsored Jewish Book

That the coming year may see the universal adoption
of the American spirit of fair play and
tolerance toward all mankind

is our

NEW YEAR'S WISH

**SPAINHOUR
FURNITURE CO.
INCORPORATED**



Manufacturers of

MAPLE BEDROOM FURNITURE



LENOIR, NORTH CAROLINA

Season's Greetings and Best Wishes to Our Many
Jewish Patrons and Friends for a Happy New Year
Prosperous New Year

**LENOIR
PAD & PAPER
COMPANY**



Manufacturers of

EXCELSIOR PACKING PADS
WOOD WOOL — KRAFT SPECIALTY
BAGS — COTTON BATTING



LENOIR, NORTH CAROLINA

Season's Greetings and Best Wishes to All Our Many
Jewish Patrons and Friends for a Happy New Year

Furniture Manufacturers Since 1900

HANES
CHAIR & FURNITURE COMPANY, INC.

Manufacturers of

CHAIRS, TABLES and PORCH
ROCKERS



MOCKSVILLE, NORTH CAROLINA, U.S.A.

FOUR POINTS FURNITURE COMPANY

Manufacturers of
UPHOLSTERED CHAIRS
HICKORY, N. C.



No. 1200—End Sections
W32", D32", H32"
Seat Depth 21"

No. 1201—Center Section
W23", D32", H32"
Seat Depth 21"

*Season's Greetings and Best Wishes to Our Many
Jewish Patrons and Friends for a Happy and
Prosperous New Year*

RELIABLE TRUCKING CO.

"We Please Where Others Promise"

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INSURED CARRIERS

FURNITURE FREIGHT SERVICE

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Phone 2927

New York Office
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WALKER 5-5481

J. E. HALEY, Prop.

Month and the observance of Christmas.

A most remarkable expression of good will in action as the frequency with which Christians voluntarily contributed to Jewish causes and the succession of Jewish benefactions to Christian agencies. The tiny Jewish community of Greenville, Miss., topped its 1948 UJA quota of \$30,000, thanks to a unique and unsolicited Christian campaign. It was Hodding Carter, Pulitzer prize-winning editor, who sparked the drive by urging Greenville's Christians to help. The first contribution was ten dollars from a Negro Methodist printer. An Irish Catholic business man was next. Before it was over the total was \$37,500, of which \$8,500 had come from non-Jews. When the Protestant churches in the same area started a drive to load a "friendship barge," under the auspices of the Church World Services, the first donor was Joe Weinberg, Greenville's UJA chairman.

In New York City some kind of a precedent was set when Frank Scervini, a Catholic business man, was named a director of the wholesale drug and cosmetic division of the Greater New York UJA. He is also a contributor to Zionist agencies. Just before Joseph Goldstein, a member of JWB's board of directors, retired as president of the Rochester Jewish Young Men's and Women's Association, he led a campaign among the JY's membership in support of the joint building fund of the YMCA-YWCA. The Roman Catholic Church of St. Helena, in the Parkchester neighborhood of the Bronx, sponsored a benefit basketball game for a Jewish family and a Protestant family, survivors of two city firemen who died in a warehouse blaze. Joseph Rubin, of Effingham, Ill., who died last year, bequeathed \$500 to each of the 22 Christian churches in his community. Matching this bequest was the \$500 left to the UJA by Mrs. Hattie R. A. Eckhardt, a non-Jewess, of Boulder,

Colorado. The Clara White Mission, of Jacksonville, Fla., is a Negro relief society. But during the UJA campaign, Miss Eartha M. M. White, president of the Society, sent a contribution from her organization to the Jacksonville Jewish Community Council.

What is probably the most unusual good will in action incident in many years enabled Brooklyn's historic Hanson Place Central Methodist Church to acquire a set of carillon bells. After the congregation had heard the bells, the pastor announced that much as the church would like to own them, no funds were available. Three days later a member of the congregation phoned that he would underwrite one-third the cost. His business partner, a Jew, offered another third. And the balance was contributed by the Catholic brother of the Protestant who had made the original contribution. The first brother gave his funds in memory of his father, who was a Protestant and the second gave in memory of his mother, who was a Catholic. A plaque in the church vestibule records the story for posterity in these words:

"The interfaith carillon bells in this church were presented by Mr. and Mrs. Martin V. Silby in memory of their parents, Harry and Anna Silby, and Abraham and Amelia Sperling, devout Jews, and by Clifford J. Feistel, in honor of his mother, Anna Feistel, sincere Catholic, and by Lester Feistel, Jr., in memory of his father, Lester Feistel, Sr., faithful Protestant."

Congregation B'rith Shalom, in upper Manhattan, which has no synagogue of its own, went all out to help raise \$100,000 needed to save the building of the 192-year-old Second Presbyterian church. B'rith Shalom has been using the church's facilities since 1938. During the Revolutionary War when the church was located on Cedar Street, Jews helped repair the

(Please Turn to Page 36)

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The Voice of Jewish Culture

By ARTHUR WEYNE

IN THE up-hill task of developing and "distributing" Jewish culture, the National Jewish Welfare Board, through its Jewish Center Lecture Bureau, is performing a "vital and tangible" service. The appraisal is not JWB's. It is the conclusion reached by the careful and impartial survey of that organization completed last year by historian Oscar I. Janowsky and a sizable group of prominent Jewish scholars and communal leaders from all sections of the country.

This service, intelligently planned and energetically carried out, the survey report adds, benefits both the Jewish Community Center and the Jewish community as a whole.

The Lecture Bureau has at least one element of genuine uniqueness on the Jewish scene. It devotes full time to the work of bringing the rich and varied Jewish cultural heritage to the masses of Jewish people throughout the vast community of American Jewry . . . b' it does so with no wish or effort to bespeak any special or particularized point of view.

Direction or pointed guidance toward the creation of special attitudes it leaves to local leadership. The Bureau regards it as its job to make available the ingredients of cultural expression and presentation and it does so in an open and creative environment. Perhaps the chief service performed by the JWB Lecture Bureau has been to transform haphazardly arranged, hit-or-miss projects into carefully planned and mature programs with impact and definite educational results.

Above all, the Bureau's efforts are pursued along "whole" lines; it does not concern itself with fragments in Jewish life. Thus it is

possible for the Bureau to foster such programs as "Tomorrow's Judaism," a symposium presenting representatives of Orthodox, Conservative, and Reform Judaism. In the same spirit, the Bureau makes available a listing of non-fee speakers, men and women frankly bearing the label of the particular organization they represent and bespeaking the causes of those organizations.

The Bureau's primary concern is, naturally, with the Jewish Community Centers and YM-YWHAs throughout the country affiliated with its sponsoring organization, the JWB. In the various publications it issues — a newsletter, an Adult Institute brochure, informational releases, etc.—as well as (Please Turn to Page 62)



STANLEY MARCUS of Dallas, Tex., Southwest Chairman for expansion program of America's first free interfaith tuberculosis medical center, the National Jewish Hospital at Denver.

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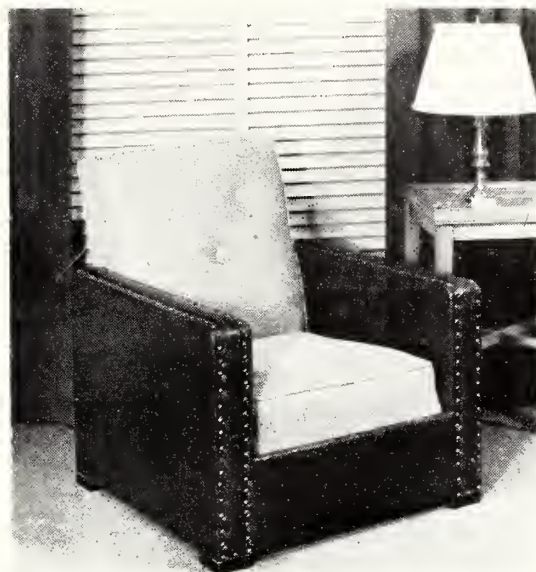
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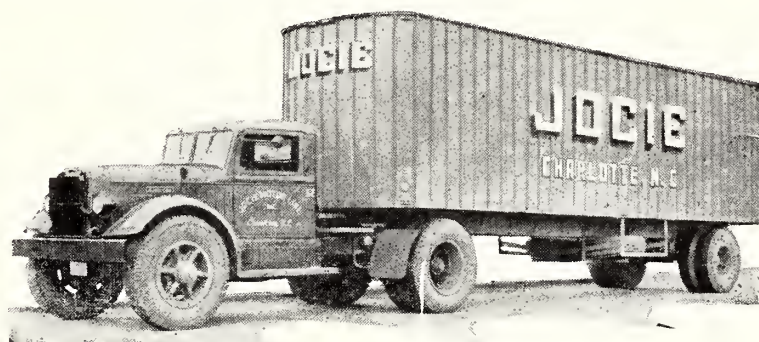
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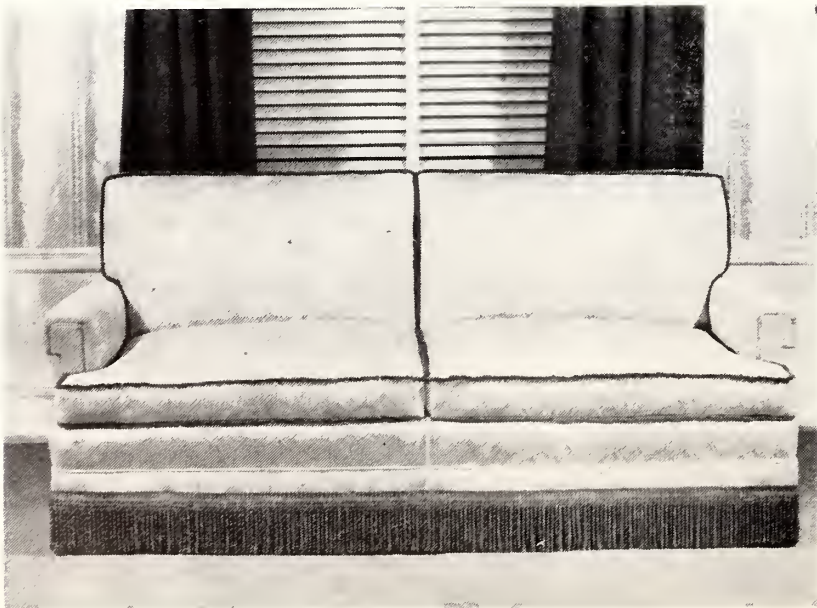
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GOODWILL IN ACTION

(Concluded From Page 34)

church after it was damaged by Hessian soldiers.

But good will in action last year meant more than just fund-raising. The Texas Department of the Jewish War Veterans mobilized its members for a unique deed of brotherhood by making them available as replacements for Christians who found it necessary to work on Christmas. Letters offering this service were sent to all business firms which remained open on Christmas. The Jewish volunteers accepted no compensation for their work which enabled Christians to spend the holiday with their families. Hundreds of non-Jewish men and women and children, left destitute by the Columbia River flood last spring, were housed and fed in the Portland, Oregon, Jewish Community Center, one of the affiliates of JWB. The same kind of good will in action was evidenced by the Portland, Maine, Jewish Community Center during last fall's disastrous forest fires.

Something new in the way of a Passover Seder was provided by the Rev. Richard W. Knost of the Universalist Church, Brewton, Ala. The only two Jewish families in the town belong to Temple Beth-el, Pensacola, Fla., which is 60 miles away. This has prevented these families from participating in synagogue life and their children lacked a Jewish education. Last Passover, the Reverend Knost suggested a Seder to his Jewish neighbors. They didn't know much about a Seder so Dr. Knost explained it to them. Ultimately the Seder was held in the home of one of the Jewish families, with the Christian clergyman explaining the Passover symbols and reading the Haggadah while his wife chanted the melodies and his son asked the four questions.

As a memorial to Dr. O. W.

Bushgen, pastor of the Westminster Presbyterian Church, who died half an hour before his scheduled speech at an interfaith rally at Temple B'nai Israel, Elizabeth, N. J., the Temple sponsored a concert to raise funds for rebuilding two Presbyterian churches destroyed by fire. When the Unitarian Church of Sioux City, Iowa, was razed by fire, the Sioux City Jewish Community Center made part of its facilities available to the church. Christian churches did the same thing in Richmond, Va., when fire destroyed the Jewish Community Center in that city.

Among the blood donors for the fighting men of Israel last year were many non-Jews. A Jewish flag and flagpole were presented to Temple B'nai Israel, Sheffield, Ala., by the First Presbyterian Church, in honor of the establishment of the State of Israel and in appreciation of the Temple's generosity in allowing the church to use its quarters for many months. When the Beth El Center, Fargo, N. D., burned, the First Methodist Church, the Gethsemane Cathedral and the First Congregational Church all offered their buildings to the Synagogue. In Portsmouth, N. H., Temple Israel's building was used by the Unitarian-Universalist Church when its own quarters were destroyed by fire. Historic Old Swedes Church, Wilmington, Delaware, included a production of the oratorio, "The Eternal Prophet," based on the life of the Hebrew prophet Amos, by the chorus of the YM-YWHA, in exercises marking the dedication of the Christina Community Center.

These heart-warming examples of good will in action, which could be multiplied many-fold, demonstrate that while most Americans preach brotherhood and may believe in it, some of them really practiced it last year.

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Replenishing Israel

By SHLOMO TANAI

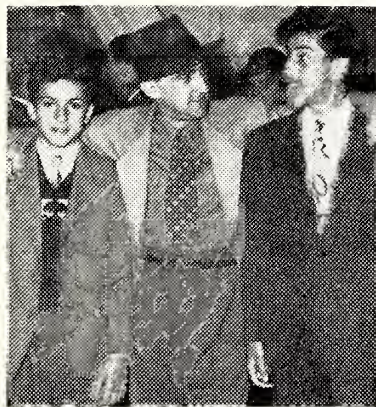
The interesting story of Dr. Adolph Shpruch who advocates a higher birth rate to replenish the millions of Jewish lives snuffed out by the Nazis. It is translated from Hebrew by Shlomo Katz.—THE EDITOR

Jews do not like solitude. They are one of the most gregarious peoples on earth. Everywhere they return after the storm and gather in groups, and Jewish life continues to seethe. This is true of small towns, and especially so of the big cities. Post-war Paris is again an important Jewish center. There are some quarters in Paris where one can ask for directions in Yiddish, where one can find Jewish newspapers for sale and, upon inquiry, one learns that the vendors are Jews who have returned from deportation and have resumed trade. But they feel very lonely. Years ago there were scores and even hundreds of Jewish shops in these streets. Now only a few have remained. This sense of isolation drives some of the returned Jews back into the Jewish quarters, while some of the younger people feel impelled to assimilate among the French people. In the midst of the various attempts by the returned deportees to rebuild their life in the country whence they have so recently been driven out one finds people busily engaged in an effort to propel Jewish community life from its dead center. Some people turn again to the old ideas of being accepted as good citizens among their Gentile neighbors. Others continue to believe in universal panaceas from which Jews everywhere would automatically benefit. But there are still others who feel that these ideas and solutions overlook the main problem—the existence of the Jews. Their spokesman, a Jewish doctor from Poland named Adolphe Shpruch, goes about among the Jews of Paris and his head is full

of plans to prevent the extinction of the Jews or a further diminution of their numbers.

His plan is based on this simple formula—the establishment of a reproduction fund. This fund is to provide tangible assistance toward the establishment of the maximum number of Jewish families and to encourage their birth rate. The fund is also intended to grant assistance to large families and to combat assimilation.

Dr. Shpruch lists the following factors as conducive to a further reduction in the number of Jews: a) the extermination during the



Fred Pollack, a veteran of the security detail that guarded America's atom secrets at the Manhattan Project, greets his nephews, Guenther (left) and Peter Sonnenfeld, on their arrival in San Francisco from Shanghai with the help of United Service for New Americans. The boys' Polish-born parents, unable to obtain visas, had to remain in the Orient. Immigration arrangements were made for the youngsters in Shanghai by the Joint Distribution Committee. Both United Service and JDC are financed through \$250,000,000 United Jewish Appeal for 1948.

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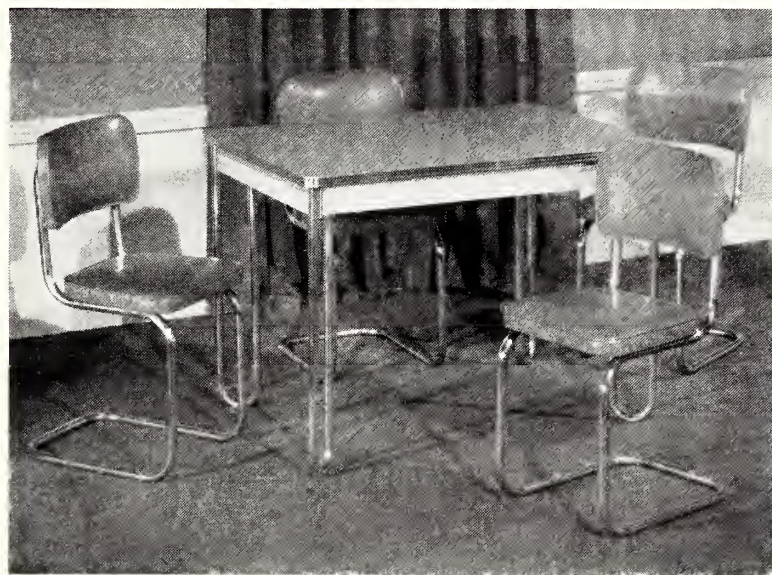
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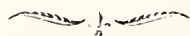
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war, b) assimilation (in France today 2 per cent of the Jews are embracing Christianity), c) mixed marriages (he points out that only in rare cases do children of such marriages remain Jewish), d) avoidance of circumcision. He likewise points out that Jews in various countries have not performed this rite for fear of persecution in the future. e) egotism of modern Jewish women. The modern family limits itself to one or two children. These are the main factors that led Dr. Shpruch to the conclusion that the Jewish people must set into motion resistance to further decreases in numbers, which might lead to extinction.

This resistance must be directed along two lines: education and propaganda to arouse the Jews to the danger of their diminishing numbers and the need of large families to restore the previous numerical balance, and a financial campaign to support large families.

This fund has been established shortly after the liberation of France. It is governed by two commissions, which guide its activities. Thus far the fund has established the Children's shekel, which Dr. Shpruch calls the "green shekel." This is a tax which individual Jews contribute for the numerical restoration of the people. These "shkolim" are sold through the medium of different organizations. Activities are already being carried on in France through the Federation of Jewish Organizations in which all Jewish groups in the country participate. The Fund has also established contacts with other countries.

I asked Dr. Shpruch to explain how the Fund operates in daily life and he told me: "A Jewish couple that wants to get married receives from the Fund 36,000 francs. This is a marriage allowance. It is reminiscent of the traditional bridal fund that was practiced among Jews in the past. But the two are not the same. In the traditional

way a certain sum of money would be raised in case of need for a specific girl who was known in town, whereas our fund raising is naturally anonymous. Thus, when a couple about to be married comes to us with a request for assistance, the Fund checks on their identity and background and if their sincerity and adherence to the Jewish community are established, the Fund grants them a definite sum for initial expenses and setting up a home. The Fund also has a special legal advisor who contributes his services without compensation. After the wedding, the couple receives the rest of the allotted sum when the first child is born. Free medical care for the child is given for two years. For subsequent children the parents get an allotment of 18,000 francs for each child. Families of many children receive a monthly subsidy of 1,800 francs per child as well as medical care."

The Fund has been functioning energetically during the past year, especially in France. Its activities have also been extended to Belgium and Bulgaria. "I would like to transfer the center of these activities to Palestine," Dr. Shpruch declared. "Our Fund has already prepared a demographic plan for Palestine based on the experience of other countries. An appreciable share of the budget would be devoted to work in Palestine." "I know," he continued, "there is much talk about 'internal immigration' in Palestine, but as long as this is not accompanied by specific activities, this propaganda will not be effective. The following are the plans for Palestine. First, we would grant assistance to couples wishing to get married. Beginning with the third child we would grant a dunam (about one-fourth of an acre) of land for each child. Thus a family of four children would receive four dunams. Larger families would be provided with free land. I am primarily interested in popularizing the awareness that children are a blessing."

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The Jew In American Sports

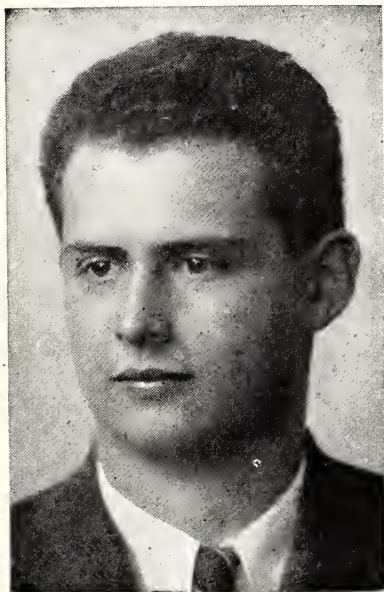
A Review by WILLIAM B. SAPHIRE

HAROLD U. RIBALOW, who is no stranger to the columns of the Anglo-Jewish press, has just written a unique book on the American Jewish scene. It is "The Jew in American Sports," published by Bloch (\$3.00), a top-notch job of sports writing in addition to being the first book to tell in detail about Jewish boys who left their mark on the American sports arena, past and present.

Ribalow, a walking almanac of sports information, tells in his book about the Jews who made good (and some not so good) in the great national pastime, baseball, in football, basket ball, boxing, and hockey, as well as the more "social" tennis and golf. There is a chapter on Jews in chess, the only "sport" where all the contortions are mental. There is also a colorful story of Sidney Franklin, the mildfaced art student from Brooklyn who became the idol of the bull ring in Spain and Mexico.

At the beginning of his book Ribalow poses a question: Why write a book specifically about Jews or any other particular people in sports? "A Greenberg homer counts no more than a DeMaggio circuit clout . . . Joe Louis would be just as deadly a hitter if he were an Eskimo . . ." And Ribalow gives his answer: "In the simple world of sports, victory is all-important. The world champion has wonderful connotations . . . When a Jewish fighter wins a title . . . it means to sports fans that Jews can fight . . . and when they see a Jewish baseball catcher stand up to flying spikes and tag out a desperate runner, they know that it is a lie to call Jews cowards . . . Hank Greenberg . . . taught diamond fans that a Greenberg is as dangerous in a pinch as a Babe Ruth . . ."

But aside from the fact that it's worth-while proving that Jews produce athletes with as much skill, guts, stamina, courage, etc., as any other group in the American melting pot, Ribalow has turned out an informative, crisply written anthology of American sports.



WILLIAM B. SAPHIRE

The first part is devoted to the diamond. There is a chapter on Johnny Kling, who played back in the 1900's when baseball was a harsh game, played hard by tough men and was yet to be accepted by the general public. According to that dean of sports writers Grantland Rice, Kansas-born Kling, whose real name was Kline, was one of the smartest men who ever handled a catcher's mitt. Then there is Andy Cohen who replaced the great Rogers Hornsby at second base for the New York Giants in the 1920's. Those were the days of manager John McGraw whose

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"dream of a lifetime" was for a Jewish baseball player to attract New York's Jewish throngs to the Polo Grounds.

Ribalow also devotes chapters to Hank Greenberg, "the bomber from the Bronx;" Charles Solomon (Buddy) Myer, from Mississippi, who played with the Cleveland Indians and the Washington Senators in the 20's and 30's; Harry Danning of Los Angeles who became the Giants' star catcher under the leadership of Bill Terry; Morrie Arnovich, the son of an Orthodox family, who had some flashes of brilliant playing but couldn't hold on to the major leagues; Sid Gordon, Goody Rosen and others.

Ribalow's section on the ring is one of the best parts of the book. There was a Jewish heavyweight around San Francisco in the 1890's who, if in the ring against today's crop, would without doubt be wearing the world's heavyweight crown. He was Joe Choynski, who battled 28 bloody rounds with the great Jim Corbett, knocked down Bob Fitzsimmons, kayo'd Jack Johnson, the Negro champion, and fought to a draw Jim Jeffries, the huge boiler-maker who was champion for years and retired undefeated.

There is a chapter on the late, agile Benny Leonard, the East Side boy who became the world's lightweight champ and his arch rival, another Jewish boy from Philadelphia, Lew Tendler. There are also the stories of Benny Bass, "the featherweight fury," and Jackie "Kid" Berg, the welterweight from the slums of London who always wore a Mogen David on his fighting trunks. There is a chapter of course, on the ring career of Barney Ross, who held the lightweight and welterweight crowns and was later a Marine hero on Guadalcanal. The foreword to Ribalow's

HIGH POINT, N. C.

Mrs. DANIEL BALLOW, *Reporter*
BIRTHS:

Mr. and Mrs. Ben Chernoff announce the birth of their son, Norman Allen.

Mr. and Mrs. Edwin Weinberger announce the birth of their daughter, Gail.

Mr. and Mrs. Lawrence Wagger announce the birth of their daughter, Susan Heidi.

The community extends deepest sympathy to Mrs. Philip Silver on the death of her mother, Mrs. Goldenburg, in New York City. Mrs. Goldenburg had many friends in High Point, having visited here often.

The International Refugee Organization has appropriated \$4,000,000 to help in the transportation of Jewish DPs from Europe to Israel, it was reported in Tel Aviv by Eliahu Dobkin, head of the Jewish Agency immigration department.

book was written by Barney Ross.

The football section is complete with Marshall Goldberg of Pittsburgh, Benny Freidman, "the Michigan Marvel," the great Sid Luckman of Columbia, and others who thrilled the Saturday millions.

The basketball story is mostly that of Nat Holman, CCNY coach, one of the first, and probably the finest players in basketball's comparatively short history. There is also a chapter on Harry Boykoff, 6-foot 9½-inch court giant who became one of Holman's stars.

Golf and tennis, sports in which there are few Jews, are represented by Herman Barron, Julie Seligson, Eddie Jacobs, Izzy Bellis and Joey Fishback.

In addition to plenty of reading matter Ribalow has managed to collect some good pictures of his sports stars in action. One of the rarest is that of Joe Choynski squaring off with Jim Jeffries while "Gentleman" Jim Corbett looked on.

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FIRST BATTLE

By ODED HANODED

At the Front, Somewhere in Israel, May 21: "It doesn't sound like much," the 18-year-old soldier said apologetically. A story of the front line, told to a correspondent of the *Bamachaneh*, Haganah's own newspaper.

"Stand up."

The order was given so quietly I wasn't even sure I heard it. But the boys got up, section by section. Everyone adjusted his equipment and slung his rifle over his shoulder. Then we formed in twos and marched quietly out of the little grove where we had been lying in the darkness for a long time.

We reached the appointed place and waited for the order to move. The courtyard was packed with men. We didn't wait long. The order came through and off we went.

We passed the first roadblock. Bullets from Arab snipers whistled in the direction of the Jewish Quarter. We moved in single file now, with the commander and a runner leading the way. Our objective was an Arab village where the enemy was strongly entrenched.

Near our last outpost we halted ourselves down beside the road. Suddenly shell-fire thundered in the direction of the village. The air rolled like heavy waves — then the shooting began, a regular bar-

rage. We flattened ourselves into the ground as deep as we could . . .

Well, what can I tell you? I'd read a lot in these last months about battles . . . about fellows advancing in the night toward enemy positions. I'd read and heard a lot about the bullets flying over the heads of the advancing columns. Yes . . . I had read all about it . . .

But this time the bullets themselves were telling the story. This time they whistled over my head. This time I wasn't reading about it. It was my nerves that were shaking when the bullets screamed, ending with a long, sharp moan.

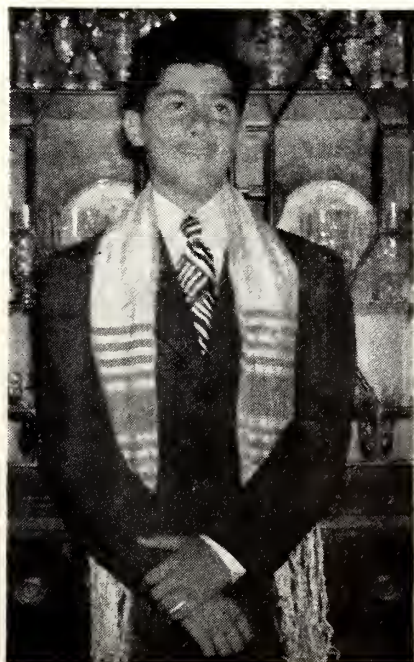
I dug myself into the ground, digging into it with my nails, trying to find some cover for my head. My legs were stiff and yet they trembled. I kept telling myself to be calm, while round after round of bullets went over my head, "diving" very low . . .

I admit I was scared. However, at the same time my curiosity grew. From time to time I lifted my head to have a look around. Behind me and in front of me the comrades were hugging the ground. I don't know what they were thinking . . . but strangely, an old tune I hadn't thought of for years came back to me and mingled with the noise of the shooting. The tracer bullets lighted and went out like falling stars . . . I began to sweat.

"Company advance!"

The order was passed from man to man and we all stood up and began moving forward. The firing continued. We advanced in a crouching run and entered a field.

Yes . . . I remember something else now . . . Back there, lying among the trees with my head hidden in the earth, I heard footsteps.



FRED GREENSPON

—son of Mr. and Mrs. Louis Greenspon of Raleigh, N. C., whose Bar Mizvah took place at the House of Jacob in June.

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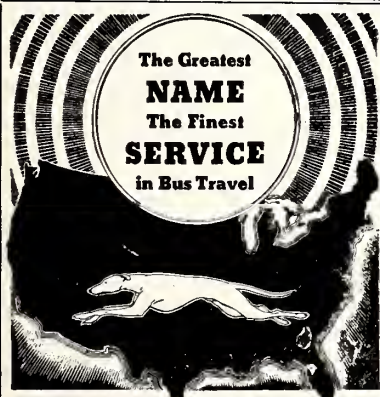
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whispering, running. Somebody called out, "Be careful . . ." I looked up and saw two stretcher-bearers, walking carefully, carrying a wounded man. The bullets seemed thicker than usual just then . . . but they walked calmly by, as if they were just going down the street on a quiet day. I was filled with love and respect for those stretcher-bearers . . . and I thought, "if they can be like that, how can I be afraid?" And I felt a little braver . . . just a little . . .

Well, we advanced. One wounded comrade was lying in the middle of the road groaning with pain. He swore furiously, looking at us running while he was helpless. I had a kind of unpleasant feeling . . . but only for a while . . . there was no time to think . . . we were running ahead.

"Halt!"

One by one we stopped and took half-kneeling positions, in tense expectation.

"Forward!"

I marched with a column heading for the enemy village. I was one of many marching on through the night from different directions. This gives you courage to go on like all the others. Because those marching in front of you lead the way.

The boy in front of me halted. I did the same. He bent over—I bent over, too. He lay down—so did I. He got up. I got up, too. I was concentrated on one thing only . . . the back of the boy in front of me.

We reached a barbed-wire fence with an open gate. The first company had already passed this way. We crossed the field and a road and slipped into a grove adjoining the Arab village.

The shooting was bad. Again we marched and halted, made our way through trees and bullets. Sometimes a bullet struck a tree and embedded itself with the sound of hitting a target. The leaves shook from the wind and the impact of the bullet.

We reached the first house in the village, bypassed it and went on up a hill. At the top we met fire from all sides, dropped to the ground and crawled. The fire was

so heavy we couldn't make much headway.

The runner brought us an order from the commander, "Withdraw into the house on the left!" We got up and ran for it, burst into the courtyard and into the abandoned house. The floor was covered with broken glass. We took up positions at the windows overlooking the village and the point from which the enemy was attacking. Our staff officer went up on the roof and directed our fire from there . . .

Suddenly a runner brought news that armored Arab reinforcements had entered the village . . . and a few minutes later we had confirmation when the enemy opened fire with machine guns and mortars. Our strongpoint was the object of one of the enemy attacks . . . the air was filled with ear-splitting explosions.

The Arabs succeeded in over-running the positions of one of our units in the village, forcing it to withdraw in the direction of the house we were holding . . . then they started firing at us from a short range.

How did I feel? To tell you the truth, I was so interested in the battle by that time, nothing seemed to matter. I remember I talked to the guy next to me, laughed about something, and kept on firing at the same time.

The noise was so terrific, and it seemed so natural now, it didn't even bother me. And the other comrades seemed to feel the same way. We had one thought, one purpose — to beat back the Arabs. Fear seemed to have disappeared.

At first I was surprised. I thought I was kidding myself. Am I really not scared? No! Anyhow, there was no time to think about it. The battle went on.

We retreated . . . we lost some men. For a while it looked bad. Then we advanced again and carried out our task. Another enemy base was in our hands.

That's all. It doesn't sound like much, I guess. But it was my first battle.

The Israeli Ship Jonas arrived in Haifa with 2,200 Jewish refugees from Europe.

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Even The Wounded Smile

A Haganah Combat Surgeon Tells His Story

CASUALTIES are natural in battle. In fighting, soldiers get shot, blown up. Some are killed; many are wounded. Whether the wounded live depends very much on the combat medical service — availability of surgeons on the spot, their skill, courage, the equipment they dispose.

In regular fighting, medical services are covered by the Geneva convention. In Palestine the Arabs recognize no such civilizing limitation to barbarity. The Magen David Adom — Red Shield of David — is as good a target as any — and better than most — for their attacks. For an ambulance will usually contain doctors, nurses and helpless patients. The murder of the medical team and their patients in the Hadassah convoy the other day is but one example. In action the Arabs show even less reluctance in attacking doctors and medical orderlies and in mutilating the wounded.

Being a combat surgeon with the Haganah forces is no picnic. Yet the surgeons on the Jewish Army, doing a heroic humanitarian job in the finest traditions of medicine and of Jewish valour, are serving with proud hearts and high spirits.

During the war, at the height of the London blitz, America sent complete surgical teams—surgeons, surgical equipment, instruments and appliances — to do a humanitarian relief job. Any people at war welcome such services, and the medical profession considers such demands on its skill and conscience as a worthy compliment to a noble calling. Surgeons and surgical equipment would be welcomed just as deeply by Haganah, the Jewish Army of Palestine, now fighting the fight for the survival and dignity of the Jewish people.

Surgical skill is only one of the qualities needed for action in Palestine. The possession of guts is just as important, as the accompanying story shows. It is written by

a Haganah combat surgeon, one of the happy band of healers, who are saving lives and whose courageous devotion to duty has done much to maintain the morale of Haganah troops in action. If they are killed, they are killed. But they know that if they are wounded, they will be treated quickly by the best surgical hands that proficiency and a warm heart can move. That is one of the reasons why even the wounded wear a smile.

This story incidentally shows how British "neutrality" operates, how wounded have often to be hidden away for days lest, on their way to hospital, they are caught by a British patrol, arrested, and the arms of their escort confiscated.

The writer of the story, a Jewish surgeon who saw action on sev-



Sonja Wisenfeld's 8,000-mile journey from Shanghai to New York with the aid of United Service for New Americans ended with a hearty greeting from her grandfather, George Gerry. Quota difficulties forced Sonja's Polish-born parents to remain in the Orient when the young refugee, their only child, departed for the U. S. Arrangements for her immigration were made overseas by the Joint Distribution Committee. Work of both United Service and JDC is financed through the \$250,000,000 United Jewish Appeal for 1948.

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THE MEASURE OF QUALITY

eral fronts in the last war, returned to a comfortable practice in his country of origin after he was demobilized, but was drawn to serve in the Jewish Army in the current hour of trial. His letter is indeed a challenge to all Jewish surgeons outside Palestine who have this opportunity of serving their profession and their people.

"It is now midnight. All is quiet outside. At least it seems so here in this settlement. But not far away, a mile to be precise, is a small Arab village. We have tried to be on friendly terms with these Arabs, but this morning our bus hit a mine that they placed in the road between their village and our settlement, and two of our boys were killed. The Arabs were warned that if they started any hostile action we should wipe them out. So now, 60 of our men are on their way to destroy the village.

"The attack is due in exactly two hours, and I shall be watching it from a small hill and this be near the "walkie-talkie" so that I get immediate information as to the number of our casualties. I have prepared everything I possibly can under the circumstances, and when they bring back the wounded I shall be able to take care of them. We never leave dead and wounded behind for the Arabs mutilate them beyond description.

"A mile to you may seem a very short distance; but here it means we have to travel throughout enemy territory, and it is a very long way. I expect it may take at least two hours to carry the wounded back to me. We cannot use ambulances, for the Arabs find the Magen David Adom (Jewish Red Cross) a very good target.

"This is a tough war and nothing like I have been used to. I cannot evacuate my wounded further back since I am risking men's lives taking them away. And if our guards who escort the wounded are caught by the British they have their rifles confiscated, and these are very precious things in this country.

"It is now time for me to go, since I must be at our observation post by 1:30 a. m.

12 HOURS LATER

"Arab resistance was strong. Our intelligence information was confirmed that this village was an Arab stronghold from which they were carrying out their operations.

"Our attack was put in exactly at 2:00 a. m., as planned. It was completed by 2:30 a. m. The wounded were brought in at 4 a. m. There were also three dead, one of whom was an Arab. He was a valuable Arab, for in his pockets we found papers showing that he was from Syria and was an expert on mines.

"One of our boys was so badly wounded that there was little I could do for him and he died about three hours after being brought in. I operated on three

other boys and they will be O. K. I shall have to ship them to hospital secretly or they will be arrested by the British if they are caught either here or on the road. However, I can easily hide them up here for three or four days. Actually, the British will not dare to come into this place for they know that we shall resist them to the last man. In order to attack us seriously it would take two battalions, and they cannot afford to do that.

"We have now found out that we have killed 32 Arabs and seriously wounded 25. Our intelligence officer, a first class soldier with much intelligence experience both with the army during the war and here, has just given me the figures.

"The British have now informed us that because of this raid, in which they insist we killed only women and children (according to them, Arab men never get killed and Jewish women and children never seem to get hurt), they have imposed a curfew on the area for seven days. This is a blow to us for it means that we shall have to go on short rations. If we want to travel we have ways and means, but the movement of heavy trucks is a different story. The British are trying to squeeze us in every way they can; but we shall survive. We shall not be put off and we shall not evacuate, nor will we retreat.

"I am very tired now since I have had no sleep, and I must get to bed now so that I can be fresh for any casualties we may have in our next operation which is scheduled for tonight."

THE ROMANCE OF A NAME

By N. PEARLROTH
"MILLER"

This is a very old Jewish trade name. It is derived from the occupation of the mill-owner, a great Jewish specialty. From a very remote period and down to a most recent day, the flour mills of Central and Eastern Europe were to a very large extent operated by Jewish owners. In the Poland of the 18th century, the Government census used to consider the trade of the miller or mill-owner as being synonymous with the word "Jew."

Depending on the country of origin, the name has been spelled in a great variety of ways. In addition to Miller, the name appears as Milner, Meiler, Mehler and Mahler. They all have the same origins.

Easily the most remarkable bearer of the name was the grand Rabbi Judah Mehler, who lived from 1660 to 1751. He was Rabbi in Cologne, Kleve and Deutz. At the age of 50 he embarked upon a life of ascetic holiness which has no equal in history. He fasted the entire week, completely abstaining from food or drink between Saturday night and the following Friday evening. In spite of this incredible fast, he lived to the age of 91.

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JOSHUA LOTH LIEBMAN

★ ★ ★ ★ The AMERICAN JEWISH ADVENTURE

By the late RABBI JOSHUA LOTH LIEBMAN

Following is the second and concluding installment of "The American Jewish Adventure," a magnificent address by the late Dr. Liebman at the annual meeting of the National Jewish Welfare Board (JWB) in Chicago. Dr. Liebman, a member of the Commission on the JWB Survey, served on the JWB's wartime Committee on Army & Navy Religious Activities.—THE EDITOR.

I BELIEVE that among Jewish organizations in this country, the synagogue on the one hand and the Jewish Center on the other, can be sources of infinite light. Between them there should not be a spirit of petty rivalry and grim competition. We should have the statesmanship to understand that they supplement one another. Recreation and informal Jewish education are necessary, but they are not sufficient factors for a full Jewish life. Formal Jewish education and worship and study are basic ingredients for a meaningful Jewish existence.

The truth is that synagogue and Jewish Center must become creative partners, helping American Israel to escape a sense of alienation and aloneness, giving the contagion of Jewish fulfillment in different though relevant contexts, supplementing play with worship, group therapy with spiritual affirmation, and making these twin foci of an immortal American Jewish ellipse.

A 'Two-Way Passage'

Believing as I do in the "field theory" as applied not only to physics but to human affairs, I maintain that the synagogue has enough to do in order to fulfill its major "field functions" of formal Jewish education, ethical and personal guidance, and religious inspiration without taking on what must be defined in contemporary terms as purely secular or partially secular recreational and athletic programming and other forms of group work technique. At the same time I am sure the Jewish Centers in this land must realize that they cannot hope and should not strive to become substitute synagogues.

There should be a "two-way passage" in the relationship between Jewish Centers and synagogues—a passage from masses of Jews, young and adolescent and adult alike indifferent to religion and to Jewish education, stimulated by joyous and affirmative contacts within the Center walls to go to the synagogue for a deeper knowledge of Jewish religion, of Jewish literature, experiencing and creating moral and religious patterns of behavior. At the same time the synagogue ought to make it part of

its policy and program where it cannot serve the play and recreational and informal needs of its members, to stimulate the two-way passage in the opposite direction and send its affiliates to the Center for group work and activity. In this way we can achieve a very fertile and creative partnership.

The survey made by Professor Janowsky for the National Jewish Welfare Board indicates that while there are many magnificent group leaders in Jewish Center work, the standards nevertheless can profitably be raised. At the same time rabbis should be trained in our seminaries to a new awareness of group work, a new appreciation of the complexity and the creative social engineering requisite of social workers. Likewise the Jewish Center staff should make it a prerequisite of leadership to be at

home in Jewish source material, not only in the literature of the Bible and of the rabbinic period, but also of the marvelous and thrilling, creative adventure of poetry and prose in modern Palestine.

A justifiable criticism on the part of rabbinic leadership in this country is that some Jewish executives in secular agencies not only have a competitive and rivalistic attitude toward the synagogue, as is often the situation in reverse, but that at times there is a negative attitude toward basic Jewish values. I feel quite strongly that if a man has no positive Jewish outlook, if he does not believe in the survival of the spiritual as well as the cultural richness of Judaism and of the Jewish tradition, then God bless him, let him go into all kinds of professional work unrelated to the

Jewish communal enterprise, but let him not impose his conscious or unconscious negativism on the generations yet to come.

A Moral Commitment

What an American Jew believes is his own personal and private affair so long as he remains a private individual, but when he assumes the mantle of leadership in a Jewish movement there is a moral commitment that he makes to himself and to the community at large; namely, that he has a faith in the value and the validity of that for which he stands; namely, the Jewish as well as the social-work aspect of his career.

I say that this is so very vital and important because we now know, through modern dynamic psychology, how universal and inescapable is the identification process. Chil-



An Army chapel at Fort Sheridan, Ill., was the scene of this religious service for Jewish soldiers of the 109th Anti-Aircraft Artillery Brigade, Illinois National Guard, during maneuver exercises in Illinois and Wisconsin, under the command of Brig. Gen. Julius Klein.

Gen. Klein, who was on military leave from his post of National Commander of the Jewish War Veterans of the United States of America, is shown (front row, left) leading officers and men of the Brigade in religious observances.

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dren and adolescents as well as adults continue to imitate and to identify with their heroes and group leaders until the day that they die. There is a contagion either of health or of disease in the atmosphere of a Jewish Center, dependent upon not merely the verbal affirmations and proclamations of faith, but the whole general attitude and way of life of the guides of that Center.

We owe it to the future of American Israel to demand that the leaders of Jewish groups within the synagogue and within the Center shall themselves be equipped both technologically and spiritually, culturally and psychologically, with a dynamic, affirmative, creative Jewish program on living — a program that is carried into practice and that can serve as a model to be initiated by all of those who come within the orbit of the influence of that leadership.

I am happy to learn that the JWB is indeed planning, in its personnel training, to give Center workers a new orientation in Jewish content and value, new material, new instrumentation. I hope likewise that all of the Jewish seminars of this country will join wholeheartedly in this training program for leaders in the Center movement, and arrange courses and programs for Center workers to become deepened in their love of and loyalty to Jewish knowledge and Jewish content.

What a turning point will be reached in American Jewish life when this happens, when rabbis are trained to understand or at least to appreciate the importance of group work and informal education, and when on the other hand Center workers come to view Jewish religious institutions with sympathy and affirmation. Together, what a role can synagogues and Jewish Centers play in the birth of what Mr. Gershovitz called an "indigenous American Jewish culture." We must put an end to the sense of Jewish uprootedness among our young people. We must say to them, "Here is clay for your hands; model a Menorah! Here are melodies for your pens, young Jewish musicians; sing unto the Lord a new song! Here are marvelous Jewish stories for your vivid creative imagination, young Jewish writers; dip your pen into the sea of ink that is Jewish history and fashion poems and novels out of the multicolored ocean of Jewish suffering and triumph!"

Let there be an end of the idolatry of the partial which makes Jewish life in this country so fragmentary and so frustrated. Let there be an end of the worship by vested interests of their little segment of Jewish life, as though it were the totality. Let there be the beginning of a cultivation by all Jewish leaders in this country of a mutuality of understanding, a shared respect and a profound consecration for the new tasks ahead of us. May the words of Isaiah take on a new meaning today: "My

well-beloved hath a vineyard in a very faithful hill, and he fenced it and gathered out the stones thereof and he looked that it should bring forth grapes and behold it brought forth wild grapes."

The vineyard of American Jewish life has brought forth too many wild grapes of partisanship, sectarianism, alienation, Jewish indifference and Jewish ignorance, each group cultivating selfishly its little plot of ground fenced in from all other groups. The time has come when we, together, laymen and rabbis and leaders in every phase of American Jewish community existence, should take the vineyard and plant it in this very fruitful hill which is America, and bring forth now, not the wild grapes of self-dismay, of scorn, of spiritual emptiness, but rather the sweet grapes of individual Jewish dignity, of Jewish at-homeness and of collective Jewish fulfillment in the great American tradition—physically, psychically, culturally, spiritually.

Oh God! May we in the years to come clear away the stones so that our vineyard of American Israel shall bring forth in abundance grapes of learning and of life, sweet unto our taste, nourishing ourselves and the generations of Israel yet to be born!

Sixteen new settlements were established in Israel during the six-week period from May 15 to July 1.

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World Jewry In Session . . .

ON the 27th of June delegates representing Jews in 64 countries, including the State of Israel, met at Montreaux, Switzerland, to participate in the second session of the World Jewish Congress.

Twelve years have passed since the first session convened in Geneva in the summer of 1936. Since that time the Jewish people have felt the full impact of the rise of Fascism and the world has undergone such changes as have never before been experienced within such a short span of years. It is not within the scope of this article to report on these developments which must affect the course of history for many years to come. However, it is important to note that the Congress now includes among its affiliates, Jewish communities from all over the world. This organizational development has influenced its approach to political work and has made it necessary to consider most carefully the concepts and programs best suited to the interests and needs of world Jewry.

World Jewish Congress political action may be divided into three distinct categories: prewar activity, activity during the war and postwar action. During the first period of its existence — from the initial negotiations leading to the found-

ing of the organization until the outbreak of the war — the rule of law in international affairs was in the process of disintegration. The world had lost faith in the League of Nations. Whereas 204 minority petitions had been received by the Minorities Section of the League Secretariat in 1931, eight years later the number had dwindled to four. Totalitarian states refused to act on normal diplomatic interventions. Prewar Poland refused to cooperate in questions arising from its minorities treaty. Political groups, symbolized by the German S. A. and the Iron Guard in Rumania, were able to perpetrate open acts of violence with the silent approval of the police. It was in this atmosphere, permeated by a cynical disregard of international obligations that the Congress attempted to utilize every facility granted by international law to justify its *raison d'être*. Its efforts in this period were primarily directed towards alleviating the terrible pressure exerted against the Jews of Germany, as well as the Jewish communities in countries under German domination. Successful interventions were made on behalf of the Jews of the Saar, German Upper Silesia and those of Rumania at the time of the infamous Goga regime.

Congress effort during the war was restricted to rendering assistance to beleaguered Jews through the dispatch of relief despite the British blockade; to helping Jews escape from the death traps of Nazi or Nazi-occupied countries — and postwar planning.

Postwar planning laid the found-

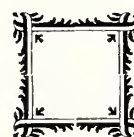
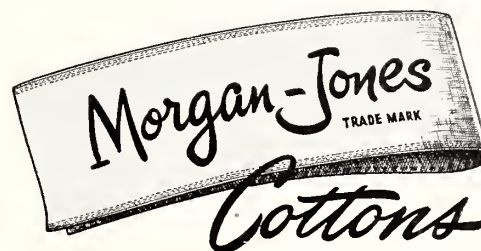


**PALESTINE SCIENTIST
ON FLYING VISIT TO U. S.**

Prof. Michael Even-Ari, outstanding scientist of the Hebrew University of Jerusalem, arrived by plane from Palestine. Dr. Even-Ari will tour the United States to assist in the current campaign to raise \$1,411,000 for the Hebrew University.

He will also make a special report to chapters of the American Friends of the Hebrew University on the operation of the University during the siege conditions. Dr. Even-Ari's tour is sponsored by the American Friends of the Hebrew University, 9 East 89th Street, New York 28, N. Y.

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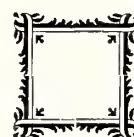
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dation for all Congress activities after the cessation of hostilities. Its purpose was to clarify Congress views and prepare the groundwork for its activity in the postwar world by carefully following world events, spotting trends in public opinion, contacting governments in exile for the purpose of achieving immediate and complete abrogation of discriminatory legislation after their countries' liberation and, towards the close of the war, in contributing its thinking to the erection of those instruments for international peace which would govern the new democratic world order after victory. This was especially true as regards the Charter of the United Nations Organization. Proposals which the Congress intended to submit to the victorious States in connection with armistice clauses, peace treaties and the prosecution and punishment of crimes against humanity were also prepared.

The Congress approach to the postwar world was clearly manifested in the series of resolutions adopted by the War Emergency Conference at Atlantic City in November, 1944. These resolutions dealt with certain basic ideas which were evoked by the momentous experience of the years of total war and almost total extermination. These may be summarized as follows:

1. There could be no return to the past. The two great wars, the catastrophe of annihilation of millions of Jews, the constantly changing world situation with its new distribution of power and its new economic structures, excluded the possibility of reconstructing former important Jewish communities which had been in existence only a few years before. Even where the impact of these changes appeared to be of minor scope and intensity, a return to the conditions of the 1920's could hardly be anticipated.


2. The end of hostilities would not usher in the beginning of the Jewish millenium. Just as violent Jewish persecution had commenced some years before the actual start of the war, so too could it be expected that the end of the war would mark the beginning of a transitional period of unrest, economic and political adjustment and ideological conflict, which would affect the fate of Jewish survivors even in countries which had never been under Fascist rule.

3. The fight against Jewish anonymity which started during the war would be won, at least in a good measure. For the world powers, confronted with certain basic facts which gave a common denominator to the Jewish position everywhere, would be forced to accept and to apply the concept of one Jewish people, of Jewish unity, a concept which forms a part of the ideological fabric and gives meaning to World Jewish Congress existence. This affirmation

of World Jewish Congress ideology opened up new avenues for general activities and political work in particular.

4. Victory over the Fascist powers would not result in a return to those ideas which had governed the domestic scene and international relations of most countries during the period of the League of Nations. It was evident, for example, that the system of international protection of minorities, as undertaken by the League of Nations, was no longer possible, since the "map" of ethnic minorities had been altered considerably through extermination, expulsion, repatriation and resettlement. Out of the war there would come new constitutions and ideologies of important world powers; new obligations and rights of citizens vis-a-vis the state; new concepts of law; new concepts of governing the extent of international supervision in the domestic affairs of the state; and finally, an unmistakable trend toward worldwide solution of problems which embrace all mankind. An early understanding of these changes made obvious the necessity of bringing the approach to the Jewish question into line with these trends by formulating Jewish demands in such a manner so as to benefit to the fullest extent from changed concepts in international law concerning such matters as Human Rights, etc.

With these ideas in mind, politi-



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French Winners of Council Scholarships



Just arrived from Paris are Milles. Adrienne Schwerner (left) and Fenia Sorkine (right), recipients of social work scholarships awarded by the National Council of Jewish Women. Mlle. Schwerner, one of the few women to hold the Medaille de Resistance and the Croix de Guerre, was a member of the intelligence corps of the French underground. She plans to study social work at the University of California in Berkeley. Mlle. Sorkine was instrumental in finding safe hiding places for Jewish children during the war, was herself forced to hide for two years after she was released from a German concentration camp through a clerical error. When they have completed their training Milles. Schwerner and Sorkine, like the 28 previous Council overseas scholarship students, will return to help in the social reconstruction of the Jewish community abroad.

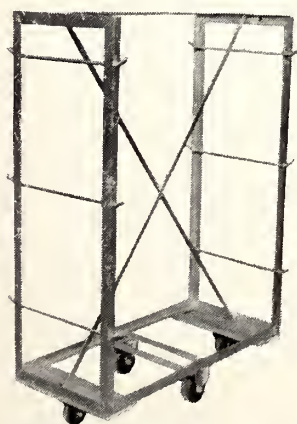
cal work of the World Jewish Congress in the postwar period continues to be guided by the principle that the Congress mission, even under these changed and

changing conditions, is to be the "address" and the spokesman of the Jewish people throughout the Diaspora. This implies constructive effort to safeguard and improve the position of Jewish communities everywhere with special regard to the complete equality of these groups within their national framework; furthermore, to deal with Jewish needs and Jewish demands as far as possible on the general international scene. These general aims require that it closely follow world events, as manifested in developments at the United Nations, as well as all trends in the political, economic, social and legislative fields. All elements of the world situation which affect or may affect in the future the security or the legal, political, social and economic position of Jewish communities must be carefully watched. It must establish, maintain and strengthen close contacts with the United Nations, as well as with other intergovernmental bodies, develop sound relations with individual governments and their diplomatic representatives, as well as with authorized spokesmen and representatives of the non-Jewish world. It must have reliable information concerning the position of organized Jewish groups all over the world, including their organizational set-up, their political, economic and cultural position, as well as the trends within the community.

What are the categories of problems in those areas with which World Jewish Congress political effort is concerned? For a compar-

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actively long period of time problems resulting from the liquidation of the catastrophe of the last decade will remain among its major tasks. There is the very complicated problem of the restitution of property, including the ultimate disposal of heirless Jewish assets wherever these may be found. The solution of this question is complicated by a number of legal and political obstacles such as the recognition of appropriate Jewish bodies as legal successors of murdered Jews and the problem of dispossessing non-Jews who have directly participated in spoliation of the Jewish population and have thus become the "legal successors" of these victims. Changes in the value of currency, the tremendous difficulties in transferring monies abroad, the lack of any legislation governing the disposal of masterless property in several neutral and Allied countries are other problems which must be dealt with and overcome.

The problem of displaced persons is still of great importance as concerns political action in their behalf. The struggle for the maximum of security and freedom for these survivors, the fight for their right to emigrate and find new homes far removed from the scenes of their sufferings and their present lives in the DP camps must be regarded as one of our principal aims. In addition, the support of the non-Jewish world must be enlisted not alone on humanitarian grounds but also on a political basis, for Jews in distress who are not in the category of displaced persons. Also connected with this problem is the general question of Jewish migration and

the right of Jews to settle in new countries on terms of equality with others. Outright discrimination or serious obstacles arising from principles governing selection of immigrants according to country of origin still hamper the migration of Jews. The World Jewish Congress, while recognizing the paramount importance of keeping the doors of Israel open to Jewish mass immigration, has sought and will continue to seek other havens of refuge for Jews who may desire to settle elsewhere.

The Congress was the first and practically the only organization to realize that a comparatively long and extremely difficult period would separate the armistice and the actual peace treaties at the end of the war. It was therefore gratified when the armistice agreements provided for the immediate release of all persons imprisoned for racial, religious, or political reasons and the abrogation of discriminatory legislation. Jewish demands, to be incorporated into the text of the peace treaties ending the second World War, for the safeguarding of Jewish rights and interests, were agreed upon by a number of prominent Jewish organizations. However, up to the present, certain provisions regarded as of the greatest importance, such as the maintenance of the cultural identity of Jewish groups, have not been included. The Congress will continue to use every ef-

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Doctor Simon Greenberg, (above) provost of the Jewish Theological Seminary of America, will be acting president of the Seminary for the Academic year 1948-49. Doctor Louis Finkelstein, president of the Seminary, has been granted a leave of absence during that period to carry out further research in his rabbinic studies.

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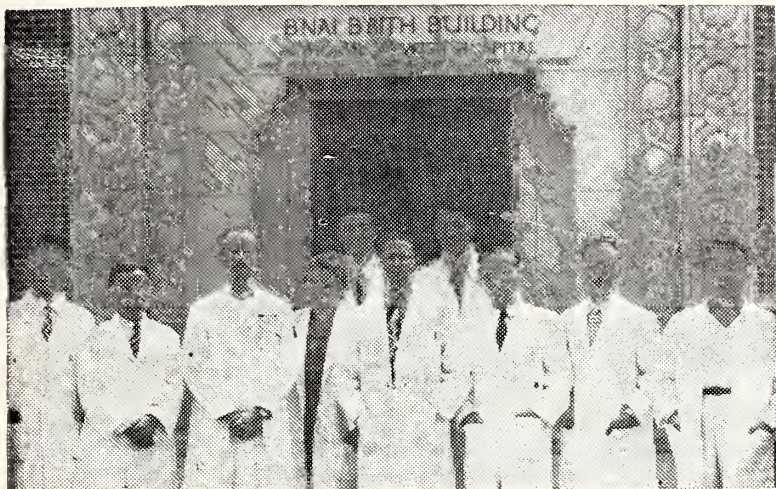


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International Fellows attend National Jewish Hospital School of Tuberculosis under auspices of UN World Health Organization. Left to right: Dr. Johnson C. S. Chu, Shanghai; Dr. Cha Hsu Lan, Canton; Dr. Alberto Sanchez de Fuentes, Havana; Dr. Marianne Oesterreicher, London; Dr. Jen-Heng Chen, Chungking; Dr. Allan Hurst, medical director of the free, interfaith tuberculosis medical center; Dr. C. T. Hsing, Nanking; Dr. Dwak In Sung, Seoul; Dr. Kuo Tsang, Tientsin, and Dr. Nathan C. T. Chang of Soochow. The National Jewish Hospital at Denver was the first institution in the U. S. chosen by the UN group to provide instruction for physicians from countries most in need of tuberculosis control.

fort, therefore, to have clauses covering our demands included in the treaties with Germany and Austria, should such treaties in fact ever be concluded. In addition, implementation of the treaties with the satellite countries, especially Rumania and Hungary, must be continuously urged.

The prosecution of those guilty of crimes against the Jewish people has been, in our opinion, an essential prerequisite for a return to the rules of international law. However, although a considerable number of important criminals have been brought to justice, far more have remained unpunished and even untried, and it is unfortunately a common experience that survivors of death camps are confronted with their former tormentors who are now entrusted in many cases with the task of enforcing obedience to the laws of democracy. Efforts to bring all major war criminals to justice and to set up a code of international law dealing with crimes against humanity must not be relaxed. Closely connected, although restricted to certain areas, is the problem of denazification without

which the fascist germ cannot be destroyed. "Realistic political reasons" have resulted in "flexible" interpretations of the denazification program and leniency toward participants in the unparalleled crimes against humanity is now explained as being essential to the reconstruction of a free and democratic world. The World Jewish Congress will continue to impress upon the occupying powers the disastrous consequences resulting from a failure to extirpate the cancer of nazism from the body of the German people.

The problems connected with liquidation of the war period, however, do not comprise the complete Congress political program. While the international conspiracy against world Jewry has been greatly weakened by the collapse of the Axis powers, it is quite obvious that the doctrines of Nazism have greatly influenced anti-Jewish trends and movements in many parts of the world and are directly responsible for an intensification of anti-Semitism in many places. The World Jewish Congress as the representative of Jewish communities all over the world

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must continue to intervene with those governments where Jewish populations are the victims of race hatred in any form.

The precarious situation of the Jews in Moslem, and particularly Arab, countries from the Atlantic to the Indian Ocean, is a matter of major concern. Undertaken primarily as a political move intended to make the Jewish population hostages in the Arab fight against the establishment of the Jewish State, present trends in Arab lands make those areas danger zones of the first magnitude. There are other potential danger zones which also bear careful watching.

The great propagandist of that ideology which forms the basis for World Jewish Congress action, the late Leo Mitzkin, who was Secretary-General of the Committee of Jewish Delegations, told the Conference on the Rights of Jewish Minorities in the summer of 1927, that while the actual situation of certain Jewish communities was still unsatisfactory, their legal position had greatly improved through the collapse of the Czarist empire, and that practically all European Jews were then living on terms of equality with their fellow countrymen. The bitter experiences of the past twenty years have taught us, however, that laws and constitutions are not sufficient to guarantee such equality unless there is the firm will to implement them, and that we must not delude ourselves in judging the Jewish position within a country by merely taking into account the constitutional provisions which guarantee Jews equality before the law. For there is hardly a government among civilized nations which today openly advocates anti-Jewish measures. Many are quite liberal in their declarations of friendship for the Jewish people and profound sympathy for its suffering. It must be understood, therefore, that while the Moslem countries are today actual danger zones, there are a number of other territories which must be considered as potential danger areas, such as almost the whole of Latin America, South Africa and, pos-

sibly, even Great Britain. Germany and Austria, even under foreign occupation, remain high on the list of anti-Jewish danger points.

Other problems of general importance which will for an undetermined period of time remain on the agenda of the political department of the World Jewish Congress are those connected with the destruction of the economic structure of the remaining Jewish centers of the world and the necessity of adjusting Jewish life to the far more rigid limitations resulting from the introduction of new ideologies into these lands; the question of cooperation with regional groups for the protection of Jewish interests on a regional basis and cooperation with non-Jewish organizations on national and international levels.

That the future of the Jew depends upon world peace, remains a basic concept which guides the everyday activities of the World Jewish Congress. It is for this reason that so much of its activity has been concerned with the United Nations. The Congress is firm in the belief that a permanent organization of the United Nations, dedicated to the prevention of aggressive warfare, the promotion of human rights and fundamental freedoms, the creation of solid foundations for world economic recovery and the development of educational cooperation, will enable all mankind to live peacefully together. The Jewish people must dedicate itself to strengthening the forces of peace and those which break down barriers between nations. How best to implement this resolve and thus contribute to the future of world civilization will be a paramount task.

Jewish Birth-Rate in DP Camps Tripled

Munich (ZOA) — The Jewish birth-rate in the camps for displaced persons in the British and American zones tripled during the first seven months of this year, as compared with the same period a year ago, it was announced by the Joint Distribution Committee office here.

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Haganah Ships Get Through

A Story of the H. S. United Nations

The world knows of the Haganah immigrant vessels which were captured by the British Navy whose refugee passengers were transferred to Cyprus. It knows little of the Haganah ships that get through, the vessels carrying their cargoes of Palestine's potential pioneers, which braved Britain's patrol fleet and broke the British blockade. The Haganah Ship United Nations was one of those vessels. The refugees embarked secretly from a port in a European country and the ship steered its way skillfully through the British barriers off the Palestine coast. Here is the story of that episode, told by the Haganah Commander of the vessel.—THE EDITOR.

WE embarked in secret. Our immigrants were assembled at a point some four hours along the coast from the spot where the "United Nations" had anchored. Arrangements were all complete, embarkation groups organized, and the party set off. But when they arrived, the sea was so heavy and the weather so stormy that they had to return and arrange for another try the following night. Embarkation that night was impossible. We sought a cove in which our ship could take cover during the day for the police in this area were rather tough. We found none, and had to resort "money words" to soften them.

On the following day, the weather cleared and the refugees again set out for the embarkation point. They arrived on time but the weather clouded over and it became evident that embarkation would not be easy. On previous occasions we would transfer the refugees with the aid of a rope stretched from the ship to the coast, by which dinghies, each carrying 30 men, could be hauled to the ship's side. The hired sailors would carry the rope from the ship to the coast in one of the ship's dinghies. But this time, because of the storm which had risen by now, the sailors refused to carry the rope to the coast. And so I had to do the job myself, aided only by the ship's cook.

We reached shore, fixed the rope, and the refugees started the embarkation process, jumping into the dinghies without hesitation or any sign of fear. The sailors looked on with amazement at these refugees' daring and their readi-

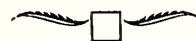
ness to face the danger which they, the sailors, had shied at. The embarkation was completed at dawn and all were installed in their berths. They were wet through and water poured from them, dripping from the upper to the lower berths, but no one complained. The knowledge that this was their last journey out of Europe filled them



Bernard Pepinsky of Cincinnati has been elected president of the Training Bureau for Jewish Communal Service, an organization founded two years ago by the national Jewish agencies and the local welfare funds and federations for the training of professional leadership for Jewish communal agencies. Other officers elected include: Samuel Markell, of Boston, and Bernard H. Trager, Bridgeport, vice-presidents; Louis Kraft, New York City, treasurer, and Mrs. David Sher, New York City, secretary.

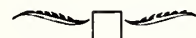
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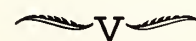
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all with courage, young and old, and they all displayed a strength of character that is not easily described.

Most of the immigrants were young men and women and the discipline throughout the journey was perfect. A woman physician, who was with us, organized an emergency hospital on deck and during the voyage even performed a number of minor operations.

We had sentries posted on deck and each time a ship was sighted everyone went into the holds below until the ship disappeared. When we were within 300 miles of the Palestine coast we introduced a rigid system of security: no one was allowed on deck during the day, only at night. If a plane was sighted, we sounded the alarm and instantly we covered the holds with tarpaulin, so that our vessel looked like an ordinary cargo ship. During these days everyone remained in their berths so as not to "block" the fresh air vents. But it was still pretty stuffy down there.

As we approached Cyprus, we began planning our tactics for running the British Naval blockade. Our ship could not make much speed and so we were unable to reach Palestine in a single day. We therefore decided to skirt the southern coast of Cyprus during the day, spend the night crossing the much controlled area between Cyprus and the Syrian coast, continue the next day down the Palestine coast as if we were an ordinary coastal vessel, and disembark at the appointed place by night. But the threat of engine trouble forced us to accelerate, enter Palestinian waters in daylight, and change our port of disembarkation. A British plane spotted us but apparently suspected nothing. A British destroyer did have its suspicions — but it was too late to do anything.

We hurried to disembark at a point on the coast near Naharia. But since we had abandoned our original plans and had no time to notify Haganah headquarters in Palestine, there was no one at Naharia to receive us. Nevertheless, our spontaneous disembarkation was carried out with speed and excellent organization, assisted in the

middle of the operation, by settlers from one of the Naharia settlements who came rushing to lend a hand. The disembarkation and dispersal of the immigrants was completed in only three hours, carried out with only two small dinghies which we had carried on our boat deck.

British soldiers notified by the suspicious destroyer rushed to the scene — only to find an empty "United Nations" and no sign of Haganah or any immigrants. They questioned the Naharia settlers trying to identify the newcomers among them. But no one would produce any identification cards and the troops could do nothing. But they came again the next day, carried out a house to house search trying to trace the "Illegals." 120 men and women were detained but none was expelled from Palestine for there was no firm evidence against them. The immigrants, by then, had all been housed in various settlements and in towns, — and they are already a part of the Yishuv.



Professor Edwin Samuel, principal and founder of the Middle East College of Public Administration in Jerusalem, arrived in the U. S. to assume his duties as a faculty member of Dropsie College's new Institute for Israel and the Middle East, it was announced by Dr. Abraham A. Neuman, Dropsie president. Professor Samuel is the son of Sir Herbert Samuel, first British High Commissioner for Palestine.

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What The Siege Was Really Like

By DAVID E. GOLDBERG

David E. Goldberg is now in Palestine, where he is a student at the Hebrew University under the G. I. Bill.—EDITOR.

Jerusalem (by air mail): —“The conditions under which we worked in the Old City were the most difficult I have ever encountered. And I have worked under primitive conditions before, as a surgeon with Wingate's forces in the Ethiopian campaign.” This was Dr. Laufer speaking. He was Chief of the surgical unit in the Jewish quarter of the Old City in the last five weeks of its six months siege.

Throughout the siege Hadassah had maintained a medical staff at the Misgav Ladach Hospital. The British convoyed, from time to time as long as they were there, small shipments of food and medicines into the Old City, but made no effort to break the siege, disarm the attackers, allow the Jewish defenders to secure reinforcements or ammunition. As the British evacuation date approached, it became clear that even these limited supplies would soon be cut off. In the last week of April a new medical team was sent in to relieve those who had been on duty all those months. It consisted of three doctors, two nurses and two male orderlies. The British withdrew on

May 13th, the Arab attacks were launched on May 14th.

Dr. Laufer headed the relief team. His headquarters were in a two-story stone structure built around a courtyard — the Misgav Ladach Hospital. The operating theater and the wards had to be evacuated from the top floor as the shells from enemy cannon ripped the roof. All activity was centered on the ground floor; a former storage room, its window space blocked with masonry, accommodated the operating theater. The Red Cross flag over the building was hauled down after the hospital administration learned that the flag served to mark the structure as a target for Arab guns.

When electricity failed, operations were performed by flashlight; when the batteries ran out, gasoline pressure lamps were used, but these made the use of either, which is highly inflammable, precarious, and whenever possible local anesthesia was used instead. Chloroform, long discarded in normal surgery, was reintroduced. An average of 25 to 40 persons were daily treated in this emergency hospital.

Water was plentiful, but it had to be disinfected. A large supply of DDT was on hand and liberally used. Nevertheless, the danger of epidemic was always imminent

because of the congestion which ruled out proper sanitation in a quarter in which modern sanitation is uncommon even in normal times. In the last days of the



Henry Morgenthau, Jr., General Chairman of the \$250,000,000 United Jewish Appeal campaign, this week denounced all “betrayers” of the State of Israel and called upon the Jews of America to channel their support of the new Jewish State through the United Jewish Appeal. The former Secretary of the Treasury was joined by Aubrey S. Eban, Israeli representative at the United Nations (center), and former Governor Herbert H. Lehman, in condemning the Irgun Zvai Leumi and in urging maximum aid to the United Jewish Appeal. The \$250,000,000 nationwide drive supports the relief, rehabilitation and reconstruction programs of the Joint Distribution Committee, the United Palestine Appeal and the United Service for New Americans.

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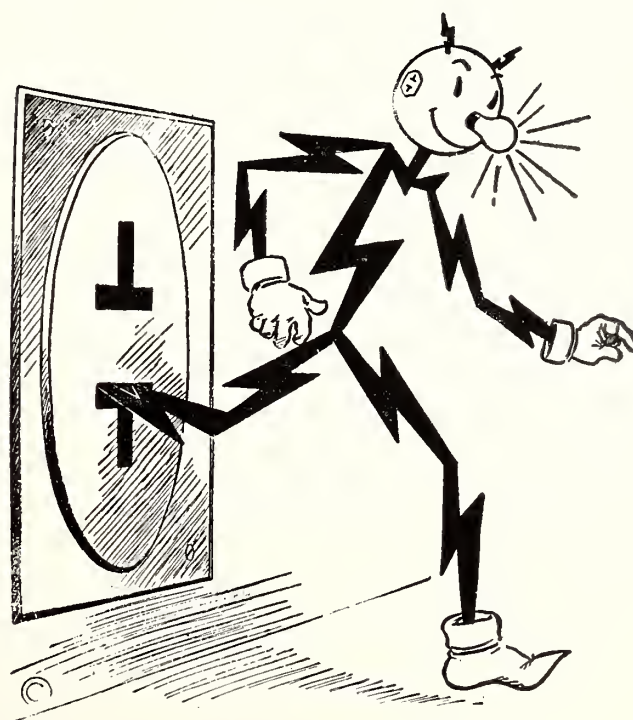
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Henry Fonda Voices Appeal to Aid SOS Fall Campaign



Cities from coast to coast this fall will hear Henry Fonda, Eddie Cantor and other stars broadcast transcribed radio appeals for the SOS (Supplies for Overseas Survivors) Collection of the Joint Distribution Committee. Currently appearing in the stage hit, "Mister Roberts," Henry Fonda is seen above taking out time between a matinee and evening performance to record an SOS radio spot announcement. SOS supplies for Europe's needy Jews supplement the purchases of the JDC for its overseas relief programs which are made possible by the United Jewish Appeal.

siege there was a minor diarrhea epidemic and there were some cases of flu.

The Arabs pushed forward, the defenders fell back and their numbers grew smaller. Israeli forces outside the walls made several efforts to break through. On Saturday night, May 22nd, Palmach stormed Zion Gate and 80 men broke through, bringing arms and medicine into the beleaguered Jewish quarter. Four days later the Arabs had penetrated deep into the Jewish quarter and their front line was only thirty yards from the hospital. Wednesday night, with shells flying overhead, equipment and patients were moved to Beth Machza, a group of old dwellings in the rear of the quarter.

Food and ammunition had run

out. On Friday, May 28th, the defenders met and voted to surrender. The medical staff carried on as usual. After the terms of surrender had been agreed upon and the Jewish defenders relinquished their arms, the Arabs poured in and an Arab mob set fire to the hospital. Once again patients and equipment had to be evacuated. A hospital was improvised in the school compound in the Armenian quarter. Arab Legionnaires assisted in the evacuation.

Dr. Laufer had just come from the Old City when he told us of his experiences. He was haggard, several weeks growth of beard covered his face, but his hands were steady as he reached out for a cigarette and struck a match. He is truly a man with iron nerves.

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FOR many of the thousands of homeless displaced persons in the ghettos, the ruins, the hiding places of the world, America is again the land of promise. They come to our shores with their pitiful possessions, their unstilled hopes, and their dreams of a new life in freedom. More than 50,000 uprooted Jews have arrived in this country since the end of the war. They are continuing to come to haven here at the rate of about 1,800 new arrivals monthly.

To the majority of the newcomers, United Service for New Americans, largest welfare agency serving immigrants in America, provides the assistance to transform their dreams into reality. It is assistance based on the manifold, individual needs of people who bear the wounds of terror and total devastation, who want help only until they can again assume responsibility for themselves. Persecution and degradation have merely made stronger their will to live as independent human beings.

During the period of adjustment, financial help is a major service needed by most newcomers. The large majority of today's newcomers are destitute. United Service helps them to meet their day-to-day living expenses until they begin to work and become self-supporting members of the American community.

Almost 11,000 persons, including those resettling or preparing to resettle in communities throughout the country, received assistance from various departments of United Service in May 1948. Of this number more than 5,000 residing in New York City were given relief, and over 2,000 received case-work aid from the Family Service Department. More than 86 per cent of United Service expenditures are for relief services, including primarily food, clothing, shelter, health care, minimum household furnishing, and other essentials.

An average family budget for

maintenance in New York City includes allowances for food, rent, personal incidentals, and recurring clothing needs for upkeep and replacements and items of household operation such as utilities, refrigeration, cleaning supplies, upkeep of household equipment, and minor replacements, as well as fuel for heating during winter months. Budgets of families with persons at work include working expenses, such as carfares and lunches, where the employed persons do not earn enough to meet all of the families' needs.

In addition to financial help for day-to-day living expenses, new arrivals are provided with special allowances to meet their basic clothing needs. Money for furniture and household equipment is also provided to enable the new



Members of the National Council of the Joint Defense Appeal (JDA), comprising more than 600 community leaders representing every state in the Union, will hold their third annual meeting on November 19-21 in Cleveland, Ohio, it was announced by Donald Oberdorfer (above) chairman of the Council's executive committee. Mr. Oberdorfer made his announcement following a meeting of the national executive committee held recently in New York City.

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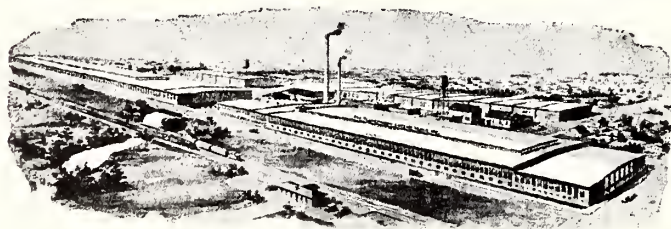
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comer to set up a home. Special allowances for expenses involved in the care of infants are granted to families with young children.

A home economist helps in establishing allowances for maintenance relief and special needs, and is available for consultation on problems of financial planning and management. A medical social work consultant assists in planning medical services for clients. A housing consultant helps in finding suitable living quarters for clients, either unfurnished apartments or furnished rooms with housekeeping privileges.

But the financial assistance extended is only the necessary skeletal basis of the helping role United Service assumes. First and foremost, the goal of United Service is enable the newcomers to become self-sufficient, integrated members of American society. Towards this end, United Service provides individualized vocational counselling, planned training and retraining, and skilled vocational placement. An average of 5,000 newcomers skilled and unskilled, are served by the agency's Vocational Services Department monthly.

Helping the newcomer establish himself in an occupation is a challenging task. The average age of the recent arrival is 35. He is young, eager, resolute. His primary wish is to fit his skills into the American economy. To do this, he will usually accept all directions, make any necessary adjustment. A man who owned a restaurant in Czechoslovakia will gladly become a cook in America. A woman who worked as a designer in Paris will happily trim hats in Kansas City.

Many of the younger people whose schooling was interrupted as much as 15 years ago have very limited occupational skills. A boy of 20 who asks for a job as a mechanic has probably had no training whatsoever and a work experience consisting only of driving a jeep for the United States Army. A girl of 18 who thinks she might like to work as a dental assistant has had an education consisting of only one course in dental mechanics in a DP center. But their desires are flexible and realistic. The boy

will accept a job as an elevator operator if the need in his community is for elevator operators. And the girl will go to school to learn nursing if that is indicated as a practicable plan.

This readiness to adapt their skills and ambitions to American economic needs is just as true of the religious scholars, teachers, cantors, and other religious functionaries whose particular cultural, educational, and professional backgrounds require specialized vocational orientation. The United Service program in behalf of religious functionaries embodies preparation as well as placement. The courses arranged by United Service in homiletics, in American methods of pedagogy, in English are designed to help the religious functionary orient his cultural and educational background to religious and communal needs in the United States. In communities where United Service has placed functionaries in positions, they have made a positive contribution to American-Jewish life.

Refugee doctors and dentists are helped by United Service with loans for equipment and settled in many parts of the United States in practices in small rural communities where there is a shortage of medical personnel. Their skills and training bring life and hope to the hinterlands of the country which gave them refuge.

Loans are also extended to newcomers who need money for training or for tools, or to establish themselves in business or on farms. The New Americans spread out across the length and breadth of our country, fitting their skills into the American economic pattern, giving their hopes and efforts to American needs.

But neither financial help nor vocational placement tells the whole story. Emotional support is often just as important as more concrete help. The displaced person is a survivor of experiences that are almost beyond human comprehension. He has seen loved ones tortured, brutality defied, humanity despised. He has spent years fleeing from persecution and more years behind the barbed

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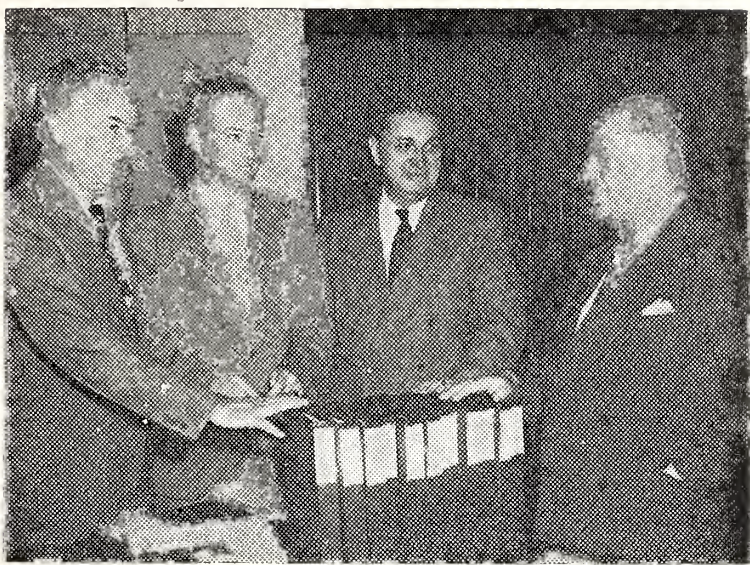
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SENATE IMMIGRATION COMMITTEE WITNESS—Following his testimony before a Sub-Committee of the Senate Judiciary Committee holding hearings on immigration in Washington, D. C., Abram Orlaw (right), authority on immigration law and member of B'nai B'rith's National Americanism Commission, presents members of the staff Sub-Committee with a 21-volume analysis of existing immigration laws. Staff members of the Committee are (left to right) John A. Loftus, Richard Arens and Gus Massey. In his testimony before the Sub-Committee Mr. Orlaw, who appeared on behalf of B'nai B'rith, advocated the setting up of federal Court of Immigration Appeals and of a single government agency which would combine immigration and visa granting functions.

wires of DP camps waiting for liberation. He needs understanding and encouragement to help him start life again.

In some cases, he needs help in regaining his own self confidence. For years, he has lived in an environment where the individual had no worth whatsoever. He needs to learn to become certain of his value, to trust his own decisions, to grow towards independence and responsibilities.

In other cases, he needs help in regaining his confidence in others. His feeling of distrust often extends to the people around him. How can he who has for so long known only the corruption of human nature trust its interest and sincerity now? United Service social workers strive patiently to help dissolve these attitudes and replace them with other more positive ones.

The newcomer is quick to respond to the warmth and friendship extended to him. He wants to be happy — to work, to have friends, to sink his roots into the

life of his new country.

And this opportunity is essentially what United Service aims to give him. The United Service program, supported through the \$250,000,000 campaign of the United Jewish Appeal for 1948, is nation-wide. Wherever the newcomer lands, United Service welcomes him, guides him, counsels him. Wherever he settles in America, public-spirited people, working in cooperation with United Service, help him to become an integrated part of the community. So the thousands of newcomers become New Americans. And other thousands still waiting in the D. P. camps look across the ocean for happiness.

Thirty-five of the 50 odd members of the International Postal Union have resumed mail service with Israel. The latest to resume service has been Great Britain. The Arab states are among the holdouts.

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The Story Behind The Headlines

A Review by BERNARD LERNER

THIS is a book of sketches about North Africa by a writer who served with the U. S. Army's Intelligence Corps in the Middle East in World War II. Although there is not a single indication that the author visited Palestine, his book nonetheless throws a spotlight on Palestine and gives added meaning to, and clarification of, events in Israel.

Maxwell tells of his meetings with Arabs, and his friendship with an Arab editor of a British army newspaper in Arabic. The editor emerges as a composite of the young Arab intelligentsia, its frustrations and dreams. Of Pan-Arabism, editor Ahmed observed: "I want to fight British and French colonialism, I want desperately to fight it, but the alternative is equally bad . . . Pan-Arabism is merely an effort to take power and wealth from Europeans and place them in the hands of a few Arabs who are already fabulously rich. For the masses of people, it will mean only a change of exploiters. That's what disgusts me so. We have a choice between European colonial rule or that of our own fascists. And don't forget for a moment that Pan-Arabism is fascism." But on another occasion, following a frustrating experience with his British superior, Ahmed suddenly announces that he will join the Arab League, the instrument of Arab fascism, to fight Zionism. Maxwell warns him that he has begun talking like a demagogue. Ahmed replies: "Of course, I know, I try to dull my mind with such talk and shout down the questions it is always asking. It's like wine with me. I drink and drink, and finally I become drunk, but never drunk enough, for always a small part of my brain sees clearly and is contemptuous of what I do."

With the "third party," Britain, no longer ruling Palestine, and the possibility for Israel to deal with

the Arabs directly, there is promise of greater happiness for Ahmed and collaboration between him and the Jews.

What does Israel mean to the European Jew? Read the story of the Italian anti-fascist journalist Hoffenstein, a Jew, and his non-Jewish wife and their daughter, their flight from Italy to North Africa and their death at the hands of a mob incited by the fascist demagogues of the Arab League. To understand what Israel means to an American Jew read the story of Lieutenant Goldstein, "Strictly from the Mississippi," who is irritated by Zionist speeches in North Africa, although his own mother is a Zionist, is annoyed with Zionist insistence that the war has not put an end to anti-Semitism. Then he meets a British colonel in charge of the deportation of Jewish refugees from Palestine, and in a theatre an Italian fascist hisses at him: "Ebro" (Jew). "Goldstein . . . swung the Italian around by his shoulders. He grabbed the man's lapels in his large hand, pulled him close, and then using his right fist like a hammer, brought the outside of it down on the Italian's jaw . . . Goldstein waited for what seemed an hour for anyone to start for him and then he elaborately spat on the floor and walked out . . . 'That felt good,' he said, 'that felt God-damned good . . . I'm going to walk. I want to stop in and see a man for a minute. I think he'll get a kick out of what happened tonight!' The man he goes to see is the local Zionist leader with whom he used to argue that with the war's end the Jews could go back to Europe and there was no longer any use for Zionism.

Maxwell gives the usual assurance that "the characters in this book are fictitious." This is not a Jewish book, the Arab-Jewish problem is interwoven in a fabric of North Africa in which natives and foreigners fit into an intricate literary mosaic.



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A QUIET NIGHT

By CHANAN

A story of the young lads who serve as runners for the Hag-mah. These boys, seldom more than fourteen or fifteen years old, compete for dangerous assignments.

I fling a hasty goodbye to my parents and leave. Outside I walk with long strides, my footsteps echoing faithfully in the quiet street. I long for a job that will break the boredom of the routine runner's work. My feet move faster — I'm afraid of arriving only in time to see Gabriel load his bike with boxes of cartridges, his smile saying, "Well, I've fixed you — not here with the other runners."

This time I get there first. The orderly greets me.

"Take your bike and report to headquarters in — district."

I don't know where the headquarters is — the address has been changed twice. But I daren't ask, because Gabriel might appear and

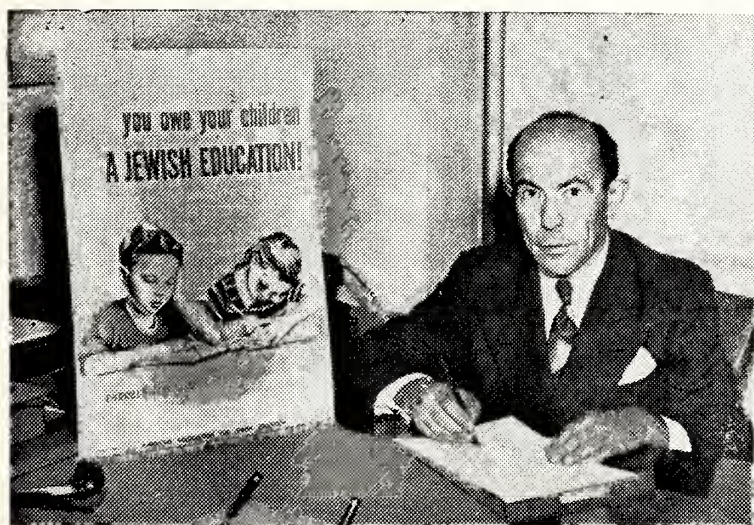
say, "Headquarters? Sure, I know where it is," and without waiting for the orderly's consent, jump on his bike and be off.

After a long ride, I reach the district. There's a shop — I'll go in and ask. A girl is arranging some goods on a shelf. She looks inquiringly at me and when I question her, takes me into the street and shows me the way.

"If you see my brother Michael," she adds, "—you know, the one with the Bren gun and the mustache — tell him to shoot straight." I thank her and turn into a side street.

Suddenly I am afraid. I remember the story of the boy who went down a street in the darkness and walked right into an Arab position. I knock at the door of a small house. An old Jew opens it. He is a bit deaf and doesn't un-

(Please Turn to Page 63)



Michael A. Stavitsky, president of the American Association for Jewish Education, is first to sign a Call to Parents urging Jewish families throughout the country to enroll their children in Jewish religious schools during Jewish Education Month and Week, September 15 to October 13. Jewish Education Month, culminating in Jewish Education Week, is sponsored annually by the American Association. The Call to Parents urges every Jewish father and mother to "make sure that, along with the democratic American heritage, the heritage of Judaism is made available to our younger generation." Signers include the heads of every major national Jewish organization, representing Orthodox, Conservative and Reform groups.

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The Voice of Jewish Culture

(Continued From Page 35)

in conferences with community leaders, the Bureau emphasizes the effective interaction of the forum and concert program on the one hand and the regular, ongoing activities of the Center, on the other. It points to the fullness that such enterprises as open forums, discussions, Jewish festival observances, special events such as Jewish Book Month, Jewish Music Festival, classes, dramatic and choral groups give to the Center's program.

The Bureau is performing a fundamental and unimaginably helpful service in a surprising number of directions, all of course leading down the great road marked "Culture." One aspect has been particularly well summarized in the findings of the JWB Survey, as follows: "The large majority of Centers (and communities) are in no position to inform themselves about the host of lecturers . . . without cost to the Center or community), the JWB assumes the responsibility of 'screening' and selecting subjects as well as speakers. Its recommendation is a guarantee of at least a minimum of competence. Its scrutiny of subjects tends to eliminate the trivial and purely oratorical and, at the same time, affords the means of providing a balanced forum. Its emphasis upon Jewish content serves to awaken agencies to a realization of their Jewish functions. It invites the participation of the local agencies through their appraisals of the quality of speakers, thus serving as a clearing house for the entire field. And by means of tours and block bookings it reduces costs and attempts to bring the offerings of eminent personalities within the means of even the smaller Centers."

The Bureau, since the end of 1945, has been under the direction of Samuel D. Freeman, and the lay chairmanship of Louis J. Cohen, of Newark, N. J. The Bureau, Mr. Freeman explains, "has achieved a position as a resource for lecturers or discussion leaders on practically any subject related to Jewry's past, present, and foreseeable future." It is, likewise, unmatched as a repository for "tested cultural

and artistic programs and as a co-operative service reflecting the cultural needs and interests of the Jewish community."

One very heartening thing has been noted by Mr. Freeman. "There is a visibly increasing interest," he says, "on the part of organization leadership in maintaining and developing Jewish programs." This he attributes in large measure to the unremitting effort of the Bureau to make possible "a wider appreciation of the richness and ever-living message of the Jewish literary heritage."

Mr. Freeman cites examples. "When the Bureau found that some young adult audiences, unable to understand Yiddish, reacted in tepid fashion to the presentation of a certain very able performer, we set about righting this wrong. This we did by getting the artist together with a versatile actress and arranging for a joint presentation, with not only English interpretation of his material, but with actual translation of some of his numbers." The success of this venture has well repaid the effort that went into its creation.

Another example: In a New England community an impasse had been reached in the matter of establishing a Jewish school which would meet the needs of Orthodox, Conservative, and Reform elements in the community. The Bureau brought its "Tomorrow's Judaism" symposium to that community, devoting the major portion of its presentation to Jewish education. The symposium was so effective that it actually brought about a solution of that community's grave problem. The school has been set up on the lines laid out in the symposium.

The Lecture Bureau has functioned as an enricher of Jewish life here by encouraging, through the years, a greater awareness of Jewish themes on the part of Jewish thinkers and writers; this it has backed up with its constant focusing of attention upon the need for distinctly Jewish aspects of Jewish organizations' programs. The Bureau is an innovator, too, experi-

(Please Turn to Page 64)

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(Left to right) Ari Warschawer, Shimon Finkel of Habimah, Beatrice Straight, President of Theatre, Inc., and Edward A. Norman, President of American Fund for Palestinian Institutions at Farewell Party for Habimah.

A QUIET NIGHT

(Continued From Page 61)

derstand my questions. But seeing my pack he shouts, "Israel hurry up — they're waiting for you." His son appears, ready to go on guard duty.

As we leave, the old man calls, "May God take care of you."

Israel has some advice for me. "Remember all you've learned about night patrols. There's a moon tonight. Stay on the side of the road, in the shadows."

We enter the headquarters and Israel is assigned to an outpost. He picks up a "Canadian" (pistol) and hands it to me. I load it for him and he leaves. The commander then hands me a pistol. I examine it and thrust it into my belt.

"Stay here and take care of the telephone," the commander orders. He goes outside.

I put the receiver to my ear. A conversation is going on.

"Yoske speaking. Look, the point is this — tomorrow, when you send food, send a mirror too, and now, the point is this — I want to speak to Sara . . ."

"Sara, where are you?" someone calls. "There's a Don Juan here asking for you . . ."

"Hello, hello . . ." Yoske shouts. "Is that you, Sara? How are you? Listen, the point is this — perhaps we can meet tomorrow? Ha, Ha! Okay? What time . . .?"

"Yoske, where are you talking from?" I shout.

"From the stronghold, he answers, startled.

"The chicken stronghold?"

"May you live in a chicken coop the rest of your life, and may the devil fly away with your lame great-aunts grandfather," he answers furiously. "Who are you?"

"The commander of the Arab Najada," I reply.

Yoske sends me an elaborate Arab curse. The exchange girl breaks in, "Hello — this is the exchange. I interrupt you because everybody here is asking why my face is so red."

The commander returns. He is a short man with sharp eyes, a beret on his head and a Mauser on his hip.

"Take this food and ammunition to Post L," he says.

I grab the heavy pack and jump on my bike. I guess I'd better take Israel's advice and ride on the left

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hand side of the road. I fly over the terrain and curse the moon for its unnecessary light. Only to reach that corner.

The Jewish Quarter is dark, the shutters closed. They are probably asleep. I reach the last house, where the road ends and the path to the outpost begins. A new path captured by our men.

I get off the bike, conceal it, and take the package and my pistol. I cock the pistol, recalling training instructions:

"Prepare for action———
When we press the trigger, the pistol fires." I haven't forgotten.

I can see the horizon. This last space must be covered in a crawl. I go forward slowly. They haven't seen me. A cloud covers the moon, dimming the contours of the post. I crawl steadily toward it.

"Halt!" A click of the rifle accompanies the shout. I know by this click that the sentry is one of ours . . . ordinary people keep a bullet in the barrel. I call back, "Long live the tradition!"

"Okay pass."
As I enter the post all eyes are upon me. I am one of the few who comes to see them in the night.

"I brought you something to eat."
They rub their hands with joy. Steaming tea is poured from the thermos into cups, the rolls are passed around. The place is filled with munching, drinking and swallowing.

"Aren't you cold? one of the men asks, indicating my shorts.

"I'm used to it," I say.
"Well, in another 10 or 20 years, when you've got rheumatics, you'll feel the cold too."

"May he live so long to reach you age," mumbles a young man with a Bren beside him and a respectable mustach spread over his lip.

"Is your name Michael?" I ask. He nods and I convey his sister's request that he shoot straight.

"If they'd only give me a chance," he says. "Didn't you hear the music day before yesterday? I, too, was playing."

Suddenly, as if remembering something, he asks. "What have

you go to do with my sister?"

I try to kid him a bit.
"Well," I say, "we'll go into that in a smaller circle."

They all laugh. I turn to go, and they say goodbye, their eyes following me with love and concern. Surely they will follow me until I am over the skyline, or — as they may — till I "disappear beyond the horizon."

The Voice of Jewish Culture

(Concluded From Page 62)

menting with new types of programs and services; testing novel techniques of dramatic presentation, seeking out new personalities and new talents.

The Bureau, in this connection, has taken to staging annual vocal auditions in a continuing effort to uncover young artists willing to devote themselves to the field of Jewish music. In the area of children's programs, the Bureau experiments with various manners of presentation to determine suitability for youngsters, extent of Jewish content, relationship to other group activities, etc. Forum programs for youth groups have, it is interesting to note, been made possible by the Bureau through deft manipulation (in an excellent cause!) by arranging with lecturers en route to other cities to stop off and, at reduced fees, give of their knowledge and wisdom to young people's audiences.

In the same vein, the Bureau has been able to effect a really unique big-brother dispensation from large communities in behalf of the smaller communities' cultural development. This it has done by persuading the urban communities to set aside a modest budget for speakers' and artists' travel expenses and thus make it possible for the smaller communities to be included in the itineraries of the culture-dignitaries. Frequently, Mr. Freeman notes, "the forum program is the starting point for the development of a more extensive Jewish educational and recreational program. The committees involved in this work ultimately expand their activities into other areas of Jewish community concern."

Season's Greetings and Best Wishes for the Holidays

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Sabbath In Jerusalem

By DAVID MACAROV

Mr. Macarov, a former resident of Atlanta, Georgia, is presently in Israel as a Chaltz. He is a member of Masada, Young Zionists of America, youth affiliate of the Zionist Organization of America.
—THE EDITOR.

JERUSALEM—On Friday most Jewish establishments close early. As people stream from their offices, the shoe shine boys and flower vendors do a rushing business. It is a tradition in Palestine to have fresh flowers in the house for Sabbath. But flowers now sold in Jerusalem are wild ones, picked on the slopes outside Jerusalem. Prices have gone up; a sprig of blossoms costs the equivalent of twelve cents. This arises from the inability to transport flowers from Kinereth.

The wife busies herself with the Sabbath meal; the husband does the domestic chores that can be entrusted to a male. A trumpet announces that Sabbath is approaching. This trumpet is the signal for stores to close.

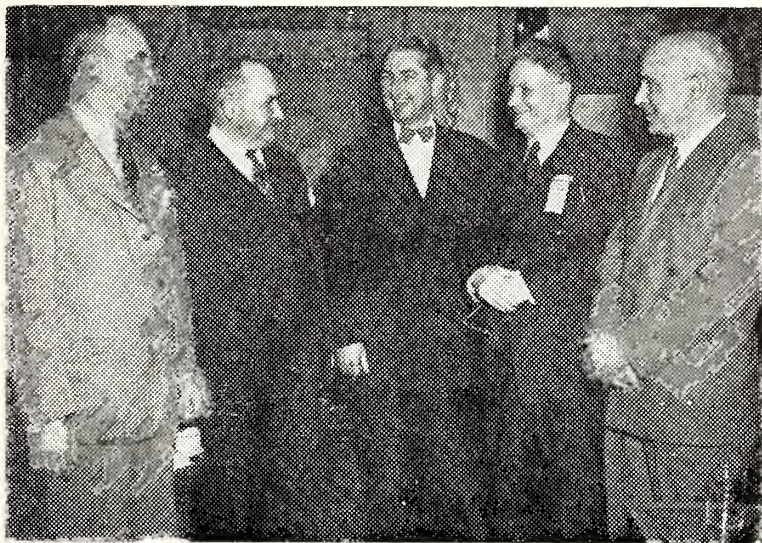
The synagogues in Jerusalem are many — Hassidic, Oriental — al-

most around every bend. There is no graduation, however, into Orthodox, Conservative and Reform bodies.

Although wine is still available, there has been no Challa for months, and grace is pronounced over a loaf of "standard" rye bread, a two days ration, since Saturday's ration is distributed on Friday. (A quarter of a loaf per person per day is the ration).

The quiet of Sabbath eve is punctuated with rifle and machine gun fire, with an occasional mortar adding a more sonorous tone and causing the windows to rattle.

In normal times, Jerusalem streets were bare of traffic Friday nights and all day Saturdays. Bus traffic was suspended. There is considerably more traffic on the streets on Friday nights and Saturdays



Some of the leaders at the third National Conference on Citizenship, held in Washington. It was sponsored by the Attorney General's advisory committee of the National Education Association. Left to right: Philip Perlman, Solicitor General of the U. S.; Sidney G. Kusworm, Chairman of the National B'nai B'rith American Commission and chairman of the conference's resolution committee; Attorney General Tom C. Clark; Judge Carl B. Hyatt, Assistant Attorney General in charge of the Department of Justice's citizenship committee; and Judge Robert G. Simmons, Chief Justice of the Nebraska Supreme Court.

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nowadays, but no one resents it, because these are usually Haganah vehicles taking men or supplies to some threatened point. The Chief Rabbi has sanctioned, in conformity with Jewish law, the application of all measures, even if they involve desecration of the Sabbath, to save lives and to protect the people of Israel.

Sabbath morning services usually begin as early as 7:45 a. m. and are ordinarily over before noon. In normal times, the procession home from the synagogue is followed by chrysalis, the period when lunch is eaten, succeeded by the time honored custom of the Sabbath stroll. Strollers include Hassidim, enveloped in Tallisim (prayer shawls), and with furlined caps, returning from their weekly pilgrimage to the Wailing Wall; Yeshiva students in black knickers, with broad-brimmed black beaver hats set firmly over their earlocks; Sephardic and Yemenite Jews, in colorful garb.

There are a few cafes which stay open on the Sabbath, and attempts by the ultra-Orthodox element to close them are sometimes marked by violence. The proprietors of these cafes argue that many people in Jerusalem do not cook at home and would go hungry if all cafes were shut. There are eating establishments which make it possible to arrange in advance to receive meals on Saturday.

There are several apartment houses in Jerusalem whose owners include a proviso in all leases that the tenant must keep kosher and observe the Sabbath. Some of these houses are equipped with time-clocks which turn off all electricity on Friday night and keep it off until the Sabbath is over.

Saturday night, after dark, is "date-night" for the younger set, and "movie-night" for a substantial portion of the population. Most stores and business establishments do not open on Saturday night, but the cafes are crammed.

Sunday is merely "Yom Rishon," the First Day of the week.

Gastonia Firm Develops New Type Furnisher Brush

Development of a new type furnisher brush, used in textile printing machinery and said to possess many advantages over similar items currently in use, was reported recently by J. T. Harrell, manager, and Roy Harwell, foreman, of the Gastonia (N. C.) Brush Co. First model of the new brush is scheduled to be installed at the Rock Hill (S.C.) Printing & Finishing Co. The brush, 48 inches in length, is made of 24 two-inch aluminum cores, which are joined together on the roll by interlocking sockets, and with all-nylon bristles. This permits the individual units to be removed when the bristles become worn. The units then can be returned to the Gastonia firm for refilling.

Another advantage is that the

brush may be removed from the machine and each core may be thoroughly washed. Previously operators have been unable to satisfactorily clean the old-type brush, which was made in a single section and thereby difficult to wash. By using the new brush, finishing plants will be able to keep a supply of cores on hand and replace wornout units, the designers explained. A wide variety of brushes for the textile industry are manufactured by the Gastonia Brush Co., which has been in operation for 24 years.

HENDERSONVILLE, N. C.

Brandeis Camp Deferred

Due to the polio epidemic prevalent in North Carolina, the Brandeis Camp, scheduled to open here in August, was deferred until next year. In making the announcement, Dr. Shlomo Bardin, Director, stated that provision had been made for those who had enrolled, to attend other camps of the Brandeis Youth Foundation in Winterdale, Pa., and Santa Susan, Cal., if they chose to do so.

CHARLESTON, S. C.

Louis Jacobs

Louis Jacobs, a life-long resident of Charleston, and a past president of the Congregation Brith Shalom, died on August 23, in his 71st year. He is survived by his wife, the former Ethel Pearlstine, two sons, seven daughters and nine grandchildren.

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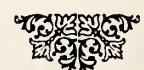
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Population Trends Among American Jews

By JACOB FRIED

WHY is American Jewish life characterized by such conspicuous planlessness in vital areas of communal concern? Jewish scholars and leaders agree that an important reason was the failure to provide information vital to self-knowledge and understanding. For a long time American Jewry remained a *terra incognita* — a vast demographic dark continent regarding its past, present and possible future. Ignorance of what the been, what it is, and what it is American Jewish population has tending to be blocked intelligent planning of communal programs and policies.

Now at long last, Dr. Nathan Goldberg's "Population Trends Among American Jews" supplies this hitherto absent fundamental data on the Jewish people and the basic conditions of its communal life in the United States, explaining for the first time the who, what and why of Jewish growth and existence in America.

Dr. Goldberg's study (No. 5 in Volume II of the Jewish Affairs pamphlet series of The Office of Jewish Information of the American Jewish Congress), is a landmark of scholarship providing

reliable answers to such important questions as: "How many Jews are there in the United States, and where are they located?" "What is the proportion of children, adults and old people?" "What about intermarriage?" "What's happening to the size of the Jewish family?" "What insights do population trends afford for communal planning?"

Those concerned with the future of Jews and Judaism in the United States must have answers to these questions if they are to make wise provision for the years to come.

In the case of immigration for example, the information in this pamphlet shows how restricted quotas will affect the future of the Yiddish press, theatre and schools. Such immigration provides necessary clues for deciding how to re-channel Jewish philanthropic activity formerly devoted to the economic, social and cultural adjustment of the immigrant to his American environment.

Similarly, Dr. Goldberg provides insight for our professional and lay leaders responsible for the variety of religious, educational, cultural and philanthropic institutions. He contributes an inventory of the

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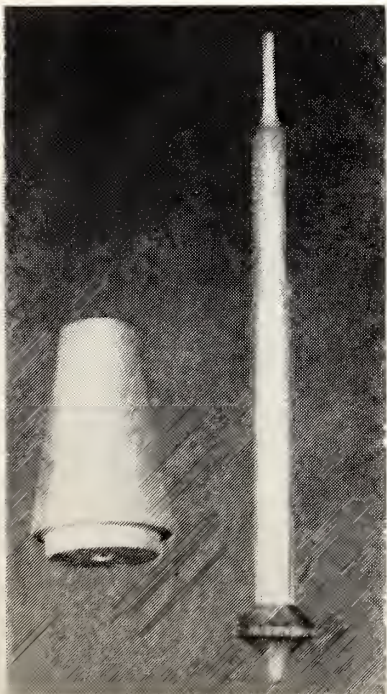
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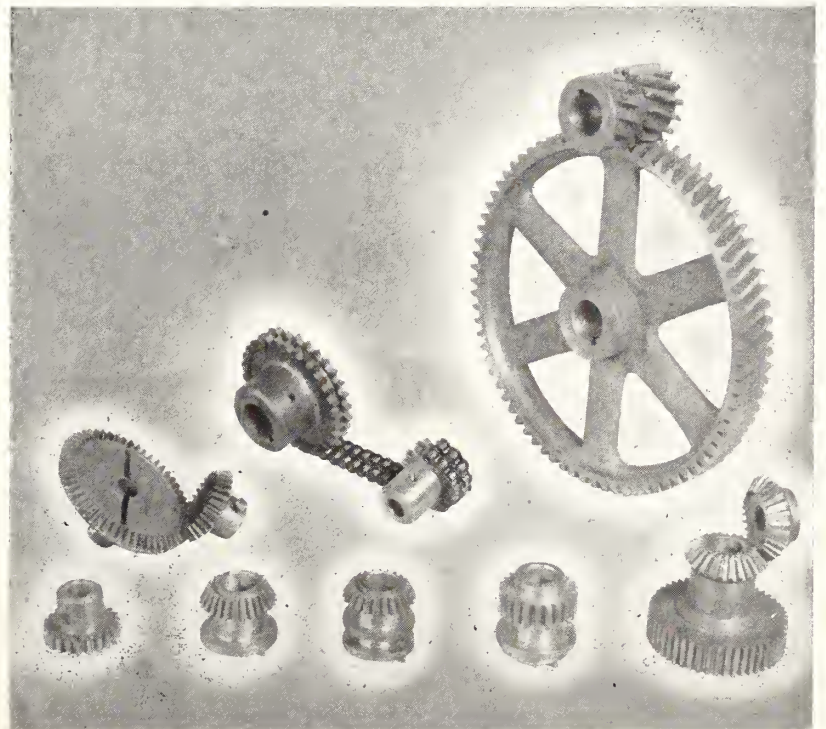


New American Beauty



The fresh, youthful beauty of Renee Haake, 18-year-old refugee newcomer, caught the eye of newspaper photographers as she stepped off the boat that recently brought her to the U. S. A. from Bremerhaven. During the war Renee hid from the Nazis on a farm with friends, while her mother was sent to Theresienstadt and her sister to a forced labor battalion. Reunited after the war, mother and daughter were aided in immigrating here by United Service for New Americans, whose work is supported by the \$250,000,000 campaign of the United Jewish Appeal for 1948.

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American Jewish community's population trends.

Such an inventory is indispensable if Jewish public service is to answer important questions involving correct future planning: "How many hospitals will we need? How will an aging population affect our health institutions, our provisions for medical care and the number of old age homes? How many child recreation centers and schools shall we have? What is the number of vocational guidance counselors and teachers of different subjects required? How extensive should our program of adult education, teacher training, and rabbinical preparation be?" With such information we need no longer guess in the dark, and this study which details the demographic characteristics of American Jewry from 1645 to today, provides this information.

Dr. Goldberg also analyzes the effect of reduced immigration, discrimination, geographical distribution, urbanization and the emancipation of women on the American Jewish birth rate. He reveals how psychological and sociological phenomenon affect both the conditions and the quality of Jewish existence in the U. S., for example in the case of intermarriage and birth control.

In conclusion Dr. Goldberg asks: "What of the Future?" He points out that yesterday's great migration altered the complexion of the Jewish community in the United States and required a new relationship between the Jewish population and the American environment. The results were seriously handicapped, however by the lack of vital demographic information needed for effective planning.

Today another reappraisal is necessary in view of the trends and tendencies evident in American Jewry's population. These permit the following tentative conclusions:

There are approximately five million Jews in the United States who are overwhelmingly concentrated in the fourteen largest cities. The average age of this population is increasing. Jews not only marry at a later age, but also there is a greater tendency to intermarriage, especially among our college youth.

Both the birth rate and the size of the American Jewish family are smaller than in the case of the general population. The era of immigration which was the foremost factor contributing to the phenomenal growth and vitality of the American Jewry is ended. In consequence the rate of increase for the Jewish Community has declined greatly in the last generation.

To this question — "What of Tomorrow?" Dr. Goldberg has answered with facts and figures which are essential source material. They emphasize significant trends and tendencies which reveal community wants and lacks, and areas of wasteful effort, competition, overlapping and duplication. There is an ever-present need for more intensive and intelligent demographic study so that this information — so necessary for intelligent, and effective blueprints to meet the needs of the Jewish Community in the United States — be always available. Once it is at hand, we can comprehend the meaning and significance of American Jewish existence, and use our resources accordingly for positive, purposeful Jewish public service.

Official of Israeli Government



I. L. Kenen, former Executive Secretary of the American Jewish Conference, has been appointed Director of Information of the Provisional Government of Israel's Mission at the United Nations.

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Mr. Benjamin's Sword

*Reviewed by SADIE W. SEGAL, President.
Congressional Teachers' Association
Philadelphia, Pa.

THIS is a fascinating adventure story that reads quickly and easily. It is told in the first person by a fictional character, Billy Hart, a boy of fifteen, who accompanies Judah P. Benjamin during the four months after the fall of Richmond in 1865. Those months are full of danger and intrigue, with the whole Yankee army and navy on the lookout for Benjamin, the Secretary of State of the Confederacy, worth forty thousand dollars to his captors. The brains and forceful personality of this American Jew are well illustrated by the clever ruses and disguises to which he resorts to make good his escape. Mr. Benjamin is equally comfortable and convincing as a Frenchman, a Southern farmer, a runaway hiding in the false bottom of a wagon, and a cook on a fishing boat. He is also a fine judge of character; "a lawyer has to learn to spot character quickly," he says.

Now and then throughout the story there is a reference to Jews and Judaism in questions which Billy asks, and in answers and remarks by Mr. Benjamin's or his friends. This Jewish aspect of the book is skillfully introduced and handled in a natural, simple way, never overemphasized or labored, although the fact that Judah Benjamin was a Jew is held constantly before the reader. Billy comes to the house of a Jewish friend of Mr. Benjamin and is told at the door by the Negro slave that "Dis is de last day of de Passover, and we is puttin' de special plats away." Another time, "Mr. Weil touched his fingers to a little amulet on his doornpost. . .". Again Mr. Benjamin talks about his father as superior to himself. "He had his religion . . . He followed all the rites

of his faith . . . He prayed in our ancient way, binding the law of God as a frontlet between his eyes . . . He went to synagogue regularly."

The relationship between the Gentile Billy and the Jew whom he



ROBERT D. ABRAHAMS

admires and loves is an important contribution to the literature of both the Jewish and the general fields for adolescents and young adults. Although he is a Jew, Mr. Benjamin has prestige through his position in the Confederate government; he is liked and respected by most of the people he meets on his journey through the South; he is loved by Billy; he is honored by the English bar. Such an attitude toward a Jew makes excellent reading: for the Jew, because it gives him a feeling of security and pride; for the Gentile, because it teaches fellowship.

The last adventure that Billy and Mr. Benjamin have also teaches brotherhood. Mr. Benjamin and Billy take passage on a sponge-sloop which has a "colored owner and crew, competent and trustworthy." Nevertheless, because the boat is overloaded, she bursts

(Please Turn to Page 72)

* Mr. Benjamin's Sword, by Robert D. Abrahams. Jewish Publication Society, Philadelphia, Pa. VIII—183 pp. \$2.00.

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Radio Yishuv

(Continued From Page 28)

every night at 9:30 to hear what actually transpired during the day. Palestinians, aware of the throttling hold of the Administration on the Hebrew transmitter, Kol Yerushalaim (Voice of Jerusalem) have not lost faith in the station. They are aware of the tremendous difficulties besetting those in charge and are sympathetic to them in the difficult discharge of their duties.

The difficulties are, by no means, limited to censorship. Palestine radio started from scratch and had to learn everything the hard way. Suffering from a relatively inexperienced staff, obstructed by technical difficulties, and hampered by a lack of adequate funds, it experienced severe growing pains. Even today it has not outgrown some of them: There is very little humor on the radio for there are simply no respectable radio comedians; live programmes are almost impossible to schedule outside the studio; transmission is weak and cannot be heard any great distance from Jerusalem; Tel Aviv and Haifa have no stations at all; broadcasting facilities frequently break down; good radio talent is limited. Yet, despite it all — *af all pee chane* — as the Palestinians would say — Palestine Radio can still hold her own with other broadcasting systems. In the short span of twelve years it has accomplished much. It has raised the cultural level of the people; it has helped develop and purify the Hebrew language (especially noteworthy are the English-Hebrew and Yiddish-Hebrew classes); it has opened the window to foreign vistas to Palestinians. If nothing else, it has provided some relaxation to people living through a grim period.

With the growth of a Jewish State, Palestine Radio will expand. A number of stations will be opened in the chief cities of the State; full radio coverage will be extended to all areas; the number of operating hours will be doubled and more staff will be added.

Radio Jerusalem will probably come under UN supervision, with broadcasts continuing in Hebrew

Dr. Tabak Named President of Rabbinical Council of America



Dr. Israel Tabak of Baltimore, Md., was elected president of the Rabbinical Council of America, representative body of some 400 duly ordained orthodox rabbis, graduates of the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University, the Hebrew Theological College of Chicago, and other orthodox seminaries throughout the country. Dr. Tabak succeeds Rabbi Uri Miller, also of Baltimore.

and Arabic. The Forces station is now being dismantled and will be moved to Cyprus.

The most important innovation, however, will be the opening up of short wave broadcasting to all countries in the world in English, Russian, Spanish (for South America) and Yiddish. Plans for such broadcasts are now being made. Too long has the Yishuv (the Jewish community of Palestine) been out of touch with the rest of world Jewry. Too long have monstrous distortions about Jews and Judaism gone unanswered because there was no organ to answer with. Too long has Palestinian Jewry been receiving distorted reports of foreign affairs. (It is proposed that Jewish correspondents broadcast to the Yishuv from abroad). Too long has world Jewry gone without the life-giving touch of Hebrew Life from Palestine.

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EDITORIAL—How Long, O Cataline?

(Concluded From Page 5)

feeling in the North and more suppressed anti-Semitism in the nation than I ever have known in my lifetime.

"For where racial or religious sympathies or antipathies are concerned, the forces engaged are emotional and irrational, with roots twisted all through the unconscious mind and capable, therefore, of producing the most explosive reactions.

"Discrimination is a phase of human nature, not confined to any group. If Gentiles discriminate against Jews, so do Jews against Gentiles; and so do Negroes—when the opportunity is given—as in the Reconstruction Era, against whites. Jewish Zionists villify non-Zionist Jews, and anti-Semitism flourishes among the colored.

"The racial problems of such a heterogeneous nation as ours cannot be 'solved,' except by gradually expanding tolerance over great periods of time. We have to live with them, as we have to live with all our real problems—each of us, of whatever race, bearing his share of the burden, with the justice, mercy and humor of which he is capable. Unroll the whole issue of race and religious prejudice in an attempt at a radical solution and, instead of brotherly love, you will promote hate; instead of social peace, civil war; instead of mercy, persecution; and instead of justice, revenge."

Miss Thompson is not, as far as we know, closely allied to the South, and we do not propose to quarrel with her main view-point. There are, however, several references that would cause a raised eyebrow. We are interested, for example, in her statement, "If Gentiles discriminate against Jews, so do Jews against Gentiles . . ." Here we would like a few "for instances" . . . names, dates, places. And what is the factual basis for the further statement that "anti-Semitism flourishes among the colored?" What is proved by her comment that "Jewish Zionists villify non-Zionist Jews," other than to indicate that there may exist honest differences, even among Jews?

Certain of Miss Thompson's statements can be supported by statistics. When she refers to the resurgence of the Klan, the daily news reports bear her out. And when she comments "there is . . . more suppressed anti-Semitism in the nation than I ever have known in my lifetime," she may know what she is talking about, although it is a difficult matter to gauge anything that is "suppressed."

The situation is not a pleasant one, and we for one do not pretend to know the answer. We do believe, however, that it will not be helped by loose and irresponsible statements. Those who write for public consumption have more than ordinarily, in these troublesome times, the responsibility for weighing their words before they see printers' ink.

Critics Praise Habimah Performance

NEW YORK—Habimah, Jewish Palestine's internationally famous theatre troupe, made their New York debut in Chaim Nachman Bialik's three act dramatic legend *The Dybbuk*, going on stage within a half hour of their arrival by plane from London.

New York theatre critics were practically unanimous in their praise of the performance. The New York Daily News critic recommended it to all serious scholars of drama and acting. Robert Coleman, of the Daily Mirror, says "pictorially it is stunning . . . It is an effective stimulant for the senses." Brooks Atkinson, of the New York Times, says the performance is "as timeless as the universe".

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Mr. Benjamin's Sword

(Concluded From Page 69)

her seams and sinks, and the two white men and the three colored men find themselves in a small, leaky skiff, adrift on the open sea, with only one oar among them. Mr. Benjamin, as usual, rises to the occasion and takes charge, but the three Negroes are equally brave and calm as they share the work of rowing. Mr. Benjamin says: "Truly a man is a man, and something above the rest. Maybe it would have been as well if I had thought more about men as men and less about the color of their skin." Later, when the men had spent many hours together expecting the worst, one of the Negroes says: "If only all in the boat (i.e., the world) would be a little kinder to each other, a little more brotherly, a little more satisfied to sit still when he must and bail when he should, the journey would not be so dangerous."

Mr. Benjamin carries little baggage on his wanderings, because, as he says, "We Jews have learned through the centuries to travel light and carry our archives in our heads." But he does keep with him always the sword presented to him by Jefferson Davis. Despite the danger of being identified because of the inscription on it, Mr. Benjamin gives no thought to discarding his "sword of honor." He keeps it with him faithfully, in a manner symbolic of his loyalty to Jefferson Davis and the Confederate cause.

Mr. Benjamin makes his "get-away," and eventually attains high distinction at the English Bar. Billy Hart also makes good in the United States. These later events are not essential parts of the novel, which is concerned only with the efforts to escape. But the story is told with such skill and dramatic power as to hold the reader spell-bound throughout.

The author, Robert D. Abrahams, by profession a lawyer and the consular representative in Philadelphia of the Dominican Republic, is also well known as a poet and mystery-story writer. He has been a frequent contributor to the Saturday Evening Post.

Women's Walk

(Concluded from Page 23)

bers did all kinds of vital work during the war including the evacuation of children from dangerous areas, nurses aid, mending and salvage work, and providing guides for bombed areas. As the war progressed the W.V.S. branched out its services into all theatres of war including Europe, Africa, the Near and Far East. In the post-war period it has played a big role in the reconstruction tasks and today it still has a membership of 750,000 under Lady Reading's continued leadership.

In October 1947 Lady Reading founded Women's Home Industries Ltd. based on an idea she got from an old lady who suffered a stroke, and sent the Marchioness some of the handiwork she had made. This new organization was launched as a non-profit body to pay for and sell the handicrafts made by British women to help the production drive and contribute to the easing of Britain's economic crises.

When she came to United States this year to introduce Women's Home Service in this country, she was awarded the annual gold medal by the National Achievement and Ward Committee of Chi Omega for her "inspiration to women in other countries." This honor usually is reserved for American women. Lady Reading has of course received many honors and awards in her own country. She was made a Commander of the Order of St. John Jerusalem in 1939, a Dame of British Empire in 1941, and a Dame Grand Cross of the Most Excellent Order of the British Empire in 1944.

Today Lady Reading is a member of the Factory and Welfare Board of the Ministry of Labor, of the Central Housing Advisory Council of the Ministry of Health, and of the National Savings Committee. In 1946 she became a governor of the British Broadcasting Corporation and in 1947 she was named vice-chairman.

Lady Reading was converted to Judaism by Rabbi Maurice L. Perlzweig. In 1943 she wrote an article on the Jewish question entitled *Jews and the Future* in *Fortnightly*, a British publication.

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Your Job Prospects In The New Year

By WALTER DUCKAT, Supervisor, Vocational Guidance
Division, Federation Employment Service

WHAT SORT of job outlook can our Jewish youth anticipate during the coming year? Recognizing the usual hazards of forecasting, a number of factors jut out which may influence the events of the coming year. With war preparedness under way everywhere in the world, there will be less of the national budget allocated for housing, economic planning and other social legislation deeply affecting our youth and the rest of the population. And this being a presidential election year, much will depend upon the political and economic policies of the party voted into office.

In dealing with the job outlook for Jewish youth two questions may

be raised: First, do the career problems of youth differ from those of other groups in the population? Obviously, if a depression comes all of us will be affected by it sooner or later. However, when jobs are scarce, our youth lacking experience usually finds it most difficult to secure employment.

Secondly, how do Jewish youth employment problems differ from those of non-Jewish youth? Here, we are confronted with the chronic problem of job discrimination. While employment has reached new highs throughout the country, many Jews still encounter subtle forms of job discrimination. Although three states have passed laws forbidding discrimination against applicants because of race, religion or color, it is dubious whether these laws have perceptibly lessened the extent of discrimination. Employers in these states are probably more subtle in their discrimination. While these laws are desirable, they do not forthwith eradicate radical bigotry. The elimination of economic discrimination appears to be an agonizingly long process.

To cite an example of how, due to religious and racial discrimination, Jewish economic problems differ in degree from that of non-Jews, consider the following: This

Just before leaving for Europe this summer, Eddie Cantor, America's beloved comedy star, recorded a number of radio appeals for the 1948 Fall Campaign of the SOS (Supplies for Overseas Survivors) Collection of the Joint Distribution Committee. The transcribed "spots," with those of other leading personalities of stage, screen and radio, will be used by SOS Committees appealing for canned foods for Europe's needy Jews. Eddie Cantor (left) points to a typical SOS sack used in a house-to-house canvass in Providence, R. I. SOS supplies supplement the purchases of the JDC for its overseas relief programs which are made possible by the United Jewish Appeal.



Eddie Cantor Answers SOS

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year about 1,000,000 young people graduated from our high schools while more than 200,000 received their college degrees. Most of the latter are finding jobs as chemists, engineers, pharmacists, teachers, librarians, and various sales and administrative jobs. More college graduates were placed and at a higher salary than ever before in our history. Yet, reports both from New York and other cities tend to indicate that Jewish graduates did not fare as well as non-Jews in their attempts at finding employment. Many Jewish college graduates found that the much heralded shortages in various fields did not open up jobs for them. This, despite U. S. Commissioner of Labor Statistics Clague's statement that employment was at an all time high.

Most of the 500,000 Jewish veterans of World War II have readjusted well to civilian life. They are either employed or attending vocational schools, colleges, and universities. According to the recent census of the B'nai B'rith Vocational Bureau, there are about 200,000 Jewish students in our colleges and universities. Perhaps a fourth of them will be graduating next year. About 17 per cent of Jewish college students are preparing for careers in engineering. Predictions are that because of tremendous enrollment in engineering, save for the superior person, jobs in this profession will shortly tighten considerably. Already, they

have tightened up. Implication for Jewish students in this profession where discriminating practices are notorious is obnoxious.

Almost a third of Jewish collegians are majoring in business administration. This category includes those specializing in accounting. The field of business administration has lured a vast number of students who have visions of executive jobs awaiting them upon

GAL 2—Your Job Prospects graduation. Jews are attracted to business administration because it includes occupations relatively free from discrimination and offering opportunities for self-employment. Jews have displayed ingenuity and a broad interest in small business. But as for opportunities as junior executives in large firms, only a limited number of such jobs are available annually, and the number of applicants overwhelmingly exceed the jobs available. Because the average income of C. P. A.'s is higher than that of any other profession, and discrimination has not been so evident in this field of accounting, it has attracted many Jews. However, the shortage of accountants experienced during the war has now been met, and already, competition for jobs is stiffening while accountants are being produced in ever increasing number.

About 14 per cent of Jewish college students are preparing for careers in the health professions: medicine, dentistry, osteopathy, op-

tometry, chiropody, pharmacy, etc. These graduates will in general find the outlook favorable either in establishing their own practice or in finding employment. Increased provision by the government for health services and private group medical plans has increased the effective demand for practitioners of the health professions. Professional Jewish women will find their best opportunities in nursing, teaching, dietetics, librarianship, and in physical and occupational therapy.

More than 17 per cent of Jewish students were enrolled in schools of education. Although not all of them are preparing for teaching careers, a great number are. Those well qualified should not find it very difficult to find jobs as teachers. Authorities speak of more than 150,000 openings for teachers. Most of them, however, are in communities paying relatively low salaries. Larger cities offering decent salaries are not facing any great difficulties filling their quota of teachers, except for a deficiency in experienced science, mathematics and vocational teachers. Jews possessing Ph. D. degrees are now acceptable as instructors in many colleges where they were previously not hired. Although college enrollment is expected to drop gradually, colleges are still sorely pressed for facilities and competent faculty to meet the heavy demands upon them.

About 10 per cent of Jewish stu-

dents are preparing for careers in law and various branches of social science. The outlook in law save for those with excellent family connections is not considered good. As to social science—most of the jobs in this area are found in teaching and research. Openings in these fields are not expected to be abundant except for the highly qualified. However, opportunities will continue excellent in various branches of social work for the professionally trained.

For those who plan to learn a trade at a vocational school a word of caution is essential. Thanks to the educational provisions of the G. I. Bill, veterans began to storm the doors of our colleges and other institutions. As a result schools have mushroomed, eager to cash in on the bonanza. Many of these schools advertised extensively, porclaiming the great earnings awaiting graduates of their schools. Beguiled by these fantastic promises, students began to crowd a variety of these questionable institutions. These trade school mills have ground out hundreds of students who hoped to secure jobs as dental mechanics, oil burner installers, air conditioning and refrigeration mechanics, lens grinders, watch repairmen, radio and television repairmen, and other occupations. Their persistent high pressure sales campaign lured many students although in many parts of the country there were few if any openings

(Please Turn to Page 76)

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With Pen and Periscope

By ABRAHAM J. ARNOLD

Mosley Invades Germany — A well organized anti-fascist movement is growing up in Britain, to combat the renewed activities of Sir Oswald Mosley. One of the spark plugs of this movement is the 43 Group, a body of British ex-servicemen. The movement also has its own monthly publication,

On Guard — against fascism.

It was *On Guard* that revealed to the British Government that the Union Movement, Mosley's new fascist creation, had concocted a world-wide plot to revive fascism in Germany. The same information was also provided by the anti-fascist organ to the international news agencies. But most likely very little of this sinister scheme, or none at all, found its way into the daily papers.

The facts of the case brought to light such dangerous international implications that despite the Labor Government's refusal to take action against Mosley in Britain, the Foreign Office is conducting an investigation on the highest level of the plot revealed by *On Guard*.

It turns out that the Mosley Union Movement has begun to produce a German Fascist newspaper in Britain as well as a trans-

lation of Mosley's "bible" *The Alternative*. This in itself is legal since the government refuses to ban fascist propaganda in Britain. But the *Deutsches Flugblatt*, as the German paper is known, is intended for circulation in Germany! Moreover, it invites "all people of European origin" to join the Union Movement, with which Mosley would like to replace the now discredited Nazi Party. It also advocates an immediate war against the Soviet Union.

To avoid the difficulties that would be encountered in trying to ship such a paper directly to Germany, a system of mailing and remailing has been worked out. The paper is paid for, and sent to sympathizers of the Union Movement in Spain, South America, and South Africa, and these people will send it on to undercover Nazis in Germany and to British Fascists stationed in Germany with the occupation army.

The revelation of this plot should certainly be enough to convince the Atlee-Bevin government that fascism is dangerous wherever it exists and that the Union Movement is far from being a harmless organization. But undoubtedly it will take the aroused efforts, not only of the British people, but of all democratic and peace-loving people throughout the world to successfully combat the renewed menace of fascism in the post-war world.

* * *

Fascist "Refugees"—The Canadian government has announced that it is considering broadening its immigration policy by opening its doors to all Baltic "refugees from communism" who arrive in the Dominion without the required entry permits. It is also worthwhile to note that those boatloads of "29 Estonian refugees," "29 Latvian refugees," etc., that



LEAH JAFFA, prominent Jewish music educator, who has been named music consultant to the National Jewish Welfare Board and Executive Secretary of the JWB-sponsored National Jewish Music Council.

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have been finding their way to American shores, are now increasing in size and frequency. The new attitude of the Canadian government is in sad contrast to the shameful treatment meted out to five Jewish refugees who entered Canada illegally some months ago. And the policy of the U. S. government which has also extended its benevolence to these "poor Baltic refugees" is of course the result of the increasingly reactionary American immigration policy.

Your Job Prospects

(Concluded From Page 74)

for inexperienced workers. Many of the schools lacked adequate facilities or faculties. Consequently, many employers looked down upon the schools but the students discovered that only after they had completed their training.

Those of our youth who possess training and some experience in semi-skilled or skilled trades should not find it too difficult to land a job in construction, electrical repair, foundry work, automobile repair, in the metal products industry involving the fabrication, assembly and miscellaneous repair. Employment is expected to continue high in the food, glass, paper and lumber industries.

Opportunities for trained and experienced clerical workers are still expected to continue good. As for jobs in sales and related occu-

pations, much depends upon what will be done to reduce the rising high cost of living. Jobs in the sales and distributive fields have continued on a surprisingly high level. But as more people find it necessary to dip into their reserves in order to meet their upward spiraling expenses, they will have less money to buy other than the merest necessities. A significant development is the sharp decline noted in movie theatres and night club attendance; a sensitive barometer of economic conditions.

As to our non-veteran Jewish youth, many are concerned about the interruption of their training and jobs because of military training. Since it is estimated that about 250,000 men will be inducted this year, it is not likely that more than 12,000 to 15,000 Jewish young men will be called up. The job outlook for non-veterans may become tighter since many firms may prefer hiring workers who will not be drafted.

Although the future is any man's guess, the consensus of experts appears to be that in general the next year should be at least a moderately prosperous one. If so, the prospects of our Jewish youth should prove promising.

Israel has named the following men as consuls: Abram Goldberg in Paris; Arie Stern in Rome and Asher Moissis in Athens.

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News Summary of The Month

WJC PROTESTS U.N.'S DEFERMENT OF JEWS' PLIGHT IN ARAB LANDS

NEW YORK—The World Jewish Congress lodged a protest with the Economic and Social Council of the United Nations against the Council's decision to postpone to the next session consideration of World Jewish Congress communications with regard to the position of Jews in Arab lands. The protest was made to Dr. Charles Malik, of Lebanon, current president of the Council. The WJC appealed to members of the Council to reconsider their decision to postpone consideration of the problem.

Charging the Egyptian Government with violation of their obligation obligation under the U.N. Charter to promote and encourage respect for human rights and fundamental freedoms, the World Jewish Congress' statement declared that "these outrages have been committed with the connivance and sometimes with the authority and approval of the Government concerned."

* * * *

JUDGE'S RULING THAT THERE'S "NO HEBREW RACE" BREAKS WILL BARRING INTERMARRIAGE

SEATTLE—Superior Court Judge Chester A. Batchelor's ruling that "there is no Hebrew race" won for Mrs. Irene Meltzer Chambers of this city a share of the estate left by her late mother, who had provided in her will that beneficiaries would be barred from shares if they married outside the Hebrew race. Mrs. Chambers is married to a Roman Catholic. The judge contended that there had been no Hebrew race since the fall of Jerusalem and the dispersal of the Hebrew tribes.

* * * *

COMPOSER MARK GOLDMAN'S 70TH BIRTHDAY

NEW YORK — The 70th birthday of Edwin Franko Goldman, composer and conductor of the famous Goldman Band, was celebrated here recently by the League of Composers with a concert at Carnegie Hall. Dr. Goldman's band completed its thirtieth season of public concerts in New York City parks last summer.

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Jews on The Stamps of The World

(Concluded From Page 17)

an occupying power to force the depiction of a man, recognized as one of Germany's greatest poets. Many German localities (in the Soviet Zone) during the past two years issued stamps showing another Jew — Karl Marx.

Karl Marx was first shown on a postage stamp of Hungary. That was in 1919 during the short-lived Hungarian Soviet Republic.

Poland, until recently paid no attention to Jews on her stamps, although a fifth of her population was Jewish. But in 1946 the Polish Government issued a stamp in memory of the horrible German death factory — Maidanek. The stamp shows death spreading poison gas over the Maidanek Camp.

In Poland too, another Jewish series of stamps exists. It is rare now and is said to have been issued in Warsaw during the rebellion of the Ghetto Jews. It is not an "official" series, of course, as also are not certain Jewish "stamps" issued in concentration camps in Germany.

For a long time Rumania was better known for her predilection for anti-Semites on her stamps than otherwise. But in 1945 a new leaf was turned by the first depiction of a Jew. For this honor Karl Marx was chosen. A series commemorating victims of fascist terror in the

same year showed the Jew Illie Pintillie.

The Soviet Union twice honored Karl Marx on her stamps, in 1933 on three stamps and in 1943 on two. In 1933 she showed V. Volodarsky, assassinated in 1918; in 1934, Jacob M. Sverdlov, first chairman of the All Russian Congress of Soviets was shown.

Yet no recitation of Jews on stamps would be complete without a few words about friends of Jews on stamps. The first place is taken by Franklin Delano Roosevelt who has been depicted on stamps of many countries. Josef Stalin and the late Mikhail Kalinin are shown on stamps of Russia, the Soviet zone of Germany, Rumania and other countries. Jean Leon Jaures is shown on the stamps of France of 1935. There are a number of others as well.

One thing is most remarkable but not unexpected of course: while thousands of postage stamps depict churches, mosques, and even pagan places of worship, not one stamp shows a synagogue or a Jewish center of learning.

Stamps are a small, and apparently unimportant matter. Yet the fact that so few Jews and so few Jewish things are shown on stamps makes one think.

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In the last tribute just quoted perhaps may be found the key to that great sense of loss which so many persons of all stations feel in his passing. "He was loved so much because he gave so much." Many of those close to him believe his life was shortened because he could not, would not resist demands upon him by those who needed him. His book, "Peace of Mind," was another evidence of his concern for others and his desire to bring peace to the troubled.

This loss is felt in many hearts and in many homes. It is felt in high councils and in humble places. It is a sharp blow to his country, to his family, to his city, to his congregation, to Reform Judaism, to his beloved Alma mater, the Hebrew Union College, and to that wide collection of individuals who knew and loved him as a friend.

Someone has said that "one crowded hour of glorious life is worth an age without a name." Joshua Loth Liebman departs from us — with his crowded hour of glorious life, and with a name inscribed impressively in the comparatively few years that were allotted to him. —The American Israelite.

PROMISE AND PERFORMANCE

Now that the Democratic National Convention has adopted a strong pro-Israel plank in its 1948 platform, there is reason to hope that Mr. Truman, the candidate and President, will proceed to translate his party's resolution into deeds.

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MARION, NORTH CAROLINA

revision of the arms embargo and its pledge to oppose any U. N. resolution to "the extent that it may prevent any such revision," it seems rather odd that the U. S. delegate to the Security Council should have sponsored and supported a resolution re-imposing a world embargo on the Middle East when it is an admitted fact that such a course rebounds only to the benefit of the Arabs.

Another disturbing development was U. S. support of the Council's resolution curbing immigration into Israel. Since the Democratic resolution speaks of the "state of Israel" and pledges full recognition of that state, it seems to us that logic demanded that the U. S. delegate would oppose any limitation upon the basic sovereignty rights of that state. The fact that the immigration clause covers the Arab states as well does not mean anything. There is no immigration to those states.

Both major American political parties have taken a stand on the Palestine question. Because the Democratic Party is in office, the task of implementing the party's pledges rests on President Truman. He is in position of translating the promise into action. We will leave it to the legalists to determine what he can do on the arms embargo issue. But the least he can do now is to extend immediate de jure recognition to Israel, appoint full official diplomatic representation to the new state, set machinery into action for including it in the U. S. aid program and proceed immediately toward fulfilling the Democratic pledge of "appropriate aid to the state of Israel in developing its economy and resources." —*Ohio Jewish Chronicle*.

* * *

WORLD JEWISH CONGRESS PROTESTS BOLIVIAN PRESIDENT'S ANTI-SEMITIC DECREE

NEW YORK—The World Jewish Congress last week protested strongly to President Enrique Hertzog, of Bolivia, against a decree issued by him last June 15th authorizing an investigation of "the capital of commercial activities of Semitic persons who entered the country since 1937."

Dr. Robert Marcus, Political Director of the W.J.C., in a letter to President Hertzog, pointed out that his decree is "the first incident of anti-Jewish legal discrimination after the collapse of the Axis powers and the first ever to be enacted in the Western Hemisphere."

"Unless Bolivia means to abrogate its obligations as a member of the United Nations and a signatory to the U.N. Charter prohibiting discrimination and promoting human rights, and to repudiate its democratic traditions, I am certain this decree will be amended or abrogated," Dr. Marcus said.

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The JEWISH JESTER

In an address the other day a Zionist leader said that the Jews of ancient times had foreseen the troubles with Bevin.

"How was that?" he was asked.

"Well," he said, "it was plain that the Jews had foreseen the troubles Bevin was to make for them from the fact that Jewish theology always envisaged two Messiahs: a 'Mosheech ben David' and a 'Mosheech ben Joseph.' The Mosheech ben David was to redeem us from 'Golus' and the Mosheech ben Joseph was to free us from the 'Baale-Golus'."

* * * *

Grandmother was showing off her grandchild before a group of women in the butcher shop:

"Maynard'l, show the nice ladies how you can count in Jewish. Come on now: Eins, tzwei, drei."

The child picked up the count: "Fir, finf, zeks, siben, acht, nine, tzen, Jack, Queen, King . . ."

* * * *

The wags of the Haganah unit were busy philosophizing. "It's all a matter of fate," remarked a young man. "Every bullet has an invisible inscription of the name of the man for whom it is meant, and he can't

escape it."

One of the fellows then made his way to the door.

"Where are you going to?"

"To the registry office to change my name."

* * * *

This is the story of a Jewish highwayman. This particular Jew had always been a plain and humble worker—very poor. He had been content to go along this way for many years, but all of a sudden, he became ambitious. He would be a highwayman, nothing less.

So he picked up one of his wife's knives and went out on a lonely road to wait for his first customer.

Pretty soon a man came along.

"Sholom Aleichem," said the highwayman. "I want to tell you that this is a hold-up, and unless you give me all your money right away, I'll take this knife and carve you up like a chicken."

"Yes," said the man. "Let me see you do something."

The highwayman realized he must act quickly. He extended his arm with the knife in it then paused a moment looking at the knife. "O God," he said, "I can't do anything. It's a 'milchige' knife."

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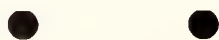


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YOUNG AMERICAN WRITERS

(Concluded From Page 15)

ous young writers in America. "Spearhead" carries a series of his stories, among them "Facts of Life", in which he deals with what was described several years ago, before the European catastrophe, as the Ethical Culture Society type of Jew, living in a rarified atmosphere, above sectarianism, neither denying nor confirming his Jewishness. This type of Jew is slowly vanishing from the American Jewish scene. Hitlerism, anti-Semitism in America and, conversely that great historic decision, Jewish statehood, have taught him new perspectives. Paul Goodman's story, however, was written in 1940 — no thunder, no lightning, just subtle satire exposing the ludicrous fiction of this type of detached Jew and problems in which his very detachment involves him and his offspring, because escape from life is no solution.

David Kerner in "A Dead One" deals with a more sordid theme, reminiscent of Jo Sinclair's "The Wasteland," the relationship between the hard-working immigrant father and his offspring. It is a sordid but true portrayal of some aspects of American Jewish family life.

Delmore Schwartz, the poet, is represented with sections from his

sensitive autobiographical prose-and-poetry "In Dreams Begin Responsibilities."

John Berryman, a non-Jew, is represented with "The Imaginary Jew," which tells of a Gentile's first acquaintance with anti-Jewish prejudices, beginning with his first meeting with Jews at the University and concluding with an incident on Union Square in which the author, like the central character in Arthur Miller's "Focus" and in Laura Z. Hobson's "Gentlemen's Agreement," finds himself regarded and treated as a Jew. In this reviewer's opinion it is at least as good as Miller's story, and infinitely more sensitive than "Gentlemen's Agreement."

It is unfair to "Spearhead" to treat only with its so-called Jewish aspect. It is first and foremost an intriguing selection of experimental American writing, and for that reason alone deserves space on your shelf. It is a good introduction to the non-commercial writing being done in our country. Yet it is with some pride that we point out the respectable percentage of Jews among these experimental American writers, and the new approach they have to the Jewish milieu — something, we insist, they have inherited from Ludwig Lewisohn whether or not they are ready to admit it, in the first flush of avant gardism.

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MEN of THE TIMES

By DAVID SPIGLER

Issy Bonn, The Idealistic Comic

ALTHOUGH little known in America, Issy Bonn is a famous comedian in Great Britain, Europe and Africa. To all the world he is a good Jew. A brief chat with this charming and likeable personality will convince the most cynical that he is a true son of his people, and at the same time an ambassador of goodwill wherever he goes.

His greatest ambition is to foster a good fellowship between all men irrespective of race or religion. Perhaps it is this ideal which makes him the jolly laugh-maker he is.

Issy Bonn (his real name is Levin) was brought up in a traditional Jewish atmosphere. He is a product of the East End of London where his father, who had come from Russia, was the official butcher of the Machazikai Hadas, one of the oldest Jewish congregations in London.

His father was the founder of the Sabbath Employment Observation Bureau and contributed poems and articles to a London Yiddish Journal under the name of "Ish Levi." Bonn's grandfather, who was also Russian born, was a

(Please Turn to Page 84)



NEW BOOK

Dr. Milton Steinberg, rabbi of the Park Avenue Synagogue, New York, is the author of a revision of "The Making of the Modern Jew: From the Second Temple to the State of Israel," which brings his history to the Jews up to May 14th, the date of the proclamation of the new State of Israel. Published by Behrman House, it was rushed for completion on June 14th, one month after the new State was proclaimed. Dr. Steinberg is well known as the author of "Basic Judaism," "As A Driven Leaf," and other books.

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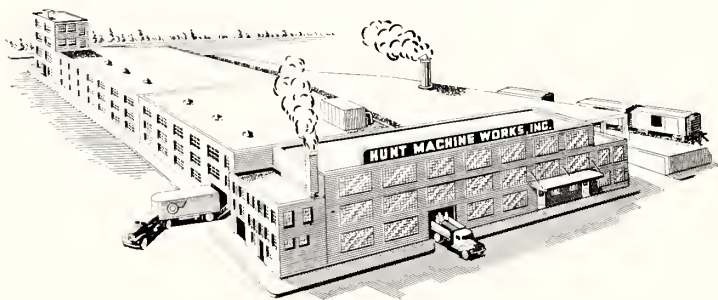
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Men of The Times

(Concluded From Page 83)

great friend of the well known London "Tzakik," Rav Abba, and was one of the founders of the London Jewish Hospital.

"My grandfather had his own Beth Hakneseth and I remember well how, as a youngster, I was sent out into the streets to gather a Minyan for the daily services.

"My grandfather had hopes that I would become a chazan, but my urge for comedy was too strong, and after battling through on the amateur stage, I eventually got a break with the B. B. C. in 1935. Since then I have never looked back."

Issy Bonn is a keen Zionist and has an intimate knowledge of his subject. During the war, he had planned to visit Palestine, but this did not materialize. He did, however, visit Italy, where he entertained the Jewish Brigade. "I sang to the boys in Yiddish and they gave me a grand reception. The occasion was one I shall never forget."

Mr. Bonn said he was proud to be the nephew of Mrs. Henrietta Diamond, the well-known Zionist worker of Leeds and the founder and president of the Zebulun Palestine Seafaring Society of which he himself is the chairman.

Mr. Bonn is always ready to do his bit for the national cause and in England often appears on Zionist platforms. Wherever he performs he appears as guest speaker at pro-Israel meetings and lunches.

He likes to sing to Jewish audiences in "Mamme Loshen" and never will he omit the great favorite, "My Yiddishe Mamme."

It is the hope that the recording ban in the United States and Canada will give Jewish and other audiences over here a chance to import and enjoy his records, which are very popular in other continents.

GREENSBORO, N. C.

Prince-Katzman

Miss Bella Prince, daughter of Mr. and Mrs. Morris Prince, was

married on Sunday, September 6th, to Manuel Katzman, son of Mr. and Mrs. Samuel Katzman of Windsor, Ontario, Canada. The ceremony, performed by Rabbi



(Photo by Thalheimer)

Benjamin Sincoff, took place at the Conservative Synagogue in the presence of the immediate families. The bride was given in marriage by her father and had as her only attendant Miss Charlotte Robin, formerly of Greensboro, now of New York City. Best man for Mr. Katzman was Milton Julian of Chapel Hill. Following the ceremony, Mr. and Mrs. Prince entertained the wedding group at a late luncheon at the O. Henry hotel.

Mrs. Katzman, a native of Greensboro, is a 1945 graduate of Woman's College, Greensboro where she received her degree in Home Economics. Since her graduation she has been employed at Thalheimer's in Richmond, Va. Mr. Katzman served in the army of the United States for three years, part of which time he was stationed at ORD in Greensboro. Following his release from the army, he attended the School of Pharmacy of the Detroit Institute of Technology, from which he graduated in 1947. The couple will make their home in Detroit.

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Gustadt Receives ADL's 'Democratic Legacy' Award



Richard E. Gutstadt, (center), executive vice-chairman of the Anti-Defamation League of B'nai B'rith, receives ADL's 1948 "America's Democratic Legacy Award," at B'nai B'rith District Grand Lodge No. 6 convention in Chicago. Award is presented by Benjamin R. Epstein, (left), ADL national director, as Louis Harrison, outgoing president of the district, looks on. Mr. Gutstadt was made executive vice-chairman last year after being ADL national chairman for fifteen years.

World Jewry In A New Era

(Continued From Page 9)

ity and our identity despite all the disruptive tendencies of Diaspora life — of frontiers, different political allegiances, language, cultural orientation, social outlook and ideological convictions — because these difficulties weren't strong enough to tear asunder the inherent feeling of solidarity between Jews all over the world as belonging to one Jewish people."

"It is a great tribute to Jewish vitality and Jewish statesmanship that so far we have managed to overcome this world split. Of the many gratifying aspects of this gathering of the Second Session of the World Jewish Congress, nothing is more gratifying than the fact that we today represent both halves of the world: for the first time since 1939, in the midst of the 'cold war,' we are met here together — Jews from all Eastern European countries, Jews from all Anglo-Saxon countries — and Jews

from all the other countries which lie between those two worlds. We regret that one great Jewish community — that of Soviet Russia — is not represented. If the World Jewish Congress still needed a *raison d'être*, this alone would justify and necessitate its existence. The fact that there is a world Jewish organization which comprises communities from both halves of the world, and creates a framework for their co-operation — for exchange of views, for shared thought, for fighting with one another if needs be, but at the same time for pooling their resources and strength to deal with common Jewish problems, to fight common enemies, and enable all to continue to represent the Jewish people theoretically and in action — is an essential factor in maintaining our unity as a people.

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normalization of our existence as a people; it does not mean the immediate end of the Jewish problem. The proclamation of our State does not mean the end of the Diaspora, and I could wish that in a time like ours, when we faced great developments and great changes, we might be able to reduce the ideological debates and discussions of which we are masters. To overdo such discussions is one of the characteristics of the Ghetto. Living for centuries the life of the Ghetto, unable to establish their own realities for themselves, the Jews have been the objects of history rather than its subjects. They have depended for their lives, for the form of their existence, on the good or ill-will of their neighbors and protectors, of the nations among whom they lived. So far as our own life was concerned, we have therefore over-developed the art of ideological discussion and approach a problem from its practical angle, we are able to unite, despite all theoretical differences. I am not of those who have no respect for ideological differences. I know that ideologies are among the main instruments given us to shape realities. But what we are here for is to do actual work in shaping realities for the Jewish people. Therefore I plead for a minimum of ideological discussions and a maximum of realistic and practical approach to the problems we have to face.

"The fact is that for a long time to come, the majority of our people will live in the Golah. The fact is also that those Jews living outside the State of Israel will continue to owe their allegiance to the states whose loyal citizens they are, and I think it is both in the interests of our people, and of the State of Israel, to make as clear as possible what has always been said in unmistakable terms before the State was established; that this State will be composed of citizens like every other normal state, and that Jews outside the State, not being its citizens, will owe no political allegiance to it. The bogey of dual loyalty, which some reactionary non-Zionists — learning nothing and forgetting nothing — are trying to raise in some countries, should thus be disposed of from the very first moment. There are many similar and parallel cases to this of the Jews abroad in their relation to the

State of Israel; there are millions of Irishmen in America, millions of Poles, millions of Italians. For them there is no problem of dual loyalty; and there is none for us. But at the same time, it is natural — and every decent non-Jew will understand — that Jews all over the world will have a special sentimental and spiritual relationship to the State of Israel; will help financially and morally; will do everything to further its development; will help to train such Jews as desire to go to Palestine, and to prepare them for their life there. The Jewish people everywhere will also, quite naturally, regard Israel as a spiritual and cultural centre of Jewish life, and be largely influenced by its spiritual achievements. For all this again there are many precedents among other peoples, and the issue raised is not specifically Jewish.

"The main significance of the

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creation of the State of Israel is not that it will solve the Jewish problem overnight; so long as Jewish minorities remain in many countries of the world, the problems of anti-Semitism, of discrimination, of securing their position, will remain as actual as ever before. There is no contradiction between the Jewish State on the one hand, and the safeguarding of Jewish rights and position, and the strengthening of Jewish life in the Diaspora on the other.

"The State of Israel requires a strong Jewish Diaspora, just as the Jewish Golah requires the State of Israel. The greatest reserve line in support of this Jewish State, which will have in its early years tremendous difficulties to overcome, will for years to come be a strong and united Jewish people in the Diaspora, ready to support it morally, spiritually, and practically. The existence of the State of Israel, on the other hand, will immediately relieve us of many Galuth problems, and in the long run provide a solution of such problems as Jewish migration, persecution, etc. Above all, it will give the Jewish people a voice among the nations of the world, and put an end to the anonymity of Jewish existence. But it would be naive to believe that the creation of the State will resolve all the detailed problems of Jewish life overnight.

"This colossal contribution to the life of our generation and the history of our people is made by the establishment of the State of Israel. Its creation will involve many changes—organizational and ideological—in the life of the Jews. The meaning of Zionism will have to be re-defined. In the last few years Zionism has become a matter of vital interest for the overwhelming majority of Jews, whether they pay the shekel or not. The existence, future, and prosperity of the State of Israel are and will remain the concern of the same overwhelming majority of Jews. In these circumstances, what does it mean to be a Zionist? I do not mean by this that the Zionist organization should be dissolved. For a long time to come it will have to deal with important agenda—

C.C.A.R. Reelects Dr. Feldman as President



Dr. Abraham J. Feldman, rabbi of Congregation Beth Israel, Hartford, Conn., was elected to a second term as president of the Central Conference of American Rabbis at its 59th annual convention held in Kansas City.

financial help, preparation of immigrants, training chiluzim, and mobilizing of the people in support of the State of Israel, and similar problems. It will be for the appropriate Zionist bodies, the Actions Committee and the next Zionist Congress, to define the limit between the Government of Israel and the Zionist Organization; to define the scope and activities of the re-organized Zionist Organization; to decide on the important problem of how former non-Zionists who want to make their contribution, shall now be brought into the work, now that the Jewish Agency as constituted under the Mandate has ended its former existence.

To Be Concluded in Our
October Issue

International Teleprinter

Tel Aviv (ZOA) — The first international teleprinter service has been established between Egypt and Palestine. The first messages exchanged were congratulations between the Post Master General, Palestine, and the Inspector General, Egyptian State Telegraphs and Telephones.

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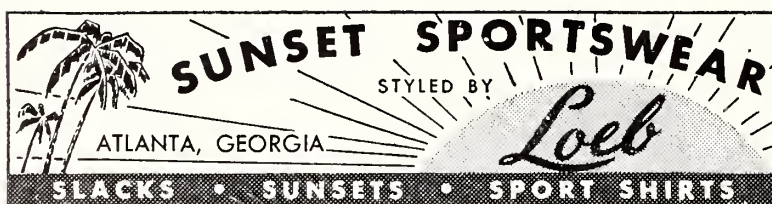
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VISITING *Around Greensboro*

By MIN KLEIN

SUDDENLY, we've finished with Summer — fishing rods and sun-back clothes are being exchanged for school books and go-to-meeting suits . . . Our campers are shipping trunks full of clothes back for mamas to sort out, and the activities of the young men and women turn toward anticipation of what the college year will bring . . . Calendar sheets are torn off with an eye for blocking out dates: Labor Day week-end this year makes the opening of schools a bit later (no tears being shed for this, we see) and we realize that the holidays don't come this year until October . . . Let's see, that gives us time to organize Synagogue and Temple activities and get meetings started before the hustle and confusion of everyone trying to get the "First Monday" in the month . . . We look toward WC and know that in a couple of weeks we'll be wondering HOW many girls will be with us for Rosh Hashona? . . . We see CARL and MIRIAM ROSENBERG back after their first summer of camping — (Mom and Pop were home a good deal and watched over that BEAUTIFUL job of store remodeling) . . . The LABAUER boys — all four of them — look tan and sturdy after a month of camping . . . Contributions to colleges are sizeable this year — with NANCY SASLOW, BETTY PEARL and SHIRLEY LYON entering WC and RITA GOLDSTEIN off to BRYN MAWR — LEONARD GUYES, DON PRAGO, BARRY FARBER, BILLY KARESH and LOWELL DRYZER at UNC for their Freshman experiences, we'll have a generous contribution to the North Carolina colleges . . . Orchids to SALLY ISACSON for the fine talks she gave before the Young People's group at Pleasant Garden, when she was invited by one of her GC classmates to tell them something of the functions and plans of our Jewish Youth groups . . . Sally is off to Richmond for her final year at RPI — brother HENRY spent the greater part of the Summer in Jaxville, Fla. with family and friends . . . Our young camp counsellors are back in town, too, after putting in those grand summer weeks working in the New England favorite camps — MIMI TEMKO, NORMA BERNSTEIN and HILDAPECK, all tanned and looking grand — ready to start back to school again — Mimi to WC, Hilda to Centenary in N. J. and Norma for her last year at Bryn Mawr . . . How time gets away . . . And REALLY, it doesn't seem THAT long ago since REBECCA GOSS was one of our Sunday School pupils, and now, here she is, off to Italy for a year of study with the

La Scala Opera School! Our good wishes go with you, Rebecca! You've worked hard thru the years and you're on the way up, now!

The PRINCE-KATZMAN wedding on Labor Day Sunday attracted a number of out-of-town guests, most of them from the bride's side of the family — there were, of course, Manuel's parents, all the way from Canada. Bella's grandmother, MRS. ANNA WOHLSEILER was here from Newark, N. J., and her uncles and aunts, Mr. and Mrs. SAM PRINCE and son DAVID, also of Newark. Mr. and Mrs. MORRIS EPSTEIN and ABE and HYMAN EPSTEIN of Altoona, Pa., and there was Bella's brother DAVID, with his wife, who came from Atlanta, where DAVID has been at TECH since getting out of the service . . . A few days before the wedding, MRS. PRINCE, the bride's mother, was hostess at a very lovely tea to which about 50 of their friends were invited . . . And another Labor Day wedding was that of BOB SANDS and JEANNE MILLER, which took place in Boston and is being described as one of the LOVELIEST, by the folks who went up from here — the AL ROSE's, the BERNIE ROBINSONS, the IKE ZUCKERMANS and the SAM WEINSTEINS . . . MRS. SANDS and BOB went up a couple of weeks ahead of time, of course, and MR. SANDS came in time for the big doings. . . JEANNE'S Syracuse

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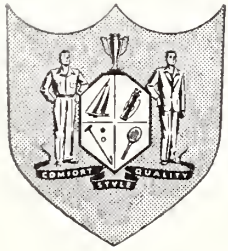


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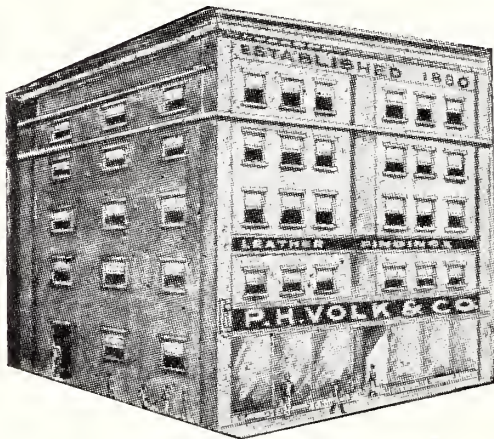
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classmates made the wedding party complete, when RITA PEARL came in for the affair from NYC to be Jeanne's maid-of-honor and CHARLOTTE KLEIN finished off her Savannah vacation by going all the way to Boston for the wedding, too. . . Sounds like JUNE with all the wedding news, but it's really September goings-on. . . GLORIA (BLUMENTHAL) NATHAN and her sister JUNE, were in CHAPEL HILL to provide the music for the lovely at-home wedding of Gloria's sister-in-law, SARAH NATHAN to IRVING ROTH. . . Young PHIL SEGAL will have a lot to tell about his busy and interesting summer at MIAMI BEACH and NYC — the trip to NY was his own reward for a summer of hard work and earning his way at the BEACH. . . and Greensboro's signs of progress continue, with STERN'S back on the beaten path again, at which everyone seems very pleased. . . Spending a week at the Ocean Forest in Myrtle Beach were the Adolph Guyes, the Sam Tobias, the Buddy Guyes and Max Guyes of Baltimore. . . Just keeping our column complete with Mozel Tov to the LEE KAPLINS on the birth of their second son. . . KATE PEARL is on the get-well-list again, still having trouble from that fall on the ice last winter — hope you're improving, Kate! . . . Back from NYC are the VICTOR BATES family, who took in the Big City at various intervals. . . The LOU SUTKERS combined buying with seeing a few shows in NYC while daughter, EDITH kept house for brother SID. . . and as a reward, Edith had her trip north, too; a couple of weeks in Phila, NYC and then being joined by her WC classmate RUTH LEVIN for a few days at Atlantic City. . . The ARTHUR FREEDMAN family spent several weeks enjoying the beach at Nag's

Head and had a chance to take in the historical LOST COLONY at Manteo. . . Mrs. Freedman's father vacationed with them. . . and the AL KLEINS decided also, that it was time to see this now-famous drama and took off for a few days. . . So, we enjoyed with SHERRY and AL, the waves and the sights; the COLONY presentation at ROANOKE ISLAND is something no American should miss seeing — it stirs every bit of imagination and pride at being an American. . . We had a chance to visit with MARTY JACOBS who is quite busy with the COLONY production — being assistant costume designer and also participating in some of the acting. . . Busy Labor Day week-end was the second annual affair of the state older Youth Groups, who gathered, about 400 strong, for dinner dancing, picnics, Sloppy Joe party, and finished off with a Monday Brunch. . . Grand chance for a get-together again and JERRY HYMAN and BETTE ROSEN put in a good job as co-chairmen, assisted, of course, by everyone available in the hostess city group. . . Closet cleaning time comes with the Fall months, too, so keep in mind the SOS drive which bring those conscientious workers to your porch some time this month. . . Well, see you at the meetings!

The Jewish chaplain had been giving his overseas congregation the works. He dwelt at length on such vital points as cognac and vin and schnappes, or senioritas and gambling, and he was pretty hot about the whole business.

After the sermon a Red Cross worker was heard to remark to one of the GT's, "Well, that was strong preaching, but there was a lot of truth in what the rabbi said."

"Yeah," was the laconic reply, "more truth than piety."

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Social and Personal

CHARLESTON, S. C.



MISS HARRIETTE KRAFT, Reporter
Engagement:

JACOBS-SOME

Mr. and Mrs. Louis Jacobs announce the engagement of their daughter Betty to Seymour J. Some, son of Mr. and Mrs. Louis Some of Hillside, N. J. The wedding will take place in the fall.

Weddings:

BODNE-COLBY

Miss Renee Mae Bodne, daughter of Mr. and Mrs. Ben Bodne was married to Sidney J. Colby, son of Mr. and Mrs. Irving Cohen of Brooklyn, N. Y. The ceremony was performed on June 30 in New York City, by Dr. Israel Goldstein. Following their wedding the couple sailed for France and will visit Belgium, Holland, Switzerland and Italy. On their return they will be at home in New York City.

CHAPEL HILL, N. C.

NATHAN-ROTH

Miss Sarah Jeanette Nathan, daughter of Dr. and Mrs. S. A. Nathan was married to Irving Roth of Washington, son of Mr. and Mrs. Max Roth of Brooklyn, N. Y. on Sunday, August 15th. The cere-

mony, performed by Rabbi F. I. Rypins of Greensboro, took place at the home of the bride's parents. Miss Selma Freedman of Washington was the bride's only attendant. Lester Klepper of New York City was best man for Mr. Roth. The was given in marriage by her father, and carried a bride's Bible, gift of her great-aunt, Mrs. Hattie L. Cohen, who used it at her own wedding 53 years ago. Following the ceremony, Dr. and Mrs. Nathan received at the home for the bridal couple.

Mrs. Roth is a native of Chapel Hill, and after attending Woman's College in Greensboro, graduated from the University at Chapel Hill, where she also studied law. For the past two years she has been in New York City as analyst for an export firm. Mr. Roth is a native of New York, a graduate of Brooklyn college and studied at Columbia University. He served as a captain in the army air forces during the war and is now head of the domestic rates section of the Civil Aeronautics Board. Following a trip to Mexico, the couple will reside in Washington, D. C.

SAVANNAH, GA.

RICHMAN-FELDMAN

Miss Marilyn Richman, daughter of Mr. and Mrs. George Richman, was married on June 27th to Dr. Leon Feldman of Charleston. Dr. and Mrs. Feldman are residing at Parris Island where he is stationed with the Navy, as a dentist.

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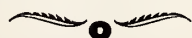
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ASHEVILLE, N. C.

Miss FLORENCE JACOBSON, *Reporter*

Rabbi Martin Kessler, of Montclair, N. J. will begin his duties immediately as spiritual leader of Congregation Bikur Cholim. Of Hungarian extraction with French background, Rabbi Kessler, with Mrs. Kessler and their two children, arrived in the U. S. in 1941. A graduate of a Rabbinical college, Rabbi Kessler also has a degree of Doctor of Science from Paris University. In the U. S. Rabbi Kessler attended the Jewish Theological Seminary and was lecturer and Rabbi at Shomrei Emunah Synagogue in Brooklyn. Mrs. Kessler is a certified teacher from Nottingham University College, England and a graduate of London University. She will be principal of the Hebrew and religious schools.

The community extends a hearty welcome to Rabbi and Mrs. Kessler, their daughter, Anne, and son, Jack Alexander.

The board of directors of Beth HaTephila congregation have announced that work is going ahead immediately on the new house of worship to be erected at the intersection of Liberty and Broad streets. Several months will be required for completion of the building and the congregation looks forward with keen interest to the time when they can begin worship in this modern, well equipped Synagogue.

The building committee consist of: Joe Dave, Sidney Wein, S. R. Goldman and Al Goodman. The fund raising committee, which has been at work for some time on this project, is headed by Joe Cooper

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and consists of Joe Dave, J. B. Bremer, C. Lichtenfels, Max Crohn, Louis Lipinsky, Coleman Zageir, I. Gradman and Joseph Patla. Officers of the congregation are Leo Finkelstein, president, Dr. Leon Feldman, first vice-president, J. B. Bremer, second vice-president, Leon Rocamora, secretary, Dr. Eric Rosenberg, treasurer, Martin Gross, financial secretary and Gus Lichtenfels, honorary treasurer. Rabbi Sidney Unger has been spiritual leader of the congregation for several years. The current membership is approximately 350.

COLUMBIA, S. C.

Friedman-Gergel

Miss Mary Friedman, daughter of Mr. and Mrs. Sam Friedman was married on July 20th to Melvin Gergee, son of Mr. and Mrs. Joseph Gergel, also of Columbia. The ceremony was performed by Rabbi David Karesh in the House of Peace Synagogue, in the presence of a large number of relatives and friends from several states.

GREENSBORO, N. C.

Mr. and Mrs. Leon Kaplin announce the birth of a son on August 2nd.

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STATESVILLE, N. C.



Miss HENRIETTA WALLACE, Reporter
Dr. and Mrs. Wallace Hoffman and Miss Rose Stephany were in Boston, where Dr. Hoffman attended a convention of the National Osteopathic Association.

Miss Henrietta Wallace has returned from a trip to New York and West Virginia.

Mr. and Mrs. Henry Weil had as their guests Mr. and Mrs. Irving Lefferman and son of Stamford, Conn.

Mr. and Mrs. Julius Aronson were in New York and Massachusetts combining business with pleasure.

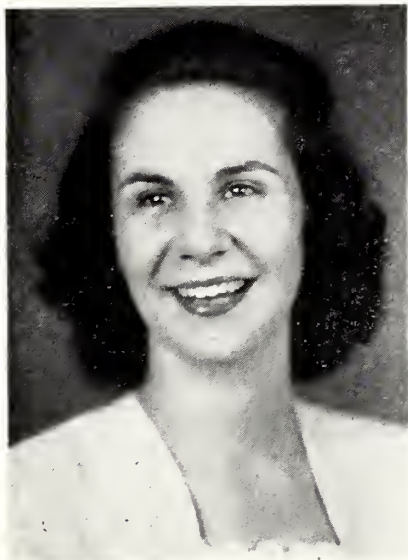
Mrs. Milton Steinberger and sons, Norman and Stanley spent some time at Myrtle Beach.

KINSTON, N. C.

Miss Revera Charlotte Tolochko, daughter of Rabbi and Mrs. Jerome G. Tolochko of Kinston, became the bride of Herman Bernard Kahn, son of Mr. M. B. Kahn and Mrs. Bessie Kahn, of Columbia, S. C., on July 29th, at Temple

Israel, Kinston. The bride's father officiated.

Miss Tolochko was graduated from Goldsboro High School, and



attended the University of Alabama. The bridegroom served three years in the army and is now a senior at State College in Raleigh.

The Southern Klansman proudly introduced his family of rabbit-shooting boys to a local politician and executive of the Klan. "Nine boys," exclaimed the politico. "And all for the Democrats, the Klan, white supremacy and no foreigners, I suppose." "All except John," said the abashed father. "I dunno how he done it, but that little rascal's learned to read."

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Green River Mills, Inc.	64	—S—	
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Greer Furniture Co.	35	Sandhill Furniture Corp.	12
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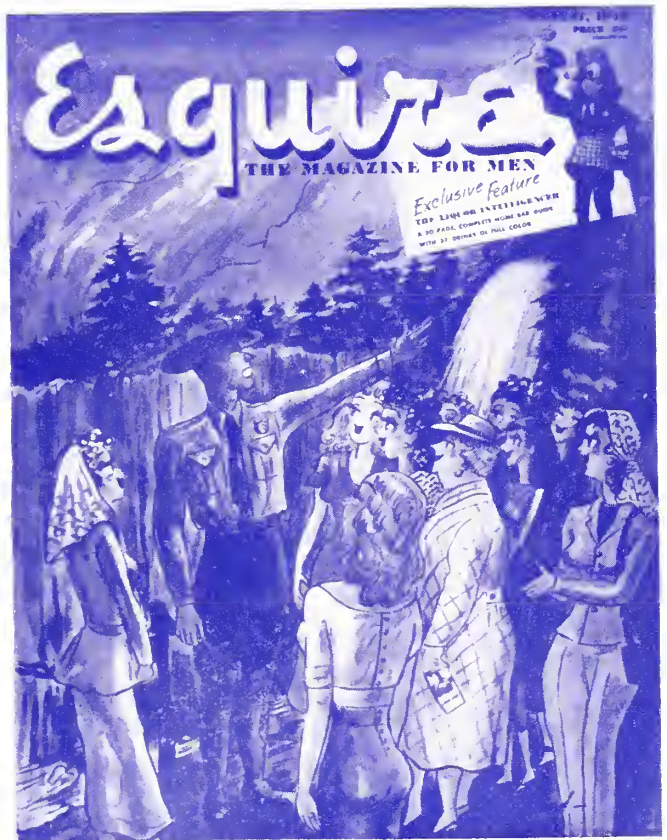
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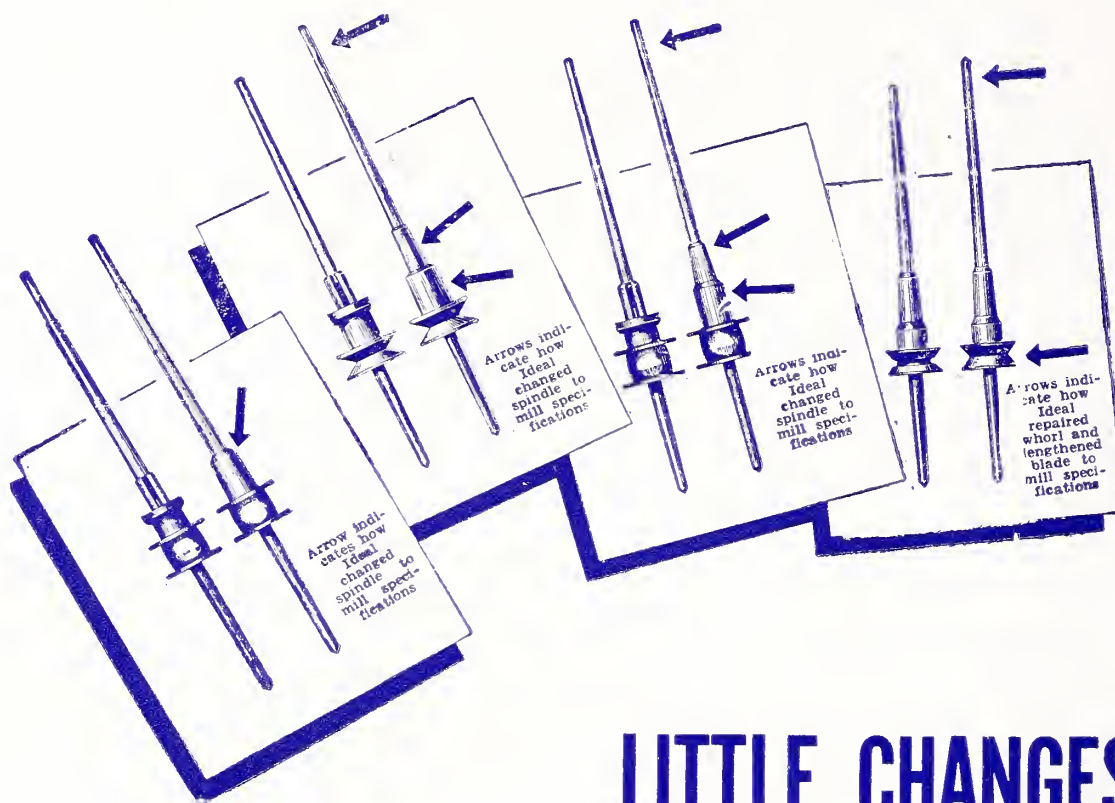
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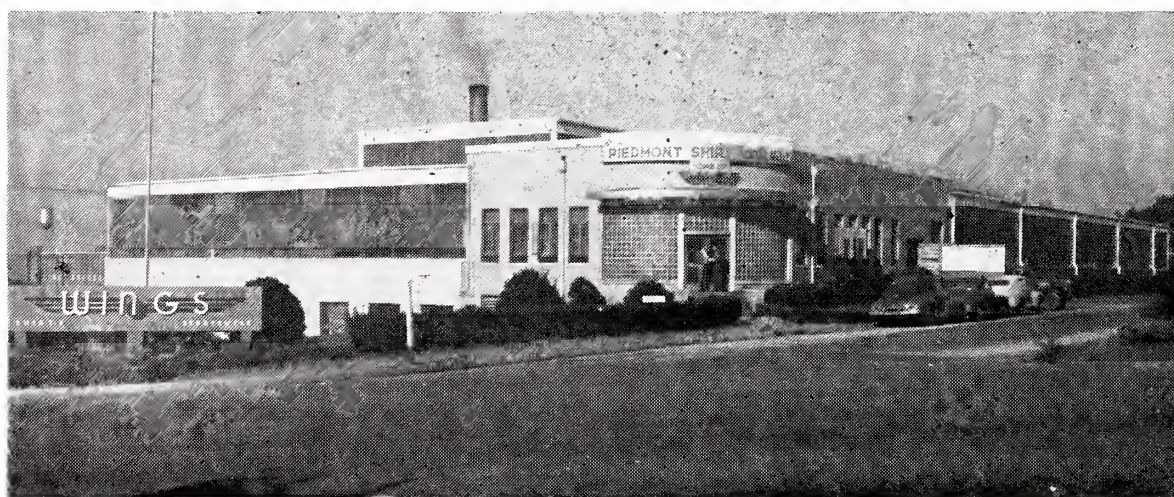
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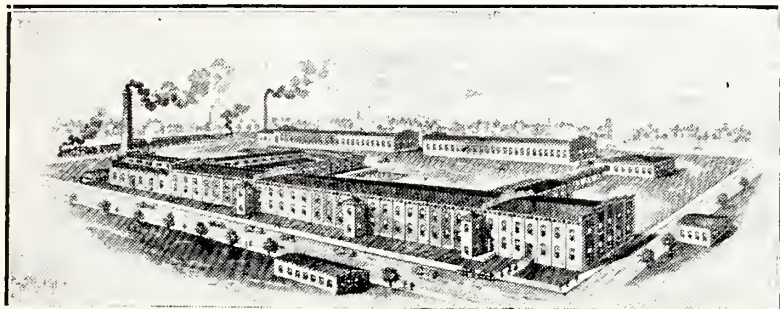
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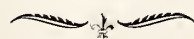
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THE AMERICAN JEWISH TIMES

VOLUME XIV

OCTOBER, 1948

NUMBER 2

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

PROBLEMS OF THE RABBI

Turnover in the rabbinate is probably no greater than in any other comparable field of endeavor, but when changes occur with the rapidity that they have in North and South Carolina within the past months, it seems worthwhile to enquire into the possible causes.

There probably isn't one outstanding cause common to all of the changes — with the possible exception of the economic phase. It would seem that if any one factor prompted a rabbi to change his pulpit, the desire to improve his financial position would top the list.

The average rabbi has problems, whether he be in the larger city where he might be one of several serving a definitely identified group, or the spiritual leader in the smaller community where his lone congregation has to serve all of the Jews who are in the area. The nature of the problems — and the degree, where they are similar — differ, and the rabbis' ability to solve the problems frequently is a determining factor in the length of their stay in one pulpit.

We of course, know of several instances within our immediate vision where rabbis have spent a great number of years with one congregation. In Richmond, Va., Rabbi Calish had spent 45 years in the one pulpit before his retirement and subsequent death two years ago. Rabbi Jacob Raisin had been the incumbent in his pulpit in Charleston, S. C., for many years at his death. And there are a number of other instances — Rabbi Karesh in Columbia — for example — where the rabbi has served the one congregation for several years.

But for every such instance of long service, you will find three where the tenure has been short. Of course, in many of the similar communities, the pulpit has been used as a stepping-stone by many young rabbis, for whom it might be their first or second pulpit. This is one of the penalties that a small Jewish Community must accept. No one would think of censuring a young man, just starting on his career, if he heeded the call to more fertile fields. Why blame a rabbi?

In the larger cities, the rabbis' problems include those which arise from rivalry and competition, that comes with two or more groups. His is the job of seeing to it that the competition doesn't get out of hand to a point where all Jews are embarrassed. He too, must show a willingness to co-operate in joint Jewish communal activities, and a give-and-take attitude in settling controversies. Frequently, too, in the larger centers, he is regarded as a good-will ambassador to the Goyim, and in some instances this is regarded as his main function.

Even within a group that is apparently definitely identified as Reform, Conservative, or Orthodox, there is dissidence. The rabbi who can satisfy all the members of his congregation is indeed a rare specimen.

Strangely enough, the nearest approach to that much-to-be desired Utopia seems to exist in the one-congregation communities. There the rabbi has to please all groups. And for some strange reason, he seems to succeed. We know of several instances where such rabbis have remained for many years. We are reminded in particular, of one community of 42 Jewish families where the records showed a minimum weekly Sabbath attendance over a three year period, of 45.

Frequently change is good for the community as well as the rabbi. New ideas, new enthusiasms frequently result in a resurgence of religious interests. Ruts are not conducive to progress. If you are living in a community that has "rabbi trouble," take courage in the realization that you have plenty of company, and that all will turn out well in the end.

BENDING OVER BACKWARD

There is another tempest-in-a-teapot brewing over the production in England of a movie based on Charles Dicken's "Oliver Twist." The fact

that the film is made in England by J. Arthur Rankin gives it an additional black-eye by those who are against anything British.

The storm is caused by the depiction in the film of the character of Fagin. Although at no point in the movie is Fagin identified as a Jew, there is no question of the inference. The point is made that the film has made Fagin a more vicious character than Dickens intended — and therefore the Jew is once again the whipping-boy.

We have scant sympathy with such criticism. If we are strong enough to have a nation of our own, we must be strong enough to withstand characterizations such as the one complained of. That they are deliberate distortions, is another matter. Perhaps they are. But we must make no apologies for the fact that there are good and bad Jews, just as there are good and bad Protestants, Catholics, and Mormons. We naturally would like to see all Jews portrayed as being good Jews. All we can expect is that we will get our share of such portrayals, and will have to take our proportion of the other kind.

In attempting to censor films of this kind we are getting pretty close to sanctioning a curtailing of freedom of expression which is a part of our American Four Freedoms. Any attempt in our opinion to prevent the showing of the film in this country would rebound to the disadvantage of the Jew. It would be that much more press-agenting for the movie, and would put Jews in the unenviable position of assuming an attitude that they could not successfully defend.

Let us take care lest our overly thin skin lead us to embarrassment.

THERE MUST BE NO REPETITION

The brutal assassination of Count Bernadotte has given the new State of Israel much cause for concern. Inasmuch as the act was without question that of Jews, Israel must assume the responsibility. Its immediate action in attempting to stamp out all terrorist groups within its territorial confines is apparently assurance that those who have the destinies of the new Republic in hand realize how serious affairs of this kind can be. What the terrorist could hope to accomplish is a puzzle. The assassins, as Jews, must have realized that nothing but embarrassment for Israel could result. Every precaution possible must be taken so that nothing of this unfortunate nature can again occur.

CINCINNATI OR NEW YORK

There is a great conflict within the ranks of the Union of American Hebrew Congregations that rivals the goings on in Berlin. The controversy is whether headquarters of the organization shall remain in Cincinnati, or be moved to New York.

Both sides have marshalled respected names behind their arguments. And both sides have arguments that seem valid. Perhaps it might be best in the interest of unity to settle the squabble by dividing the distance equally and setting up for business at the exact center. Of course, that might mean that we would have to put some new town in Pennsylvania on the map, but it might satisfy all parties.

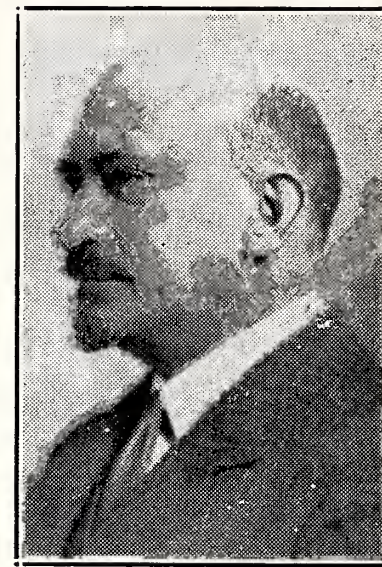
We are not here concerned with the merits of either the proponents of "stay in Cincinnati" or "move to New York." Our sole thought is how, in the midst of the world debacle, in the center of problems that effect us as Jews and that rack our best brains for solution, we can use so much time, effort and argument on something so relatively unimportant as where should the headquarters of the Congregation's organization be. Of course, the matter may be important to some, but we venture to say that our status as Jews and as citizens of the world will not be changed one iota, whether it is finally decided that New York shall have the coveted honor, or Cincinnati.

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Who's Who

In The Provisional Government of Israel ★ ★ ★ ★



CHAIM WEIZMANN

CHAIM WEIZMANN, *President of the Council of the Provisional Government of Israel*

Professor, Sc. D; Ph. D; (Honoris Causa, Hebrew University, 1947); elected president of the Council of the Provisional Government of Israel on May 16, 1948; until December, 1946, president of the Jewish Agency and the World Zionist Organization; honorary president, English Zionist Federation; president, Board of Governors, Hebrew University, Jerusalem; founder and director, Sieff Research Institute, Rehovath; chemist and inventor; born Motol, near Pinsk, December, 1873; married Dr. Vera Chatzmann; one son (served with Forces, another son in R. A. F. was lost in action in 1943.) Education: religious school, universities of Berlin, Freiburg and Geneva. Lecturer on Chemistry, Geneva University, 1900-03; lecturer on biochemistry, Manchester University, 1903-16; Director of Admiralty Laboratories, 1916-19; was one of most violent opponents to East Africa projects advocated by Herzl; during

World War I, made important invention for use by British Armed Forces; negotiations with eminent British statesmen, including Lloyd George, Balfour, Milner, led to the publication of the Balfour Declaration in November, 1917; after occupation of Southern Palestine by General Allenby, headed, with consent of British Government, the Zionist Commission to Palestine, the purpose of which was to act: liaison between the military authorities and the Jewish institutions; in July, 1918, he and General Allenby laid the foundation stone of Hebrew University on Mt. Scopus; in 1919 headed Jewish delegation which appeared before the Peace Conference in Paris and submitted the Zionist demands; in the same year conducted negotiations with Arab delegation in London headed by the late King (then Emir) Faisal and signed with them a treaty of friendship; with the exception of the period 1931-35 and until December 1946 was leader of Zionist movement, with particular attention to political activities; in the discharge of his duties paid nu-

merous visits to various countries, notably the U. S. A.; during World War II, organized a group of scientists who made a number of inventions which were applied to the prosecution of the war; in this capacity he headed a mission to the U. S. A. in 1941 to cooperate with American scientists and the Department of War Production; as tribute to him Weizmann Institute of Science founded in Rehovot, 1946; appeared before Anglo-American Committee of Inquiry, 1946; testified before the United Nations Special Committee on Palestine, July 1947.

* * * *

DAVID BEN-GURION, *Prime Minister and Minister of Defense of the Provisional Government of Israel.*

Named Prime Minister and Minister of Defense on May 16, 1948; chairman, Jewish Agency Executive since 1935 (re-elected at 22nd Zionist Congress 1946) and leader of the Labour Wing in World Zionist Organization; born Plonsk (Poland), December 16, 1886; Edu-

cation: religious school, private tuition; Law Classes at University of Istanbul. Was active in promoting Zionism in Eastern Europe. In Palestine since 1906; was for some years agricultural labourer and watchman in various parts of the country; one of the founders and editors of "Ha-ahdut," 1910. At beginning of World War I, advocated adoption of Ottoman Citizenship by Palestine Jews; exiled from Palestine by Jemal Pasha, 1916; went to U. S. A. with a group of friends including the late B. Borochov and I. Ben Zvi (q. v.); edited and published "Yizcar" in Yiddish and founded the "Hehalutz" movement in America; was active in recruiting for the Jewish Legion in America, in which he himself served until its disbandment; Jewish Labour Movement since 1920, and prominent in all the institutions created by it; has travelled extensively in Europe and America in the interests of the Labour Movement and the Zionist Movement in general; prepared the draft of the "Knesset Israel" Ordinance which was eventually adopted by the Government with certain changes, and enacted. Author of: Legislation of Villayets (1914); Palestine Historical, Geographic and Economical Survey (in Yiddish in collaboration with I. Ben Zvi, 1917); Anahnu Ve-Shkheinu, 1920; Mi-Ma'amad Le-am (from group to Nation) 1933; Mishmarot, 1935; Heskem Avoda; Ha-Mediniyut ha-Hitsonit veha-Pnimit shel-Ha-Hanhala; Sefer ha-Ma'al. Translated: Dor Sozialismus in Nennzehnten Jahrhundert; has also contributed hundreds of articles to local and foreign press.

* * * *

MOSHE SHERTOK, *Minister of Foreign Affairs of the Provisional Government of Israel.*

Appointed Minister of Foreign Affairs May 16, 1948; head of Political Department and member of Executive Jewish Agency; member Executive of Palestine Labour Party; born Kherson, October, 1894; married Zipora Meiroff; two sons, one daughter; Education: Herzlia Gymnasia; Istanbul Uni-

First Israeli Pound Note Reaches U. S.



The first new Israeli pound note, obtained in a Haifa bank the day the new currency went into circulation, was brought to New York recently by Nahum Guttman, public relations director of the National Committee for Labor Palestine, who spent over three weeks studying conditions in the Jewish State. The currency,

printed before the State of Israel was proclaimed, has Hebrew, Arabic and English inscriptions. Issued by the Anglo-Palestine Bank, the notes are the official currency of Israel. The old Palestinian notes of the Mandate era were converted into new ones by September 15th, after which date they are treated as foreign currency. The Israeli pound is valued at \$4.00.

versity (Faculty of Law); School of Economics and Political Science, London. In Palestine since 1906; during World War I, served with Turkish Army as officer; member, Poalei Zion Executive in England and their delegate to the British Labour Conference, 1920-25; member of editorial board of Davar, 1925-31; during the same period editor of Davar English weekly; secretary of Political Department of Jewish Agency, 1931-33; by virtue of his position proceeded on numerous missions on behalf of Jewish Agency to London and other European countries, U. S. A., Canada, and South Africa; during World War II, was very active in promoting recruitment of Palestinian Jews to armed forces for the last two years; has served as chairman of the Central Committee of Recruiting Department of Jewish Agency; paid frequent and extensive visits to Jewish military camps in Palestine, Egypt, Western Desert, North Africa and Italy.

ISAAC GRUENBAUM, Minister of Interior of the Provisional Government of Israel.

Appointed Minister of Interior May 16, 1948; member, Executive of the Jewish Agency; born November 24, 1879. Education: high school; Warsaw University. In 1901 started journalistic career as contributor to periodicals in Hebrew, Yiddish and Polish; member of Polish Sejm, leader of the National Council of the Jews of Poland 1913-35. In Palestine since 1933. Author of: *Milhamot Yehudei Polin*, 1905-12; *Milhamot Yehudei Polin*, 1913-40; *Ha-Shekel-Ezrahut Tsyonit*; *Ha-Tenua ha-Tsyonit be-Hitpathuta* (2 vols.); *Sheurim al-Avar ha-Tenua ha-Tsyonit*; Collected speeches of the Sejm; *The War* (Russian).

ELIEZER KAPLAN, Minister of Economics and Finance of the Provisional Government of the State of Israel.

Appointed Minister of Economics and Finance May 16, 1948; head of Financial and Administrative Department of the Jewish Agency, since 1933; member Board of Directors of Jewish Colonial Trust, Anglo-Palestine Bank, Palestine Land Development Co., and of many other economic enterprises sponsored by the Jewish Agency Executive and Administrative Council. Born Minsk, January 27, 1891; married Dr. Deborah Kaplan; one son, one daughter. Education: religious school, high school and Technical College in Moscow. In Palestine since 1923; prior to his appointment to present post served in various elected administrative capacities with Solal Boneh, the Municipality of Tel-Aviv and the General Labour Federation.

MOSHE SHAPIRO, Minister of Immigration of the Provisional Government of Israel.

Appointed Minister of Immigration May 16, 1948; member of the

Executive of the Jewish Agency since 1936. Assistant director of the Immigration Department of the Jewish Agency from 1936-1945 and director after 1945. Representative of the Religious labor party "Ha-poel Hamizrachi." Born in Grodno, Poland, 1900. Received education in the various schools and seminaries in Poland. Has lived in Palestine for the last 20 years.

MORDECAI BENTOV, Minister of Labor of the Provisional Government of Israel.

Appointed Minister of Labor May 16, 1948; Advocate; agriculturist and journalist; editor of the "Mishmar" daily newspaper. Born Grodysk (near Warsaw) Poland, March 28, 1900; married Zipora Redlich; two daughters. Education: High school, Poland; Politechnion and University, Warsaw; Law Classes, Journalism; member, Zionist Executive (1935); Agricultural Committee (1938); member of the Executive Committee of the Histadrut (1942); delegate to various Zionist Congresses; member Delegation to the Round Table Conference in London (1939); and delegate of the Vaad Leumi Committee to the Jewish Congress at Atlantic City (1944). Author of: Report of Committee on the Constitutional Development of Palestine (1941); Bi-National Solution of Palestine Problem (1946, in Hebrew and English), and other literary articles.

AARON ZISLING, Minister of Agriculture of the Provisional Government of Israel.

Appointed Minister of Agriculture May 16, 1948; founder and leader of the Union of Labour Movement. Born Baranovice (Minsk Province), April 1901; four sons, one daughter. Education: secondary school. In Palestine since 1914; worked as agricultural labourer. Since 1923, member of Secretariat, General Federation of Jewish Labour; member, General Zionist Council, member, Va'ad Leumi Executive.

FRIEDRICH BERNSTEIN, Minister of Commerce and Industry of the Provisional Government of Israel.

Appointed Minister of Commerce and Industry May 16, 1948; member, Jewish Agency Executive; Journalist; member, Editorial Board "Palestine Tribune;" born Meiningen, June 12, 1890; married Jenny Charlotte (Chaya) Michelson; four children. Education: Meiningen, Esienach. Commercial apprenticeship in Germany and Holland, 1907-14; in business 1915-35; honorary editor and chief editor, Dutch Zionist weekly 1919-35; member of Executive, Zionist Organization of Holland, 1924-30; president thereof, 1930-34. In Palestine since 1936. Editor of "Haboker" 1937-46; member of Executive, Union of General Zionists in Palestine since 1937 and president

thereof since 1943; president, Re-united Organization General Zionists since 1946. Author of: *Antisemitismus also Gruppenscheinung*, 1926; *Der Zionistische Gedanke auf Irrwegen*, 1929; *Over Joodsche Problematiek*, 1935.

DAVID REMEZ, Minister of Communications of the Provisional Government of Israel

Appointed Minister of Communications May 16, 1948; chairman, Vaad Leumi Executive. General Secretary, General Federation of Jewish Labour; born Copees (Mohilev-on-Dnieper, Russia), April, 1886; married, one son (served with the Forces). Education: Law Classes, Istanbul. In Palestine since 1913; worked as agricultural labourer in Beer-Tuvia, Karkur, Zichron Ya'acov; one of founders of Solal Boneh and other economic enterprises of the General Federation of Jewish Labour, (suaries, maritime undertakings, etc.); member of the Jewish Agency Council.

FELIX ROSENBLUETH, Minister of Justice of the Provisional Government of Israel

Appointed Minister of Justice May 16, 1948; Advocate; Municipal Councillor, Tel-Aviv, president, Aliya Hadasha; born Berlin, May 1, 1887. Education: high school, Universities of Freiburg and Berlin. One of leaders of K. J. V. and Blue-White Youth Organizations in (Please Turn to Page 10)

Israeli War Heroes Arrive to Tour Major American Cities On Behalf of \$250,000,000 United Jewish Appeal



American Jewry extended a hearty welcome to a delegation of Israeli war heroes as they arrived in New York from Haifa to begin an extended tour on behalf of the Fall Campaign of the nationwide \$250,000,000 United Jewish Appeal. The young Israeli fighters, known as the "Friendship Mission of Israeli Youth," are in this country at the invitation of Henry Morgenthau, Jr., UJA General Chairman. Pictured here, top, left to right: Shula Friedberg, Haifa Commander of CHEN, the Israeli counterpart of the WAC; Yehuda Koppel, a veteran of the fighting at Haifa, Galilee,

Nazareth and Jenin; Naomi Tulman, Palmach veteran captured by the Trans-Jordan Legion; and Itzhak Ben Menahem, twice wounded veteran of 16 engagements. Bottom, left to right: Alexander Albala, Company Commander in the crucial Jerusalem - Tel Aviv highway battles; Rica Menache, survivor of the siege at Kfar Etzion; Aliza Pneuly, Palmach wireless operator; and Zerubavel Chefetz, platoon commander. The \$250,000,000 UJA, host to the Israeli youth delegation, supports the worldwide reconstruction programs of the Joint Distribution Committee, United Palestine Appeal and United Service for New Americans.

Hooray! hot water for Everything

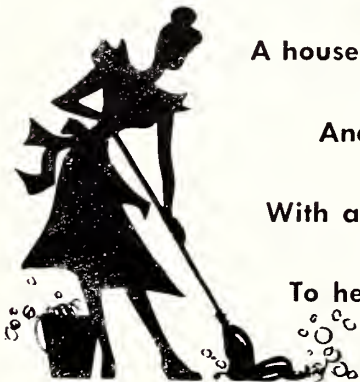
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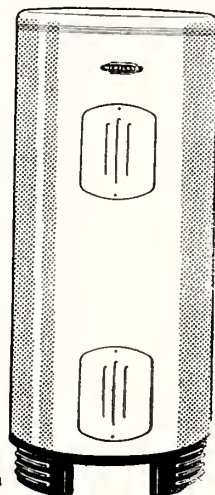
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After eating steadily for nearly two hours, one of the wives turned to her husband and said: "How are you getting on with the dinner, Morty?"

"I can still chew a little," groaned Morty, "but I can't swallow any more."

* * * *

The Crash had ruined Sidney and successive business ventures had brought him to extreme poverty. Completely broke, he rushed to his regular eating place hoping to get a handout from some friend dining there.

Sure enough, there was his pal Max, with a big steak in front of him.

Sidney eyed it longingly and moaned: "Listen, Max, are you going to eat all that great big steak ALONE?"

"No — with potatoes," gulped Max.

* * * *

Spink, Guravich and Greenbaum came to the big city to attend the Horseradish Dealers' Convention. They were given a room together on the sixtieth floor of the convention hotel. The first night they went out for a bit of excitement and returned about 2 a. m. As they entered the lobby of the hotel, a flustered hotel clerk told them that the elevators had broken down and would not be fixed until morning. He was willing to arrange makeshift cots for them in the lobby.

No, no," answered Guravich, "We'll walk up."

"But you are on the sixtieth floor," the clerk reminded him.

"We know it, replied the trio, "but just the same we'll walk up."

As the three started up the stairs, Guravich again suggested something.

"Boys, after all, it's sixty floors, so I have an idea. To keep it interesting while we walk up, for the first twenty floors, I'll sing songs to cheer us up. For the next twenty floors Spink will tell funny stories to make us laugh, and as you are a sad guy by nature, Greenbaum, you'll tell sad stories for the last twenty floors. That way we'll be ready for bed in a sober frame of mind for tomorrow's convention."

So up they started. Guravich sang lustily for twenty flights. Then, up to the fortieth floor, a slightly winded Spink told some nifty stories. As they started up the forty-first flight of stairs, Guravich said: "Now, Greenbaum, you tell sad stories."

"Have I got something sad to tell you," groaned Greenbaum. "I forgot to bring the key!"

* * * *

Godhar was very blue because his motion picture theatre wasn't doing very well. Finally a friend who could stand his complaining no longer, started to give him some advice.

"Why don't you get some high class pictures in your theatre to the high class people?"

"Don't be foolish," replied old showman Goldhar. "It's the high class people that you got to give passes to."

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Two Generations of Jewish Literary Labor

By MAURICE JACOBS, Executive Director,
Jewish Publication Society



MAURICE JACOBS

The romance of Jewish book publishing in America affords an interesting sidelight on American-Jewish history. Jewish book publishing has been, however, more than a mere concomitant of the community's physical growth; it has reflected the intellectual needs of the emerging American Jewry and attempted to guide its spiritual development. In the colonial days our Jewish communities were small and scattered, and the demand for Jewish books was slight and easily satisfied by importations from abroad. As the immigration of Jews from Germany grew, and as the children of these newcomers accepted the English language as their mother tongue, the need for books in English dealing with Jewish religion, history and literature began to be felt, less perhaps by the ordinary American Jew than by the rabbis and those concerned with religious education.

The First Two Attempts

The first attempt to fill the need for Jewish books was made by the Reverend Isaac Leeser, the *hazan* of the Sephardic Congregation Mikveh Israel in Philadelphia, who, practically unaided, established the American Jewish Publication Society on November 8, 1845. The impulse which brought this organization into being grew out of a genuine fear of the Christian missionary and his free literature. The Jewish religion was in danger because there were no Jewish books. Leeser, therefore, felt it necessary to confound the missionaries, save the younger Jewish generation, develop a group of American Jewish writers, and try to bring unity to a religiously discordant Jewish world through the creation and development of common literary interests. Isaac Leeser, in all probability, patterned his American Jewish Publication Society after one of the missionary and tract societies which existed in London at the time.

The first book sponsored by the American Society was a reprint of *CALEB ASHER*, a volume issued in London in 1841 or 1842 by a publisher called the "Cheap Jewish Library." Under Leeser's bril-

This highly interesting history of the Jewish Publication Society, and the prior attempts made in this country to provide adequate accommodations for the publication of Jewish literary material will appear in two parts. The second and concluding installment will be published in our November issue.—THE EDITOR.

liant leadership, this first Publication society maintained itself for five years and published fourteen small volumes. Its subscribers paid \$1.00 a year and expected a Book-of-the-Month-Club distribution of a new publication every month. This, of course, proved impossible.

The first officers of this Society were: President, Abraham Hart; Vice-Presidents, Henry Cohen and David Samuel; Treasurer, Joseph L. Moss; Recording Secretary, Alfred T. Jones; Corresponding Secretary, the Rev. Isaac Leeser; Trustees, John Moss, Mayer Arnold, and Gratz Etting; Managers, Hyman Gratz, Lazarus Arnold, Louis Bomeisler, Leon Hyneman, Elias P. Levy, and Abraham S. Wolf. The Rev. Isaac Leeser introduced a number of Jewish writers to the American public, amongst whom was the renowned Miss Grace Aguilar, an Anglo-Jewish authoress whose charming works of romance as well as of history and religion, augured a brilliant career, cut short at an early age.

The results at first were gratifying, and for some years the American Jewish Publication Society, under Mr. Hart's efficient direction, and with a publication Committee embracing Messrs. Leeser, Hart and Solomon Solis, proved itself worthy of general encouragement and practical support. An auxiliary Society was organized in Richmond, Va.

The following works were issued or reproduced by this Society and widely distributed: *CALEB ASHER*, author anonymous; *HEBREW TALES*, by Professor Hyman Hurwitz; *THE PROPHET'S DAUGHTER* by Mrs. Marion Hartog; *MEMOIRS OF MOSES MENDELSON*, by M. Samuels; *THE PATH OF ISRAEL*, in three parts, translated from the French, *LE SENTIER D'ISRAEL*, of J. Ennery of Strasbourg, by A. I. H. Bernal, Hebrew teacher of the Congregation Mikveh Israel, of Philadelphia, this work being a

re-telling of the Bible stories; *DAYS OF OLD*, by Charlotte Elizabeth (Mrs. Tonna); *RACHEL LEVY*, author anonymous; *THE JEWS AND THEIR RELIGION*, by Rev. Isaac Leeser; *PATRIARCHIAL TIMES*, a romance of the Patriarch, Abraham, Isaac, and Jacob, and others of their descendants, by Miss Adelaide O'Keefe; *THE PEREZ FAMILY* and *THE SPIRIT OF JUDAISM*, the latter two by Grace Aguilar.

But the Society's life was com-

paratively brief. It met with severe losses from a fire, which occurred on the night of December 27, 1851, and destroyed Mr. Abraham Hart's large building, at the north-east corner of Sixth and Chestnut Streets, wherein, among other property, nearly all the works published by this Society were stored. Since the stock had been left uninsured, the loss was total and the Society could not survive it.

The need for such an organization continued to be recognized. In 1868, soon after Leeser's death, Judge Mayer Sulzberger, of Philadelphia, editing the final issues of

(Please Turn to Page 67)

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WHO'S WHO IN ISRAEL

(Concluded From Page 7)

Germany; president of the Zionist Federation of Germany, 1920-23; governor of Solal-Boneh on behalf of the Zionist Executive, 1923-2 in London as member of the Zionist Executive and head of Organization Department 1926-31. In private legal practice in Palestine since 1931.

* * * *

RABBI JUDA L. FISHMAN, Minister of Reparations of the Provisional Government of Israel.

Appointed Minister of Reparations on May 16, 1948. Former deputy chairman, Executive of the Jewish Agency; president Central Committee of World Mizrahi Organization; head of Rabbi Kook Institute; born Marculesti, Rumania, December, 1875. Education: Religious colleges in Lithuania. In Palestine since 1913; founder of Hator, mouthpiece of Mizrahi organization. Author of: Life of Maimonides, Orthodox Zionism and its Development, and many other books and articles.

* * * *

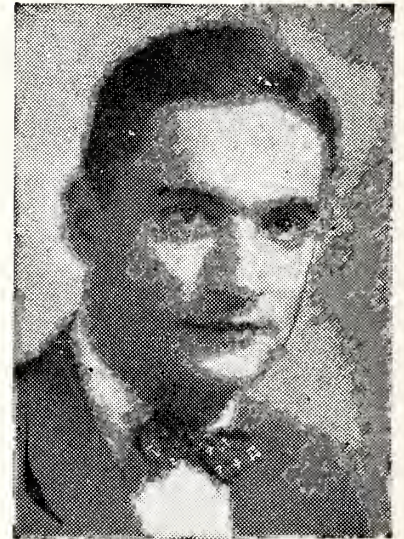
BEHOR SHALOM SHITREET, Minister of Police in the Provisional Government of Israel

Appointed Minister of Police on May 16, 1948; Magistrate, Law Courts, Tel-Aviv; born Tiberias, January 20, 1895. Education: Alliance School and rabbinical college; Tiberias; Law Classes, Jerusalem. Served with Enemy Territory Administration in Police Force; appointed to Palestine Government as Sub-Inspector, Department of Assistant Superintendent, 1927; transferred to Jerusalem Police Training School as Instructional Officer, 1928; transferred to C. I. D.; collaborated in the writing of a textbook for Palestine Police and translated it into Hebrew and Arabic.

RABBI ITZCHAK MEIR LEVIN, Minister of Social Welfare of the Provisional Government of Israel

Appointed Minister of Social Welfare May 16, 1948; representative of the Agudath Israel in the Cabinet of the Provisional Government. Was leader of Agudath Israel in Poland and leader of the World Agudath Israel Organization. Born in Poland; received his education in leading seminaries in Poland.

Israel Communist Tour Rumania
BUCHAREST, RUMANIA — Mr. Eliahu Gojansky, secretary of the Communist Party of Palestine, after touring many provincial towns and addressing Jewish meetings, spoke to a mass meeting in Bucharest attended by more than 10,000 people.



MAX ISENBERG

—former chief of the Appeals and Legislation Branch of the Department of Justice office of alien property, has been named counsel for European operations of the American Jewish Committee, it was announced by Federal Judge Phillip Forman of Trenton, N. J., chairman of the Foreign Affairs Committee of the AJC.

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DR. NAHUM GOLDMAN

World Jewry

In a New Era

By DR. NAHUM GOLDMAN

With this second installment of Dr. Goldman's thoughtful address made before the World Jewish Congress in Montreaux, Switzerland, the presentation concludes. The first portion of the address appeared in our September issue.—THE EDITOR.

"But just as Jews in the Diaspora, without any political tie-up with the State, will be entitled and able to look to the State for moral support, in the same way the State will have the right to give the moral support of its authority and presence in the United Nations to the justified complaints and claims of Jewish communities in the Diaspora, or to general Jewish demands of the Jewish people; but directly the Jews of the Diaspora are admitted — as they must be — to have no political ties with Israel, it becomes clearly impossible for Israel to act on their behalf.

"From this it follows that there can be no contradiction between the State of Israel (and our natural obligations to support it) and the need for an organization of world Jewry to act for Jewish communities whenever necessary for the Jewish people when desired. The future of the Jewish people in the Diaspora, and the future of the State of Israel, alike require close relations of trust, of mutual help, of interest, of co-operation in many cases; but at the same time they will be distinct and different entities: the State representing its citizens and speaking for them, the World Jewish Congress representing the Jewish people and speaking for them — so far as authorized to do so.

"All this leads me to the conclusion of my remarks. Both the analysis of the tragedy of Jewish life in the last fifteen years, and this preliminary evaluation of the greatest creative achievement in Jewish life — the establishment of the State — lead to the same conclusion: the necessity of maintaining and strengthening an organism which will express the unity of the Jewish people and which can speak and act on its behalf. I wish that this problem, too, may be dealt with in a practical way. Certain critics in American Jewry have developed a new bogey: Galuth nationalism. They are ready to acquiesce in, or even welcome, the existence of the Jewish State, but maintain their stubborn opposi-

tion to an organization like ours, basing themselves on their dislike of what they call 'Galuth nationalism.' It is yet another of those bogeys which confuse Jewish life, and I regret that distinguished leaders of American Jewry like the President of the American Jewish State, still seem to remain imbued with the nonsensical idea of 'Galuth nationalism.'

"The World Jewish Congress does intend to represent, still less to create, a Jewish political nation in the Diaspora. So far as the Jews are a nation, in the legal and political meaning of this term, the Jewish nation is represented by the Jewish citizens of the State of Israel. As I said before, the definition of what constitutes a Jew is unimportant for the problem of the World Jewish Congress. Whatever we are by theoretical definition, what is essential is to recognize that this entity has the right and the duty to organize itself for common activity and to do it in an open, public, and organized manner.

"As a matter of fact, the opponents of the World Jewish Congress admit both assumptions. They admit the existence of common Jewish interests, and even the need of common action. What they object to is the existence of one organization — they would rather do it by some form of permanent co-operation between many organizations. They have even gone so far as to forget their opposition to the principle of a world Jewish organization when they tried to get consultative status with the United Nations. Three of these bodies, outstanding opponents of the principle of one world Jewish organization, have created an ad hoc committee, pretending to be a world organization, since they could not hope for admission otherwise. With no desire to indulge in polemics, or to offend anyone, may I ask in all fairness of men like the President of the American Jewish Committee and the Anglo-Jewish Association, why it should be permissible and fair for them to establish themselves as parts of an interna-

tional body for the sake of securing United Nations recognition, and unfair to do it for the sake of serving the Jewish people and discharging important duties to the Jewish people? The whole discussion is really meaningless. The exigencies of Jewish life have brought about practical recognition by everyone of the existence of common Jewish problems and the need for trying to solve them by common action. What our opponents still fear is taking the last step: admitting the need for an efficient

international world organization acting for these common interests.

"I am convinced that the time is not far off when they, too, will have to take this last step — just as the so-called non-Zionists of the Jewish Agency of yesterday have adopted the programme of the Jewish State (late indeed, but not too late), so they will now have to adopt, I hope again not too late, the principle of a world Jewish organization.

"This does not mean Galuth Nationalism; it does not mean the

Hungarian Winner of Council Scholarship



Mrs. Agnes Buchler, of Budapest, Hungary, arrived in the United States to study case work at the School of Social Work of the University of Southern California on a scholarship awarded her by the National Council of Jewish Women. Widowed when her husband was shot by Hungarian Nazis, Mrs. Buchner owes her own life to a courageous escape enroute to a concentration camp. During much of the war, she was forced to live in hiding under an assumed name. A former employee of the American Joint Distribution Committee in Hungary, Mrs. Buchler, like the 25 previous Council Overseas Scholarship students, will return to help in the reconstruction of the Jewish Community abroad when she completes her studies here.

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existence of a political Jewish nation in the Diaspora; it does not mean, either, any abolition of the full autonomy of individual Jewish communities. The World Jewish Congress has never tried to interfere with such autonomy. It is an organization of voluntary affiliations, of autonomous Jewish communities and organizations, freely joined in one world organization to deal with common problems. It is obvious that no internal Jewish problem, or political problem of a Jewish community in any country of the world, is within the jurisdiction of the World Jewish Congress. There is not one case in all the twelve years of its existence where Congress has made the slightest attempt to interfere with the internal problems of any of its constituent Jewish communities — not to speak of trying to interfere in the political problems of Jewish communities — their allegiance to various political parties and so on. The World Jewish Congress does not even act internationally, or with regard to various Governments, on behalf of any community unless asked by that community to do so. The Congress is an organ of the Jewish people, and its parts; it acts when asked by those parts to do so. At the same time, respect for the autonomy and identity of individual Jewish communities and their organizations cannot go so far as to deny and destroy the principle of common action. If certain Jewish bodies refuse to join the Congress because they would lose their identity, and desire to insist on a form of co-operation in which every action has first to be discussed by all the co-operating bodies, every document submitted has to be signed by all these bodies, then the principle of common action becomes ludicrous and impossible, because such procedure presumes that what is valid for one Jewish community must be valid for them all. If, for instance, the Board of

Deputies of British Jews (whom we would be delighted to see amongst us) — I quote them only as an example — were to insist on being free to decide whether or not to participate in a given action at every stage, and on signing every document to be presented to Governments or international bodies, then all the sixty Jewish organizations represented in this Session would have to have the same right, because there cannot be special privileges for privileged Jewries. This, I feel, would make all real co-operation impossible, and involve the creation of machinery so cumbersome that no effective work could ever be done. The only way to efficient action is for us all to join in one organization, maintaining the identity of the national Jewish organizations within the jurisdiction of their national activities, but at the same time regarding them as parts of the larger body for whatever action may need to be taken on an international scale.

"Here I want to speak quite frankly. The time is past when privileges Jewries in Western Europe or America could arrogate to themselves the right to intervene on behalf of so-called less privileged communities in Central or Eastern Europe, North Africa, or Latin America — to act as their 'benefactors.' The time when English Jews, or certain groups of American Jews could claim to be authorized (by whom?) to act as the natural protectors of the poor East European Jews has passed away these thirty or forty years, and the sooner these groups recognize it the better.

"Rumanian, Polish or other Jewish communities maintain, rightly, that they do not want to be 'protected' by anybody, but can be represented only by an organization representing the whole Jewish people, of which they are themselves constituent members. If

Please Turn to Page 14)

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Jews In Chess

By HAROLD U. RIBALOW

Chess has always fascinated Jews. Ages and ages ago, studious Jews, seeking some form of relaxation from their studies and their hard ghetto life, played chess. Even though many rabbis frowned on most games, chess was placed in a favored position. The poet Abraham Ibn Ezra, and Yehudah Halevi and Maimonides all wrote favorably about the game. Whenever Jews were forbidden to play games, or gamble, it was stressed that chess could be played — but not for money. Throughout Jewish literature there are comments concerning the game. And no wonder, for many Jewish stars have emerged. Such chess immortals as Steinitz and Lasker, who held titles, were by no means far above other classical players like Richard Reti, Akiba Rubinstein, Siegbert Tarasch, Aron Nimzovich and scores and scores of others.

Mikhail Botvinnik, a serious Russian-Jewish engineer, who has been the chess champion of the U. S. S. R. for many years, is now the world champion, following his victory in the recent tournament involving five of the greatest chess masters in the game. Botvinnik is the fifth in the line of modern champions, of whom three have been Jewish. The first modern champion was William Steinitz, who was followed by Emanuel Lasker. The double reign lasted fifty-five years. After Lasker, Capablanca, Alekhine and Euwe and Alekhine again, held the title. And now Botvinnik.

Botvinnik was born in St. Petersburg, on April 11, 1911. He is an electrical engineer by profession and made his chess reputation at an extremely early age. At 13 he was a master and at 16 won a prize in an international tournament.

He became the Soviet champion at the age of 20. Considering that chess is the major Russian game, it was quite an accomplishment for the youngster. He held the Russian crown in 1931, 1933, 1939, 1941, 1944, 1945. The accomplishments of this great master would take pages to describe. Suffice it to say that in the current championship he was defeated only once, by Reshevsky, whom he beat twice himself. For a few years now Botvinnik has been a nearly invincible player and, as a matter of fact, a book has been

(Please Turn to Page 64)

New Jersey Backs Coyne For J.W.V. Commander



DR. DAVID COYNE

Dr. David Coyne of Hoboken, candidate for the post of National Commander of the Jewish War Veterans of the U. S., has been unanimously endorsed by the Department of New Jersey of the J. W. V. Dr. Coyne, a former national vice-president and New Jersey State Commander, has been active in Zionist and other communal affairs. This year he is the Hoboken co-chairman of the United Jewish Appeal, the Jewish National Fund and the Zionist Emergency Committee. He is also a Past Editor of the Jewish Veteran Magazine and in 1946 was J. W. V. Convention chairman.

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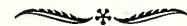
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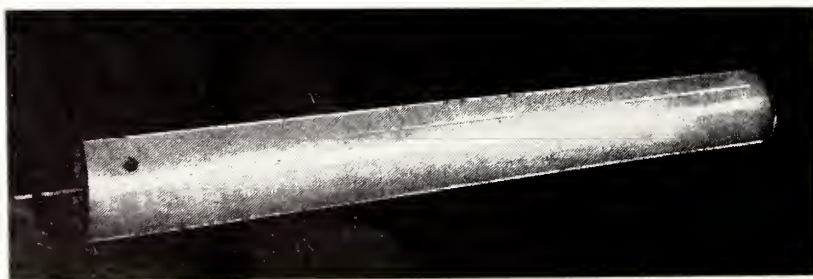
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World Jewry In A New Era

(Continued From Page 12)

certain Jewish bodies prefer not to join a single organization together with the rest of the Jewish world, it is naturally their right to refrain; but the other Jewish communities are surely then entitled to ask them, firmly and politely, not to intervene on their behalf, and not to play, unmasked, the part of *stadlonim* or unwanted benefactors. If they want to help other Jewish communities, they must do it on an equal footing with them as part of the same organization. Our slogan can only be: mutual help by all Jewish communities, all equal, all part of one people, all co-operating in a common organizational framework.

"I do not want in this opening address to enter into any discussion of the concrete programme and detailed tasks which await the World Jewish Congress with regard to questions of relief and the concrete work of reconstruction. But I am sure that everyone will agree that the World Jewish Congress must concentrate on two major problems: political work to safeguard Jewish positions and secure the status of Jewish communities all the world, especially in view of the grave dangers which menace us; and secondly, cultural work. More than ever today it is necessary to initiate and coordinate a programme of constructive activities, to rebuild Jewish cultural institutions, bring up Jewish boys and girls in knowledge of and respect for the Jewish past, and for the great treasures of Jewish history and cultural achievements.

"In this world of great ideological conflicts, with the strong appeals made by many new movements to our young people, it is more than ever essential to strengthen their Jewish consciousness — not only politically and sentiment-

ally, but also culturally and spiritually. We can do this by giving them a chance to know what the Jewish people have created and achieved in their history—by giving new meaning to their Jewish consciousness. It has always been our pride that to be a Jew meant much more than just having some vague sentiment about it: that it meant to know, to learn, to study. Without Jewish learning — in all its forms — the Jewish people would have disintegrated long since, and perished from the earth. And although facilities for Jewish learning are today very different from what they were some centuries ago, we have still to do everything we can to inspire our people — and especially our young people — not only with emotions of pride and devotion, but also with knowledge, without which those sentiments cannot be firmly rooted.

"As for the political work, after the tragic lessons of the last period, the Jewish people must begin to realize that the problem of its existence is primarily a political one, to be handled by political methods. Relief is a great thing, and must be continued so long as may be necessary, but at its best it is only a substitute. So long as European Jewry is not fully re-established, relief will continue a very essential task in the life of the Jewish people. It should therefore be democratized; it has become a matter for the whole people, which must not only provide the money, but must also decide on the lines of policy governing its expenditure. The Jewries which still need relief must themselves have a full say in the handling of the funds. The notion of beneficiaries and benefactors which I mentioned in another context, has to disappear in the sphere of relief too. It cannot

(Please Turn to Page 66)

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A UNIQUE organizational contribution of American Jewry to Jewish life and to the general American community, the institution known as the Jewish Community Center is indigenous to the American scene. In its beginnings, history and growth are reflected much of the cultural strivings of the American Jewish community for nearly a century.

The full story of the first 60 years of the Jewish Center movement has been told for the first time in the recently published study, *THE YOUNG MEN'S HEBREW ASSOCIATION, 1854-1913*, by the late Benjamin Rabinowitz, who at the time of his death was director of the Jewish Center Division of the National Jewish Welfare Board.

This fascinating volume is crammed with interesting and little known facts about the relationship of many of the most distinguished figures in American Jewish history to the Jewish Center movement in its early days and the contribution this movement made toward the development of many aspects of contemporary Jewish Community Centers, are culled from Mr. Rabinowitz' book.

First of the Jewish youth literary societies, forerunners of the Young Men's Hebrew Associations, was the Young Men's Hebrew Literary Association of Philadelphia, organized

in 1850. Rev. Isaac Leeser, one of the rabbinical giants of his time, was among the active workers in this Association.

* * * *

First association with the name Young Men's Hebrew Association was established in Baltimore in 1854.

* * * *

First professional employee in the YMHAs was the librarian. The library of the New York YMHA (oldest existing Center in the country, which was established in 1874), opened in 1886, became the nucleus of the Aguilar Free Public Library, which in turn became a part of the New York Public Library. Rev. Isaac Leeser's library was given to the Philadelphia YMHA in 1876 and was catalogued by the young Cyrus Adler, later to be one of the leaders of American Jewry.

* * * *

New Orleans first YMHA contributed \$1,000, the proceeds of a ball in 1866, to a local synagogue for the erection of a new building.

* * * *

The first president of the Jewish Theological Seminary of America, Rabbi Sabato Morais, was one of the early presidents of the first Philadelphia YMHAs. Rabbi Isaac Mayer Wise, father of American Liberal Judaism and founder of Hebrew Union College, was among the supporters of the first Cincinnati YMHA, founded in 1867.

* * * *

First serious effort to centralize the work of Jewish religious schools in New York City was the annual Hebrew competitive examination

National Co-Chairman



Mr. Albert M. Kahn, prominent New York businessman and philanthropist, has been elected national co-chairman of the SOS (Supplies for Overseas Survivors) Collection of the JDC. Mr. Kahn is president of Consolidated Products, Inc., and national chairman of the Rubber Division of the United Jewish Appeal. In his new SOS post, he will serve jointly with Mrs. Isaac Gilmon, and will concentrate on the development of national trade and industry appeals in coordination with local city communities.

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* * * *

First attempt to train American Hebrew teachers in New York was the establishment in the 92nd St. YMHA of the Ladies' Hebrew Free Seminary of the Hebrew Free School Association. Rabbis Gustav Gottheil, F. de Sola Mendes and Henry P. Mendes were among the teachers.

* * * *

First essay contests in Jewish history and literature were conducted in 1876 and 1877 by the New York and Philadelphia YHMAs. Emma Lazarus was among the early prize-winners.

* * * *

First annual Hanukkah festival, featuring tableaux, pageants and music and a cast of several hundred, to be given in New York, was initiated at the old Madison Square Garden in 1878 by the YMHA.

* * * *

First YMHA in Boston, organized in 1875, had as its headquarters a room in City Hall set aside for its use by the mayor.

* * * *

First fund-raising for distressed Jews to be undertaken by YMHA was campaign of New Orleans YMHA in 1878 among its brother Y's on behalf of Jewish victims of yellow fever epidemic in the South.

* * * *

First secretary-treasurer of the Chattanooga YMHA in 1878 was Adolph S. Ochs, later the world-famous publisher of the New York Times. Rabbi Emil G. Hirsch, who became one of the towering figures of the American rabbinate, was the father of the Louisville YMHA.

* * * *

First synagogue in Mount Vernon, Ind., was erected with the help of a fund of \$2,500 raised in 1880 by the Mount Vernon YMHA.

* * * *

First organization to be called Young Women's Hebrew Association was organized in 1888 by the New York YMHA as a ladies' auxiliary. Its first president was the distinguished educator, Julia Richman.

* * * *

First move toward creating a national organization of American Jews came from the New York YMHA when its 1875 annual meeting proposed to appoint a committee to consider the feasibility of organizing a Central Board of American Jews "to take cognizance of any and all matters affecting the welfare of our co-religionists."

* * * *

First swimming pool in a YMHA incorporated in a new building of the Philadelphia Hebrew Education Society, which opened in 1891, was designed primarily as a public bath.

* * * *

First building owned and erected by a YMHA was dedicated by the Dallas, Texas YMHA in 1887.

First Jewish neighborhood center in America for immigrant groups was the downtown branch of the New York YMHA, opened in 1883.

First attempt to organize a national association of YHMAs, was the American Hebrew Association, which was formed in 1880 and lasted until 1883.

First permanent national organization of Jewish Community Centers and YHMAs was National Council of YHMAs and Kindred Associations, formed in 1913. Among its founders were Louis Marshall, Jacob H. Schiff, Felix M. Warburg, Dr. Mordecai M. Kaplan, Harry Fischel, Dr. Cyrus Adler, Judah L. Magnes, Samuel Goldsmith, now executive director of the Jewish Charities of Chicago, and I. Edwin Goldwasser. It was the merger in 1921 of this Council with the war-born National Jewish Welfare Board that established the JWB as we know it today.

JDC Helps More Refugees Emigrate From Europe

Rome, Italy — An additional 68 Jewish men, women and children left this port on November 1st, 4th and 9th enroute to new homes in the United States and South America under the emigration programs of the Joint Distribution Committee, major American agency aiding distressed Jews abroad. The refugees coming to the United States will be met at the pier by representatives of the United Service for New Americans.

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Two Years Of Schocken Books In America

WHEN THE new firm of Schocken Books published its first books in the fall of 1946, some American Jews acquainted with the Schocken imprint in Palestine and in Europe hailed this as a historic event. Now that the house has been operating for almost two years, it seems appropriate to look at its achievements and see whether it has fulfilled the expectations of those who know what the name of Schocken has stood for — and, more important, whether it has won a following for itself among the majority of American Jews unacquainted with its past accomplishments.

Although Schocken Books has no rigidly formulated publishing policy, the aims of the house may perhaps best be described as threefold: the presentation, in modern form, of the great Jewish writings of all times; the publication in English translation of the outstanding works of modern Palestinian literature; and the publication of the best scholarly and creative writing done by American Jews. Although little original American material has been published so far, Schocken reports that they have a number of promising young writers under contract.

About 40 volumes have come off the presses in the past two years — an impressive record for a new publishing enterprise. They include some scholarly works, several volumes of art and photography, contemporary avant-garde fiction, history, folklore, and humor.

Most important of these, perhaps, is the popular Schocken Library series, which by now consists of 15 volumes, uniform in size and format but varied and colorful in its subject matter. The first of these volumes is a novel presentation of some of the most expressive Jewish prayers. Number 15, the most recent, is a collection of some rough and tough Russian Jewish gangster stories by Lsaak Babel, one of the most forceful 20th century short-story writers. Together, the 15 vol-

umes approach most nearly to a standard Jewish home library in the English language. American Jews in search of the meaning of Jewish life and history and the essence of the Jewish genius can do no better for themselves and their children than to keep these attractive little volumes handy on their book shelves.

Among the other most popular Schocken publications are "A Palestine Picture Book," a collection of magnificent photographs of the land and people of Israel by a Palestinian photographer; and "Royte Pomerantsen," a unique volume of Yiddish anecdotes and jokes printed in the Roman alphabet and provided with explanatory notes so that they can be easily read and understood by any person who has only the slightest knowledge of Yiddish. ("Royte Pomerantsen" is the current Schocken best-seller and over 15,000 copies are now in print).

What has been the reaction of Americans — Jews and non-Jews — to the Schocken program?

Time and again it has been



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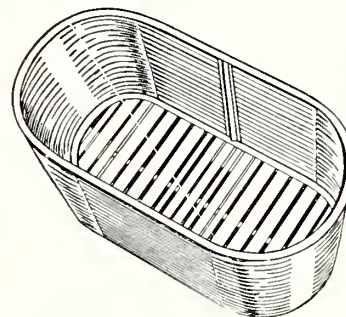
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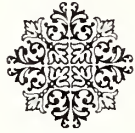
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proved that the Jewish creative genius has had its greatest effect—not only on Jewry, but on the world at large — when it went back directly to the core of the Jewish heritage. In a world which at least wishes to establish freedom and equality for all, it is not those who try to be like the *others*, but those who have the courage to be *themselves* who stand the best chance to gain freedom and respect.

It is perhaps not surprising, therefore, that some of the most enthusiastic comment on the work of so truly Jewish an enterprise as Schocken Books has come from non-Jewish quarters. The chief literary journals and magazines of America have in their editorials made some of the most laudatory comments on individual Schocken publications and on the work of the firm in general. Christian denominational periodicals have singled out Schocken publications for praise. The Christian Century observed that "there have been more books about Judaism this year than in any preceding year, or even any three years, due to the editorial insight and publishing energy of Schocken Books."

In addition to high editorial quality, Schocken Books pay most careful attention to the typographic design and format of their publications. Two of them were chosen by the American Institute of Graphic Arts to be included among the Fifty Best Books of the Year. The Catholic liberal weekly Commonweal called the Schocken Library series "much the most attractive volumes being produced at their price and size anywhere today," and voted Schocken's portfolio of Rembrandt's Bible Drawings "definitely the best reproduction job of the year."

In the space of less than two years this firm, devoted to the publication of Jewish books, has established for itself a place among America's finest quality publishing houses.

Schocken Books is the first Jewish publishing house to have set up an organization which distributes its books throughout the general book trade. As a result, Schocken publications are now available in book stores throughout the country. A great many difficulties were encountered in setting up this distribution system, but these are now gradually being overcome. Most booksellers felt that, although there was a large Jewish population in their neighborhood, there was no interest in Jewish books; some even said they would feel embarrassed to recommend a Jewish book to a customer though they knew the customer to be a Jew. Despite the fact that this resistance is not yet entirely overcome, some of those stores that at first were the most hesitant are now among Schocken's best outlets and find that they have themselves gained many a loyal customer.

This initial success can be traced back to three different factors:

First, when Schocken Books pub-

lished its first books the firm launched an advertising campaign designed to bring its publications to the attention of American Jewry. In addition to newspaper advertising, tens of thousands of "Schocken Readers" reproducing extracts from their books, were mailed to Jewish families throughout the country.

The second factor was the praise Schocken publications received in the Jewish and general press. On one occasion Time Magazine devoted its entire book section to one volume published by Schocken. In addition, individual rabbis have done much to make the Schocken publications known to their congregations.

The third factor is due to the quality of the books themselves. The firm has in its two years received thousands of fan letters from enthusiastic readers and has found that almost everybody who has ever bought a Schocken book has been

(Please Turn to Page 62)

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COTTON WASTE

The Autobiography Of An American Jewish Pioneer

A Review by RABBI GILBERT KLAPERMAN

A review of *The Unfailing Light*, the absorbing autobiography of the late Rabbi Bernard Drachman, first native American orthodox rabbi whose friendships included the lowly and great on several continents. The book has been published posthumously by the Rabbinical Council of America.—THE EDITOR.

RABBI BERNARD DRACHMAN'S autobiography "The Unfailing Light," is the result of a long life of devotion to the service of his people. "It is my intention to narrate the experiences of my life purely for the human interest which I believe they possess," he writes. And it is a stirring, engrossing human document, covering a most exciting period in American Jewish history — the last unhampered waves of Jewish immigration into the United States before the quotas were clamped on, and the emergence of an American Orthodox Rabbinate and Jewish community.

Rabbi Drachman himself was the first native, English speaking orthodox Rabbi in this country. There wasn't a single orthodox rabbinical seminary in America in the second half of the 19th century, and

Drachman received his theological preparation in Breslau, Germany, by virtue of a scholarship awarded by Temple Emanu-El, a Reform Synagogue. In 1885 when he returned to America — an ordained Rabbi — he found few Orthodox congregations whose members were American-born or Americanized enough to require the services of an English-speaking Rabbi. Nevertheless, convinced that Orthodoxy had its place in America, Drachman advocated the doctrines of Samson Raphael Hirsch that Orthodoxy need not be presented in the forms indigenous to the oppressive conditions of the ghetto, but can be presented in conformity with the conditions of modern life without digressing any from the precepts of the religious code.

In November of the same year—1885—the Pittsburgh conference of

JDC Loan Plan Aids 4,170 Move Toward Self-Support



Stephen Beres and wife, of Vecses, Hungary, return home after a hard day's labor on their 11-acre poultry farm which they are developing with the aid of a loan from a local credit cooperative supported by the Joint Distribution Committee.

Financed now in great part by the JDC and to a lesser extent by Hungarian Jews, the cooperative since last March has helped Stephen and 4,170 other Jewish artisans, tradesmen and farmers to find their way back to security and self-support.

JDC plans eventually to turn over the cooperative to the stockholders, as their numbers increase, so that it may transfer its investment to other reconstruction projects. This is in line with JDC's policy of helping European Jewish communities become independent of outside help.

JDC funds are derived from the \$250,000,000 minimum campaign of the United Jewish Appeal.

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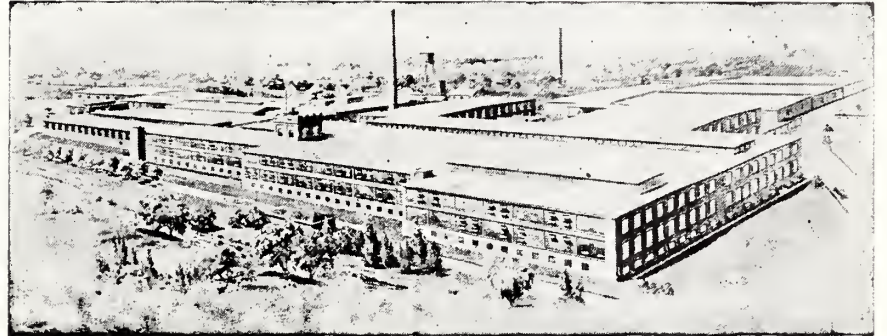
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Reform Rabbis was held. Drs. Kaufman Kohler of New York and Isaac M. Wise led seventeen other attending Rabbis in the formation of a Reform platform of Judaism that rejected the idea of Divine Revelation and the ceremonial legislation of the Mosaic Code, and endorsed Sunday Services as "ersatz" for traditional Saturday Service.

Orthodox and Conservative leaders, alike shocked by these negotiations called for counter-action. Leading Rabbinic figures—Sabato Morais, Pereira Mendes, Meldola de Sola, and Bernard Drachman—and prominent laymen met to consider means for the strengthening of traditional Judaism. A decision was taken to establish a seminary for the instruction and preparation of Orthodox Rabbis. It was thus that the Jewish Theological Seminary was founded in 1886. Dr. Sabato Morais was to be president, and Dr. Drachman was to be a member of the teaching staff.

The story of the founding of the Seminary, its reorganization under Dr. Solomon Schechter and later reorientation in Conservatism Dr. Drachman's dismissal from its staff, constitutes an important chapter of Jewish religious history in the last half century.

Yet Rabbi Drachman's book is not intended as history. It is primarily the story of one man's striving to perpetuate an ideal but, transcending the narrow confines of autobiography, it is a sage description of an epoch of Jewish life in America and abroad, written with detachment by an octogenarian who has retained all his senses but outlived his passions. In reading the many entrancing accounts of his life, one is carried away by the well-rounded phrases and highly-spiced, well-flavored comments and observations that abound on each page. The author's unfailing personal charm so completely pervades and enhances the entire work that it is easy to forget that it is a

printed page that one reads rather than Drachman's own meticulous and graceful script, painstakingly formed, as it actually was, with an old-fashioned straight pen.

His memoirs—told in sensitively-turned phrases and spiced with keen observations—present a graphic picture of Jewish life at the turn of the century; frocked and silk-hatted Synagogue officers, Yorkville and Harlem communities skirting Fifth Avenue, with its teeming hansom cab traffic.

Most touching, however, is the affection with which Dr. Drachman writes about his family. These portions reveal a shy, sensitive nature complementing the sterner nature behind his implacable drive in behalf of his religious principles, his unyielding opposition to the Calendar Reform, and his year-long struggle to protect the economic rights of the Sabbath observers.

There are innumerable entertaining anecdotes in his book, the story, for example, of how Drachman was defeated for the post of Chief Rabbi of the British Empire by his one-time pupil, the late Rev. Dr. Joseph H. Hertz. One of the funniest episodes in the book is about a one-dollar fee received by Dr. Gustave Gottheil, then Rabbi of Temple Emanu-El, for performing the marriage ceremony at a lavish wedding. It later developed that the best man, who had been entrusted with the duty of compensating the rabbi, was in financial straits. He had, therefore, substituted a one-dollar bill for the thousand-dollar bill given to him by the groom.

Rabbi Drachman's friendships were many, some cursory, some lasting and profound and comprised a true kaleidoscope, including Drs. Morris Jastrow, Heinrich Graetz, Solomon Schechter, Alexander Kohut, Bernard Revel, Rabbis Moses Hyamson, and Philip Klein, Cantor Yosele Rosenblatt, Lord Rothschild, master-magician Houdini.



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A Brave New Future

By EDWARD M. M. WARBURG, *Chairman of the American
Joint Distribution Committee*



EDWARD M. M. WARBURG

THE BLOWING of the ram's horn this Rosh Hashanah heralds a new era for the Jews of Europe. The greatest year in modern Jewry history has ended. A brave new future looms.

Two great achievements mark the Jewish year 5708. In the midst of blood and battle the State of Israel was born. In the face of shifting economic and political conditions in Europe, great progress was made towards economic recovery, towards health and security, towards cultural revival.

In both these historic achievements the Jews of America have played a significant part. Their ef-

forts through the United Jewish appeal, fused with the heroic will of the Jewish men and women and children of Palestine and Europe, created a spirit capable of moving mountains. The record of achievement which marks the year 5708 is an eternal tribute to this spirit.

The role of the Joint Distribution Committee—American Jewry's instrument for overseas relief, resettlement and reconstruction—in helping to write the accomplishments of the year is a proud one.

JDC last year poured more than 74,000,000 pounds of food, clothing and medicine into Europe to provide hundreds of thousands of

dollars worth of tools and machines and raw materials to enable Europe's Jews to go back to work, to become productive citizens again.

JDC made appropriations for the support of children's homes, medical centers, schools and synagogues, to rebuild the foundations of community institutions.

And JDC directly helped 30,000 Jewish men, women and children find new homes in new lands. Of these, more than 15,000 sought—and received—JDC assistance in reaching Israel.

JDC's programs to help Europe's 1,500,000 Jews recover from the scars of concentration camp life, rebuild their health and lay a new foundation on which to erect a normal life bore fruit. As Jews old and young flocked into the synagogues of Europe on this historic Rosh Hashanah, the evidence of their past gains and their bright hope for the future are clear.

First, economic recovery is moving ahead steadily. In Western Europe, thousands of Jewish men and women are sharing in the general improvement of economic conditions. Many of these survivors have been helped towards self-support by JDC loans, JDC-supported ORT vocational training, JDC educational programs. In DP Europe, thousands of Jews are sharpening their skills in preparation for the day when they can take up new lives in Israel, the U. S. and other lands. And in Eastern Europe, JDC supported producers' cooperatives are turning out glassware, textiles, furniture and other goods to a hungry market which nets them excellent returns for their output. In all, 120,000 Jews, plus another 80,000 dependents on JDC relief rolls, were aided to achieve full or partial self-support last year.

Concomitant with this development is the slow but steady decrease in JDC relief rolls and a general reduction in the number of able-bodied Jewish men and women who look to JDC for their daily bread, for their clothing and blankets and other essentials.

Next, measurable gains have been made in the crucial battle for health. Since last Rosh Hashanah, the number of JDC-supported med-

ical institutions has grown to 525. At the same time, the flow of streptomycin, penicillin and other life-saving drugs and medicines has been stepped up, rehabilitation centers have been opened, rest and recuperation facilities have been expanded. More Jews than ever before (an estimated 10,000 monthly) were aided last year in JDC's medical program.

The task of rebuilding Jewish community life—schools and synagogues—has seen appreciable progress since the last New Year as JDC carried forward programs aimed at rekindling the flame of Jewish tradition and culture, a flame nearly snuffed out by Nazism.

Side by side with JDC's cultural and religious activities is its vast child-care program, for only if the Jewish children of Europe are helped to grow strong and straight will there be a Jewish future overseas. Since last Rosh Hashanah JDC's child-care operation has been expanded to include 140,000 of the 180,000 Jewish boys and girls in Europe. More than 30,000 youngsters are the wards of JDC in a network of more than 380 homes and institutions across Europe. Many more, living with their families, are being helped through JDC kitchens, educational programs, free clinics, and other forms of aid.

Thus, the past year has witnessed a significant turning point in European Jewry's fight to come back. The post-war battle for survival, the struggle to hold on to life has been won, and a new front has been opened—the phase of revival and reconstruction. It is on this period that Europe's Jews—with our continued help—now enter.

Outstanding factor in the period of recovery on which we seem about to enter is the State of Israel. A dream has at last become a reality. Hopes that had begun to sag under weight of a rubble-strewn existence have been revived again, and at long last Israel is a realizable home for tens of thousands of Jews now in Europe.

The dream that has become a reality also presents one of JDC's—and the American Jewish community's—greatest challenges in the
(Please Turn to Page 58)

Jewish Youngsters Return From JDC 'Swiss Holiday'



It's back home for these Jewish refugee youngsters as they arrive at the Berlin train station after three months of vacationing in Switzerland under a special project sponsored by the Joint Distribution Committee, major American agency aiding distressed Jews overseas. They were among 38 children, aged 5 to 15, chosen by Berlin Jewish community officials as those in greatest need of special diet and care. The youngsters, who stayed with Swiss Jewish families or in children's homes, returned heavier in weight, healthier, and happier, reported their parents. JDC, which organized the children's Swiss holiday, helps provide for the welfare and care of 140,000 European Jewish boys and girls. Funds for JDC's extensive child-care program, which includes the maintenance of more than 380 child-welfare institutions, are derived from the \$250,000,000 minimum campaign of the United Jewish Appeal.

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Out of The Mouths of Babes

By JEAN POTTS

THEY'RE stingy, that means Jews . . ." "Jewish people are mean. They are selfish and mean and never good. They tell lies."

"You'd be afraid of them (Negroes) 'cause some are real dark. Some have guns in their pockets. If I see one I walk away . . ." "White people don't allow colored people in their church. They have all kinds of diseases all over them."

These are a few of the comments of six and seven-year-old Americans, as disclosed by the Philadelphia Early Childhood Project, which since 1945 has been doing pioneer research work in tracking down the development of social prejudice. The researchers carried on their project — aimed at finding ways for the school to deal with prejudice — in the kindergartens and the first and second grades of five schools.

Comments like those quoted above show that the seeds of prejudice and intolerance are planted much earlier than many people like to believe, according to Catherine Mackenzie, reporting on the project in The New York Times. Until this study was made, most school intercultural programs were directed toward older children, because people — especially school people — clung to the comforting theory that the minds of little children are as innocent of prejudice as nice, white sheets of blank paper and that they stay that way until the "middle" ages of 9 to 11, when the first ugly black marks begin to appear.

But the preliminary findings of the Philadelphia study show that five-year-olds starting to kindergarten already have definite feelings about race, religious differences

and richness or poorness. The seeds have already been planted; they sprout and begin to grow bigger and stronger in the first and second grades. Who plants the seeds? Nobody in particular, say the project workers — or, more accurately, everybody, for the seeds are flying around thick in the very air of our culture, ready to be drawn in with each breath a child takes. The result is that by the time he is five years old the child has formed habits of accepting or rejecting certain playmates; he knows what it is to be accepted or rejected. More than 40 per cent of the kindergartners under observation understood that Johnny wasn't allowed to play "because he's colored;" of the more sophisticated second-graders, more than 70 per cent understood it. The Negro children were quick to grasp the situation, too. "Cause he ain't white," was their explanation of why Johnny was excluded.

Naturally enough, the youngsters' prejudices, as analyzed so far by the project workers, parallel those of their fathers and mothers. Their "anti"-feelings follow the same order of intensity — Negro, Jewish, Catholic. The color prejudice is the most definite; the data so far shows "no difference evident between Catholic, Protestant and Jewish children in frequency of rejection of Negro children . . . and no evidence of differences between Catholic and Protestant children in their reaction to Jewish groups. There is a small number of rejections of Catholic."

Can the damage be repaired? If the seeds of prejudice get such an early and universal start, is there any hope of uprooting them and

(Please Turn to Page 55)

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THE WORLD ZIONIST ORGANIZATION AND ISRAEL

By LOUIS LIPSKY

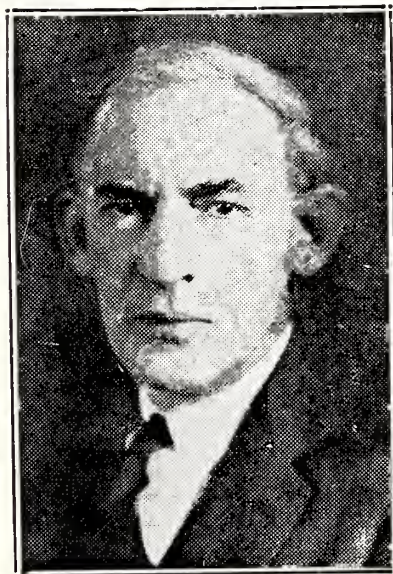
The distinguished Zionist leader discusses the future of the World Zionist Organization, a subject on the agenda of the Actions Committee meeting in Israel.—EDITOR.

IT is fortunate that it has become possible to hold a meeting of the Actions Committee. A number of important matters press for considered action. These matters arise from the fact that the State of Israel has had hurriedly to assume the functions of a new sovereign state under the pressure of abnormal conditions. "The State in the process of becoming" is now in being. How does this affect the World Zionist Organization, which has been the instrument in the building of the Jewish National Home for fifty years?

Obviously the State of Israel is taking on many functions formerly within the jurisdiction of the World Zionist Organization. In some cases it is not clear where the real authority now rests and who is making policy, inasmuch as former executives of the World Zionist Organization (or Jewish Agency) are now functioning as ministers of the Israeli Government. The Government of Israel already operates in building up international contacts and establishing government outposts in foreign lands. It is called upon to handle the organization and transportation of the new immigration, including the displaced persons in Europe and the prisoners of the British on the Island of Cyprus. It has organized and is maintaining a substantial state army which it must equip and feed. It is remarkable how this army has developed and how comprehensive its functions are. The Government is creating and developing new

colonies. What used to be the powerful Jewish Agency is now subordinate to the Government of Israel. It is being pushed inevitably into a state of limbo, its vital functions gradually being taken from it.

Under these rapidly changing conditions, clashes of authority and



LOUIS LIPSKY

competitive effort are bound to occur. The Zionist Organization in the Diaspora is struggling against these conditions; it is unable to visualize its new program unless relations are adjusted. If matters remain as they are for long, there will be greater confusion, friction and waste. Zion and Diaspora will have to come to a definite understanding without delay.

Some preliminary study has al-

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ready been given to these matters. A committee was appointed soon after the proclamation of the State, consisting of some members of the Executive of the Jewish Agency, the praesidium of the Actions Committee, the heads of the national funds, and the sub-committee of the Zionist Organization. A fruitful discussion was held and its report has been distributed to all interested parties.

From these proposals it appears that the idea of liquidation or reshuffling the program of the World Zionist Organization is quite out of the question. No fundamental changes in the Zionist Organization are suggested. The form of organization remains the same: Congress, Actions Committee, territorial organizations, parties, national funds. The budget of the Keren Hayesod will have to undergo a radical change, but it will continue to be fixed by Congress. The items of the budget will have to be adjusted to new conditions; new forms of service to the State will develop; but fundamentally its operations will follow the traditional line. The emphasis will be on the training of prospective immigrants from the Galuth, their transportation to Israel and the administration of all new colonization. The aliyah of children and youth will remain in charge of Zionist Executive. The Zionist Organization in the Galuth will continue political work as heretofore. The Zionist Executive will be responsible for propaganda in the Diaspora on economic matters in Eretz Yisroel. It will mobilize private capital. It will make propaganda for Palestine products and take charge of tourism.

To draw a blueprint of what these relations ultimately will be is utterly impossible at this time. They will have to clear themselves through experience, especially when the Government is forced at

the same time to build the State, organize the immigration, maintain an army against aggressors, and the war and peace budget. No one can foretell how long this emergency will continue. No one can foresee the pattern of permanent relations.

There can be only one guiding principle and that is that the objective of all parties concerned is the creation of the State, the strengthening of its economic position, its security, and to give the State all the means, political, moral and financial, required for its growth, regardless of what the effect may be upon the form of Zionist organization in the Galuth. It will have to be admitted that the Zionist Organization exists for service to the State.

I would suggest that the meeting of the Actions Committee in Tel Aviv avoid premature, long-term decisions. It would be better to allow conditions to remain fluid and easy to change, for Government to take over all such duties that arise, demanding immediate attention, and that the Galuth adjust itself to the pattern set without resistance. One thing is indispensable; that the World Zionist Organization shall be one and not fragmented; and that between the State and the World Zionist Organization an effective, continuous liaison be established and maintained. This is not indicated clearly in the proposals of the committee mentioned above, but it is vital to any plan that may be agreed to. It will not be possible for Zionism to be independent of the State or the State to brush the Diaspora aside. A fluid, cordial relationship and a well-considered balance is indispensable. It is to be hoped that the Actions Committee will not be hurried or driven by ideological discussions. A flexible, workable scheme is more important than in interesting discussion.

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My Valley

By JUDAH L. STAMPFER

TO ONE who is used to the "wide open spaces" of America, Eretz Israel is no more than a vest-pocket country. A few days' leisurely hiking in times of peace would suffice to cover the country from Dan to Beersheba. Yet from the worm's eye view of a soldier one can see at best only the smallest fraction of tiny Palestine. Still, what Palestine lacks in quantity it more than makes up in quality; and a few weeks garrison duty on a tiny hill "ai sham" ("somewhere") in Palestine taught me more than I would have dreamed possible in America.

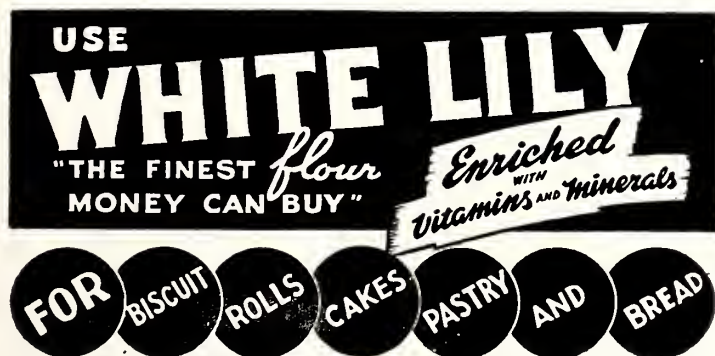
The hill overlooked a tiny valley. When I was first stationed there, I only looked at the valley as a strategic problem, immediately searching out possible lines of attack. I caught the beds of wadis (dry river-beds) as they drained into the valley, noted where the bare piles of rocks would provide coverage for a possible attacker. There were three such wadis, twisting and angling down the hillsides, and we gave them numbers for quick reference in combat. I noted the small grove of apple trees planted by the nearest Arab village in one corner of the valley, so apron-like and out of place in the wildness, and the olive trees scattered among the valley bed. We measured out the distance to the wall of the grove, so as to have the exact range. I also noticed the pockets of half-wild wheat tufting the rocky hillsides. I and my comrades planned a secret tactic should the enemy attack and reach dangerously close to our

lines. One of us would jump from the pillbox and set fire to the wheat while the others gave him coverage. The enemy did finally attack; but by that time the wheat had long been harvested, so our plans suffered the usual fate.

But one cannot look at the same stretch of land day after day from a single standpoint, and I soon found myself studying the valley, and growing to love it. It first occurred to me that the land had a personality when I sat on guard duty on the hillside. The wind blew strongly, even in the hottest



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weather, and made a sound like singing in waving patches of wheat. There was a sense of excitement about the unending wind that grew into a single pattern, and the pattern made sense. I had heard about the feeling of the men of the settlements who make a land theirs by working and transforming it. I was also making this land mine simply by guarding it, by freeing it for the creative forces that were to come after me. This was my valley.

Each day I watched the Arabs come to work the orchard far below our positions. They were so far away, in a corner of the wadi, that they could scarcely be distinguished with field-glasses. Then, one day, we saw a great many Arabs appear in the distance and begin marching up the valley. With field glasses we could see that they were armed with short, curved knives. Were they so insane as to attack our positions in that fashion in broad daylight? It seemed incredible, but we prepared our guns for any eventuality. But instead of attacking us, they attacked the pockets of wheat along the slopes of the hill. The alarm was over, and we settled to our usual routine of guard duty. I settled back to watch the Arabs at work.

The men were dressed in grayish white pants and shirt, the pants very tight fitting; the women were dressed in voluminous ankle-length skirts of a gaudy brick red. The women were much the better workers, bending deeply from the waist for incredibly long intervals, gathering the grain up in their fists and hacking it off with the sickle in their right. The men squatted on their ankles, stopping frequently to converse or supervise. They would work all morning, and then pack the grain on the back of their solitary mule and leave before the strong afternoon sun. Day after day they swept back and forth across the face of the valley nearer and nearer our lines. I speculated how the slightest introduction of

western methods would have cut their work down to a fraction, or planned agriculture would have infinitely increased the productivity of the valley.

But then a danger arose. They were approaching the minefields across the facts of our lines. When they approached too near our commander shouted to them in Arabic to move away. They answered back angrily that it was their land and their wheat and they intended to harvest it. We had no desire to disclose our minefields to them, so the commander merely promised them that if they would go away they would be paid the value of their produce. Thus a dangerous incident was averted.

When they finished their harvesting, and the valley was as deserted as before, I began to speculate about these Arabs. Yes, the valley was theirs, for they worked the valley and had their homes there. But it was also my valley, because I guarded it against feudal and absentee oppressors, because the land was also my home, as I was learning more and more every day. And there was no contradiction, for the valley could be both mine and the Arabs', since it was large and fertile enough for both of us. The primitive patches of wheat scattered over the hillside, the tiny orchard in a corner of the ample valley could easily accommodate ten times the number of people, with modern methods. And we could live together as neighbors, as the incident of the wheat had shown. A friendly word, a peaceful adjustment of interests between neighbors, was all that was necessary. But a final word would have to be said by the valley itself, for it also had a personality and a right to live and grow fruitful. If I could adjust my life to that of the valley then it would accept me too, and it would truly be mine. I wish some of the statesmen who construct paper plans about Eretz Israel could have been on guard duty with me for a few weeks.

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A Year of Destiny

By SHLOMO KATZ

IT HAS been one of the favorite exercises of Cabbalists and Jewish mystics throughout the centuries to try to figure out when Israel would be redeemed. In these attempts they left no stone unturned (no stone known to them). Fasts and incantations, prayers and attempts to get behind the real meaning of the sacred writings were resorted to. At various times it seemed to some of them that they had found the solution to the riddle. Varying dates for the end of Israel's exile were given and some of these caught the popular fancy for one reason or another and aroused great Messianic hopes among the masses. One of these dates was 1648 and the Khmelniiski pogroms which then broke out appeared to uphold the validity of the prognostication. Other, less known, dates gained varying degrees of currency.

"The End," the date of whose coming the cabbalists were trying to ascertain, was visualized in various ways. It meant the coming of the Messiah, it meant a great many other things. But it was invariably to be accompanied by the return of Israel to the promised land, the return of the exiled sons to "the father's table" and the reestablishment of Judah and Israel under the scepter of a scion of the house of David. Jewish independence in Palestine was an essential element

in all the interpretation of "The End."

None of the cabbalists of earlier or later days suggested the year 1948 either as the year of the final redemption or even as marking the beginning of hevelei mashiach — the labor pains of the coming of the Messiah. It is surprising that not one of them, even accidentally, should guess at this year.

Beginning Of The Era of Israel

And yet, since the Jewish view of the Messianic era invariably made independence in the Land of Israel an essential aspect, one might say with justice that 1948 was the year marking the beginning of this era. The effects of the events of this year which marked a radical turning point in a two thousand year long history will only be felt later. At present people are too much occupied with current developments, with headlines about Israel, to stop to ponder the meaning of 1948 in Jewish history. But there can be no doubt that the effects will be far-reaching for the Jewish people as a whole, for Jews

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Israel And Its Effect On The World

To state that the establishment of Israel will effect the world at large may sound like an exaggeration, but even a cursory examination of the subject will reveal that there is no element of fancy involved in this statement. It is true that little Israel (about 5,500 square miles, according to the boundaries suggested by the U.N. partition resolution, and nearly half of this minute area unreclaimed desert) will not produce any appreciable changes in the economic or military situation of the world. Its material powers will be pitifully small in comparison with those of the large countries of the world. But in other, less tangible but equally important, areas it will exert a tremendous influence on the thinking of many tens of millions of people in the Christian as well as in the Mohammedan world.

The Myth Of The Jews

The establishment of Israel as an independent state in what was known as Palestine until a few months ago shatters some powerful myths in the Gentile as well as in the Jewish mentality. It would be an error to underestimate the power of these myths even today when public human behavior presumably operates along lines of rational reasoning. The myth of the Jews as a people cursed by God himself for their rejection of Jesus (or Mohamed, as the case may be) and damned never again to be self-governing or independent, is a factor not to be underestimated. It was a powerful factor not only in the Middle Ages. To this day the attitude of many tens of millions of Christians and Moslems toward their Jewish neighbors was tempered by this belief. It did not matter much whether this attitude took the form of animosity or of pitying condescension — in either case it served to set the Jew apart as a mysterious, somewhat frightening anomaly of a perpetual wanderer bearing a curse, an international Gypsy who probably steals little children, or wants to do so.

This myth probably accounts for a good deal of the resistance to the recognition of Israel's independence. The declaration of Israel as an independent republic came as a shock to the mentality of the world even more than to its political alignments. It was difficult to swallow the idea of Israel as a free country. It may therefore be symptomatic that the first country to accord full de jure recognition to Israel was the Soviet Union which, among many other things good and bad, has also discarded the myth about Jews.

Shattering The Myth

As the months, and eventually the years, will pass the fact of Israel will penetrate the consciousness of the world. A more or less

normal mutual psychological relationship will be established. The morbid attitude toward Jews as a haunting specter will tend to vanish and the mental climate of the Christian and Mohammedan world will become more healthy to that extent.

Israel And The Jewish Mentality

The effect of Israel's reappearance on the scene of history as a country and a people easily defined in understandable social and political terms will also exercise a profound influence on Jewish mentality. It is premature to speculate on the details of this influence, or whether they will be positive or negative. An evaluation of the effects will depend to some extent on

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The appointment of Alvin Bronstein as director of the Southeastern States Region of the Council of Jewish Federations and Welfare Funds has been announced by Marx Borod of Memphis, Regional President.

the viewpoint of the analyst, whether he prizes social adjustment above maladjustment. In any case there can be no question that the specific mentality that was based on such concepts as "being in exile" throughout the world, or having a date with history at some future time when the exile would come to an end, will be sharply modified. The entire concept of "chosenness" will have to undergo a serious re-evaluation which cannot but have far-reaching effects.

Miracle?

The establishment of Israel probably belongs in the category of events that should be classified as miracles. But like any other miracle its full significance is scarcely appreciated at the time it happens. The mind refuses to grasp the strange, unexplainable aspects

of the event. To obtain an idea of this miraculous strangeness one must try to visualize that seventeen hundred years from now the Iroquois Indians should suddenly put in a successful claim to the establishment of an Iroquois country in what is now the State of New York. And even this analogy, like any analogy, does not quite fully convey the miraculous nature of the event. Had we lived in a more primitive era there is no doubt that such an event would at once be embellished by popular imagination with all the trappings of the supernatural — earthquakes and fire from heaven, etc. Since we have the doubtful fortune of living today and the sequence of events is immediately recorded in print and photograph we know only of British chicanery, of Arab aggression, of American vacillation. But these do not detract from the miraculousness of the event as such and it probably won't be long before some Pastor Weems in Israel draws a picture of Ben Gurion that may not accord with reality but will be the beginning of the creation of new legends.

Birth Pangs Of Israel

The salient events of the year 5708 leading to the establishment of Israel are simple enough to relate. A general session of the United Nations debated the report of its Special Commission on Palestine. The majority report recommended the partition of Palestine into a Jewish and an Arab state. A two-thirds majority vote was required to pass the report. For days the debate raged. The decision hung in the balance. The vote of Haiti or some other small country remote from the issues involved could have tipped the balance. Thousands upon thousands of people all over the world literally held their breath awaiting the final outcome.

The Soviet Union announced its stand for partition. The United States backed partition though not too enthusiastically. The British delegation at the U.N. declared its

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self neutral yet pulled every possible string to defeat the recommendation. Then came November 29, 1947. The partition recommendation was passed. For the first time in nearly two thousand years there was again to be a Jewish State in the world.

In the DP camps, in Tel Aviv, in New York, people danced in the streets. But even as they were dancing the shooting began in Palestine. The Mufti's gangs sniped along the highways. In Jerusalem widespread looting occurred under the very eyes of British police. And as the days passed the violence mounted in intensity. The United States enforced an embargo on arms to Palestine. Britain continued to supply the Arab countries with weapons and money and its own force in Palestine chalked up a record which in shamefulness can only be compared to Britain's role in the case of the Exodus 1947. Jews were disarmed whenever possible by the British. Jewish weapons were given to Arabs. Disarmed Jews were handed over to be slaughtered by Arab gangs.

Under pressure of various interests with great influence in the State Department, the United States was reneging on its pro-partition stand. A special session of the U.N. was convoked at the suggestion of the United States to consider a trusteeship over the country as an alternative to independence.

In view of the attitude of the United States and the mounting violence in Palestine it seemed for a moment as if everything had been lost, there would be no Jewish State and the U.N. itself might break up as a result of its own weakness and indecision. In Jewish circles, too, there were some who were frightened by the development of events and urged the acceptance of a trusteeship. Some were even in favor of asking the British to remain in the country and maintain order.

The Day Of Birth

On May 15, 1948, the day when the British mandate over Palestine ended officially, Israel was proclaimed in Tel Aviv. Immediately the troops of five Arab countries attacked Palestine on all sides. And then the miraculous happened. Outnumbered forty to one, unprepared, under-equipped, the small forces of Israel withstood the onslaught of the Arabs who though officered by Britain and equipped by her nevertheless failed to destroy Israel.

The United States granted de

facto recognition to the new State a few minutes after it was proclaimed, but the embargo on arms was not lifted and nothing concrete was done to help the State. However, as Israel proved its ability in the field and successfully organized an effectively functioning government recognition was accorded by many countries. To date fifteen countries recognized Israel.

Israel Here To Stay

Twice the Arab forces were on the verge of complete defeat. Both times they were saved from complete rout by the imposition of a truce. The second truce, which is still in effect at this writing, may lead to peace, or there may be another interval of war. But the fact of Israel's existence is already too firmly established to be done away with. British machinations and various elements in the State Department may impose unfavorable boundaries on Israel. British authorities may continue to hold Jewish refugees in Cyprus and in the British zone in Germany for some months more. But even they cannot now turn the clock of history back.

Material Aid To Israel

Jews throughout the world instinctively reacted to the events with a true appreciation of their meaning. Differences of opinion, hitherto so characteristic of Jewish public life, were almost forgotten. With the exception of a few small and not too significant groups, such as the American Council for Judaism and the Socialist "Bund" there was unanimity of response. Material aid to the new state through the medium of the UJA exceeded anything ever done. Young people in the United States, many of whom had never before been either Zionist or too interested in Jewish matters, quickly

(Please Turn to Page 47)

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Hannah of Ludmir

By CHARLES RADDOCK

This highly interesting current literary effort of the gifted Charles Raddock comes to a conclusion with this, the second installment. The first appeared in our September issue.—THE EDITOR.

Hannah was nineteen, Hassidists testify, when Monesch Werbermacher joined his spouse on the hill overlooking Ludmir. The "Holy Virgin," they say, then disposed of her father's house and store and, following the traditional thirty-day period of mourning, settled in a two-room hut adjacent

who dwells in a little green hut, whose behavior is like unto that of a male and performs miracles like the great Hassidic wonder-workers. . . .

Pious women gathered around her and gradually Hassidic cultists followed suit — until "Das Grune Stubel," as the hut was described by travelers, comprised a sizeable congregation presided over by Hannah Rachel Werbermacher.

* * *

Crowding the large room on Sabbath day to listen to her sermons, they spread her fame by word of mouth beyond Ludmir. And from remote areas of Volhynnia, Podolia and Galicia, the lame, halt and blind were soon trudging their way to the green hut for benediction, prayer and divine intercession. Scholars appeared daily — picturesque old-world figures supported by gnarled wanderstaves and carrying burlap knapsacks — learned discourse with the mysterious maid.

But only through the tiny window of her sanctum would Hannah exchange words with the pilgrims. She permitted no male to venture into that little room which served her as sleeping-quarters, chapel and study.

Before long Hassidic circles in Eastern-Europe became rife with conflicting rumors about the "incredible" conduct of Hannah of Ludmir. Rabbis grew indignant over her reported masculine behavior and agreed without exception that the Maid was possessed of an evil spirit and her kabalistic homilies were but "the foul utterances of Satan. . . ."

They proceeded one by one to assail her with endless missives which conciliatorily began with "To the Holy Virgin of Ludmir in the Name of All the Disciples of the Besht and Their Sainly Followers" and concluded with an inevitable warning that she cease her unheard-of acts and return forthwith to the conduct befitting a normal Jewess! Hannah only refuted such erudite arguments by citing Talmudic chapter and verse in sanction of her piety. Thus defied, the rabbis threatened to excommunicate her and called upon their followers to wage a "holy war" against the Maid and her "misguided illiterates."

They sent instructions out by letter and personal messenger that no God-fearing Israelite "come within four ells of her and her defiled assembly, nor marry into the desecrated households of her supporters and to wage war of God against Satan now flourishing in



CHARLES RADDOCK

to the Jewish marketplace — when her rabbinical career "officially" began.

Worshipping every morning in prayershawl and phylacteries, as men do, and constantly immersed in her sacred books, she lived there by herself and completely isolated from the Jewish community, though in the very heart of the town. Word soon got around concerning — "a holy virgin in Ludmir

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the profaned community of Ludmir in the guise of a rebellious female!"

Some of her enemies even rumored that her "heresies" had reached a point where she was seeking religious asylum in a Greek Orthodox convent whose Mother Superior had offered her protection on the pretext that the Jewish faith gave no official recognition to Godly women . . . And the "holy war" finally resulted one Sabbath noon after First mass in a Hassidic riot in front of the green hut — when Hassidists threw rocks into the window of the Maid's chapel and, after the skirmish which followed, the cobble-stoned alley was a bloody ruins . . .

Her rabbinical opponents finally discovered that old Rabbi Mordecai of Czernobyl, who remained aloof from their opposition to Hannah, had known her father. After much persuasion on their part, he was prevailed upon to journey to Ludmir. Marriage, they argued, would be the only solution and her "salvation"—if he could only convince some humble God-fearing bachelor to take her in wedlock!

When Rabbi Mordecai arrived, he announced his presence to the long-faced scribe officiating at the rickety table in the vestibule of the hut. The Maid, without further ado, granted the sage an audience in her chapel — the first man ever to be admitted into her sanctum sanctorum! Rabbi Mordecai and "Rabbi" Hannah remained in conference all day discussing pro's and con's of a woman's role in Judaism. The Czernobyler, well remembering her adolescent precocity, was this time prepared with indisputable Talmudic arguments — for he finally convinced her, as previous injunctions had not, that marriage need not prevent her from religious activity, though she would have to abandon her public career under all circumstances.

Hannah consented to marry her pallid, long-faced scribe, her senior by many years, and Rabbi Mordecai himself solemnized the nuptials that very week. On pledging her green hut for "dowry," Hannah was slyly reminded by Rabbi Mordecai under the canopy to include her prayershawl and phylacteries—for these sacred vestments would now be wholly useless to her since husbands had to wear them, not wives . . .

The following day, however, the bride drove her husband from the green hut and demanded a writ of divorcement! When he protested, threatening to call the other rabbis to his aid, she told him that she had intended the marriage to be no more, in the final analysis, than a matter of form and had really agreed to it for the sake of appearances alone. She had no inclination at all, she insisted, to live as other women do.

* * * *

The Czernobyler washed her hands of the entire affair and, despite her outraged husband's intimidations, refused to take further action against her. Since a woman could not by Jewish law demand a divorce and since Hannah had none the less refused to live with her husband as man and wife, the rabbis called an extraordinary session and by unanimous vote officially excommunicated her and her followers from the Jewish community at large.

A lone and brooding figure now in "Das Grune Stubel," she was quickly abandoned by her erstwhile friends and admirers. Except for several kindly old women who secretly visited her from time to time, she was utterly ignored by everyone. Unable to endure solitude any longer, she sold the hut — and sailed for Palestine.

She settled in the Hundred Gates quarter of old Jerusalem where she

(Please Turn to Page 34)

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The Situation In Germany

GERMANY today is "like a huge prison" and Germans in the American zone are becoming "anti-American and anti-Semitic quite visibly," M. Maldwin Fertig, chairman of the Executive Committee of the American ORT Federation, declared on his return from Europe aboard the Nieuw Amsterdam.

Mr. Fertig, an attorney and leader in civic and Jewish communal life, who played an important part in the proceedings of the annual meeting of the Central Board of the World ORT Union in Paris during July, visited a number of European countries during the summer. He toured France and the DP camps in Germany, Austria, Italy and Switzerland.

Of the situation in Germany, Mr. Fertig asserted that "years of indoctrination are not eliminated overnight. Only the protection of the American army holds the populace back from pillage and extermination."

He added that "the DP's must go, everyone of them, before the army moves out—whenever that occurs."

Mr. Fertig stated that he had heard "universal approval" of the work done by ORT (Organization for Rehabilitation through Training). With the financial aid of the American Joint Distribution Committee, he pointed out, ORT "trained vocationally last year close to 35,000 Jewish men and women and young folks in the camps in Germany, Austria, and Italy, as well as in other countries of Europe."

"In all the zones of Germany and

in Austria and Italy 86 ORT vocational schools are located in the DP camps. The great problem now is no longer of relief alone. Rehabilitation and the maintenance and restoration of morale are of vital importance if the DP's are not to sink into utter despair."

Mr. Fertig affirmed the reported faith of Jewish DP's in "the hope and vision of Israel," noting that "they are preparing in large numbers to help build that geographically small, but morally and economically great State of the Middle East" and that "nothing can thwart them from reconstructing their own lives and that of Israel. Israel



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in the camps is one of the world's great sagas."

Praising the efforts of the voluntary agencies operating with the International Refugee Organization, Mr. Fertig called the "scope and complexity" of their work "extraordinary."

Mr. Fertig found "the mortal fear of war" the "most striking fact" of European life. Europeans, he observed, "are jittery, and this tends to smother initiative and to retard the economic reconstruction of Europe, which is so acutely needed. America's European Recovery Program has done much to restore confidence. Without it, the European problem would be utterly hopeless."

"The effect of the last war," he continued, "can only be appreciated by personal observation. The war's consequences, physically, economically, and psychologically have been devastating."

Speaking of the more than 600,000 displaced persons in Europe, Mr. Fertig declared that they "might better be known as VP's—or victimized persons."

"The post-war world," he said, "has been, to a large extent, callous and aloof from fulfilling what basic decency and human brotherhood require by ignoring the fate of these people."

"Of many faiths and ethnic origins, the DP's linger for years under varying conditions from horrible to passable. Meagerly rationed, dependent upon hand-outs, they are losing faith in the prospects of liberation."

"When one sees their daily lives (Please Turn to Page 50)"

Hannah of Ludmir

(Concluded From Page 32)

soon managed to acquire a small congregation, and once more set up a modest Hassidic "court" of her own!

Pious old Jerusalem inhabitants still remember a short, gray-eyed Jewess dressed in toga and turban like an Arabess, seen every morning on her way to the ancient Wailing Wall, with prayer shawl and phylacteries bulging from a purple reticule and followed by pious old soul seeking her benedictions as of yore.

On Sabbath afternoons, her surviving Jerusalem acquaintances relate, she would preside over her newly-acquired followers at twilight, her table decked with twelve little shewbreads as was the custom in the "courts" of the great Hassidic rabbis of Poland and Ga-

licia. And on the Eve of the Feast of the Law, they recall, hundreds of pilgrims would pay her tribute from Jerusalem, Hebron, Tiberias and Safed — to behold the female "rabbi" leading the traditional processions connected with that event. On the day preceding the blessing of the New Moon, they relate, the aging Hannah would conduct her feminine devotees to Rachel's Tomb on the road to Hebron, where she would deposit hundreds of "petitions" accumulated during the previous month for "matriachal intercession." And on the anniversary of the death of the biblical Matriarch the Maid, they add, would hold vigil for a day and a night in public prayer and reading of the Psalms together with her disciples. —Thus, her Jerusalem survivors testify, she spent the latter portion of her life until the year 1906, when she died at the age of ninety-one.

Except for this oral testimony, her biography is now but a footnote in Jewish history and, as for Hassidic chronicles, even the anniversary of her death is not recorded. Notwithstanding the recency of her existence, her ecclesiastical exploits are already heavily shrouded in legend, not unlike the career of her above-mentioned Catholic prototype.

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The Year's Sports Accomplishments

By HAROLD U. RIBALOW

AS IN PREVIOUS years, Jewish sports stars captured their share of the headlines during the past season, even though the feats of the young men and women of Israel did more to stir the world than did any athletes in America. And even Israel, which stayed on the front pages of the world press all year, managed to find its way to the sports pages, too, as it attempted to enter a team in the international Olympic games. That the Israeli athletes were withdrawn by their Government in lieu of greater activities did not obviate the fact that the Olympic bigwigs, knuckling down to British pressure, barred Israel from the games, thus tarnishing the event itself.

The Olympic games alone offered many Jewish athletes, some of them Olympiad winners. Henry Wittenberg, American amateur light-heavyweight champion, undefeated in nine years of campaigning, remained unconquered throughout the Olympic matches, and ended up as the champion at his weight. Few American sports fans know that a Jewish woman—M. O. M. Ostermeyer of France—won two titles at the games. She won the women's discus event and the women's shot putting title. Mrs. I. Elek of Hungary came through with the Olympic individual foil championship for the second time. Steve Seymour, who used to perform under the name of Seymour Cohen, came in second in the javelin finals, even though he tossed the javelin with a bruised arm. There were four Jews on the American fencing team, two on the walking team, and one on the discus squad (Victor Frank). "Moon" Mondschein, favored to win the decathlon, came in eighth.

Many Jews took part in these games—Canada, Britain, Denmark.

and India also had Jews on their squads.

In America during the year not too many Jews were outstanding. Boxing, for example, once a sport loaded with Jewish names, has nary a one, unless you count Bill Weinberg, a mediocre heavyweight from New England. The days of the Benny Leonards, Barney Rosses, etc., seem to be over. Some experts claim that Jewish boys from the East Side now go to college instead of to Madison Square Garden. Whatever the reason, most of the up-and-coming fighters are Negroes, or Italians. In baseball, only Sid Gordon is starring in the major leagues. A few Jewish boys in the minors show promise, but they haven't made the grade as yet.

Gordon, third-sacker for the New York Giants, is one of the five leading home-run hitters of his league and one of the leaders in runs batted in. Blessed with a rifle arm and



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a powerful bat, Sid has, in 1948, emerged as a real star. The fact that he was named to the National League All-Star squad is typical of the admiration in which he is held. Hank Greenberg, the great slugger of past years, dropped out of the playing ranks and is now one of the owners of the Cleveland Indians, who experienced an extraordinary season both financially and artistically. Al Rosen, with Kansas City most of the year, was one of the top stars of his league. Cal Abrams, with Mobile, also had a fine year and promises to be up with Brooklyn next season. Rosen will come to Cleveland. But this is a comparatively small number of Jews to be stars in the national sport.

Football, too, hasn't come up with startling new Jewish stars. Sid Luckman of the Chicago Bears is readying himself for another great season, but Marshall Goldberg, who starred for years in college and pro ball, is preparing to call it a career after twelve years of top-rank football. No doubt other Jewish stars will rise in this pastime, but at the moment the only major star functioning is Luckman, who, too, is nearing the end of the road.

Two sports, considered minor by many but with plenty of followers, have outstanding Jewish stars. Golf has only one, Herman Barron, and chess has many, starting with Mikhail Botvinnik, who won the world championship this past year. Nevertheless, Barron had a great year, winning titles, placing high in others, winning medals and awards and headlines, to become one of a handful of major golfing stars. A golfer most of his life, Barron came into his own only in 1946 when he won the All-America tournament. Since then he has placed in almost every tournament in which he plays. In a round-robin of the best golfers in the land, Barron was returned the winner, which makes him pretty good.

Long considered a Jewish sport, basketball is now a national game

of wide appeal and, on the basis of the Olympic games, it is apparent that soon basketball will have international status equal to track and field. Nat Holman, coach of CCNY and former great player, had another successful year, and NYU, with such Jewish stars as Adolf Schayes and Don Forman, forged to the front as one of the top quintets in the country. Max Zaslofsky, a professional hoopster with a Chicago club, was the top scorer in the play-for-pay leagues and won acclaim as the best basketball player now functioning.

Tennis, which never boasted of an American-Jewish Davis Cup player, may come up with a few Jewish stars this year. Victor Seixas, ranked 10th nationally, has been improving, as has Irwin Dorfman. Seymour Greenberg, once highly ranked, and Sidney Schwartz don't seem to have the stuff to go any higher. Although golf and tennis are both "social" sports and there are more racquet men than golfers among Jewish athletes, none of the tennis players has had as much success as Herman Barron has had on the links.

No matter how few Jews play certain games, there will always be Jewish sports headliners in America. But we have every reason to believe that in the future — and we hope it is near — Israel, returning to peacetime pursuits, will come up with some fine athletes. Most of the brawn and brain of Israel is now engaged in creating a nation. Once created and stabilized, this nation will emerge athletically as it has in many other ways. When Israel was barred from the Olympics, an Israeli spokesman said, "That's all right; we've waited 2,000 years for a State. We can wait four more before we play in the Olympics." And there is every reason to believe that next year any survey of Jewish sports accomplishments will include Israeli champions as well as Jewish champions from other lands.

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Hadassah to the Rescue!

With the sickening report of the brutal assassination of Dr. Haim Yassky, director of Hadassah's medical organization in Palestine, the national offices of Hadassah have received a stirring, unanimous reaction from workers and leaders of Hadassah chapters throughout the country. Their aim: to turn the tragedy of that barbaric act into a force for service and defense.

Following is an editorial, emanating from Hadassah headquarters in New York:

"There is only one way in which we can answer the outright murder of Dr. Yassky and his convoy of 44 members in the maniacal Arab attack outside Jerusalem on April 13:—

"We must replace the drugs, the food, the hospital supplies which that convoy was carrying to the embattled Fortress of Mercy, the Hadassah Medical Center. We must not only replace it, we must double, triple, quadruple that which we have lost. We must pour our funds into Palestine for medical defense, for medical aid to newcomers, for services to mothers and children, for food and clothing for Youth Aliyah, for land! *And we must arouse the conscience of Americans so that they will cry out against such barbarism.*

"Those who have died by Arab bullets, whose precious lives and hallowed spirit have been spent, can no longer work with us; except in one way—the only way they would have understood. And that is by putting new iron into our souls, by putting new strength in our sinews, by giving us, with their death, an insight into the oneness of all Jews with Eretz Israel. You will hear more about ways in which we can do this. For the moment, translate your grief, as we do ours, into WORK.—Ohio Jewish Chronicle.

A DOUBTFUL CONTRIBUTION —The American Israelite.

Though it has been many years since we read the Charles Dickens novel, "Oliver Twist," its unsavory taste still is with us. This writer clearly remembers that when he finished reading the book he spent restless hours thinking how a gifted writer like Dickens, how any artist of the pen, could sink to the degradation of the bigot. For days he was haunted by the monstrous Fagin, the Jewish character who is depicted as epitomizing the lowest depths in human character.

It was, therefore, with misgivings that we read some time ago that a British cinema corporation was preparing to produce a film adaptation of that novel. We felt such a picture would enable the producers to take a stab at Jews under the pious claim that they were merely reproducing a work of art. Our anxiety has since been confirmed by Albert Deutsch in an article in the newspaper, The New York Star. Writing from London, he called the J. Arthur Rank production of the novel the "worst caricature of a Jew ever depicted in an English-speaking movie."

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Cannons For Jerusalem

By HEDVA RABINOWITCH

In the epic of heroism that characterized the Jewish defense of Jerusalem under siege, there were innumerable individual acts of bravery. Here is a record of one such act.—THE EDITOR.

JERUSALEM lay under siege. For weeks on end the Arab Legion under its British officers had been incessantly shelling the city with guns and mortars.

At Sheikh Jarrah, the Legion had a foothold in the new city, itself. From their lines a column of Arab Legion armoured cars had been trying to break through to the adjacent Jewish quarter of Beit Israel, because they knew, as we knew, that once within Beit Israel, the way to the rest of the new city lies before them.

But when one day a column of seven armoured cars moved towards Beit Israel a surprise awaited them. The only PIAT (anti-tank gun) in this sector of the front had been brought into our forward post. And it put three of the armoured cars out of action. The rest turned tail, leaving the three immobilized vehicles far behind — two close together, and the third about 450 yards behind them.

Throughout the day our boys longingly eyed the armoured cars. The attraction was not so much the vehicles themselves as the cannons they contained. In all Jerusalem then we had but one cannon — and that a decrepit relic of World War I. But the immobilized enemy vehicles lay too near their lines to risk our trying to bring them in. So, at least, thought some of us. Yet some of the boys decided to act.

The night was bright, with a full moon. The Arabs, according to custom, had already begun to shower their shells on the city, when five boys arrived at our lines to do the job. It was a dangerous business, and they didn't feel too happy about it and admitted as much.

In front of our post, straddling the road, was a dragon-tooth barrier. Further ahead, to the right of the road was the Moslem Council Building.

At 2:30 in the morning two officers, armed only with a pistol and a couple of grenades each, set out to reconnoitre the way through the congeries of ruined houses and heaps of rubble. The radiant moon lit up the whole scene, but that couldn't be helped.

The way was tricky and hard,

but they finally reached the Moslem Council Building. From where they were they couldn't see very much — and so, using sign language because they were within hearing of the enemy, they decided that one would remain in the shadow of the steps while the other would creep forward to the armoured cars to see whether they had towing hooks and to bring their engines out of gear.

Crawling out on the moonlit road, where there was no cover at all from the enemy, the scout was disconcerted to notice that a bandage on his arm over an earlier wound, caught the bright light and made him a conspicuous target. Ahead of him he saw a dark patch in the road that looked like a hole, and he crept towards it for cover. Stretching out his hand he felt something soft. He recoiled with a shock. It was the body of a dead Arab. He tried to darken his bandage by rubbing it in the dirt of the road, but without success; so for the rest of the time he crept forward with his hand painfully bent and concealed beneath his body.

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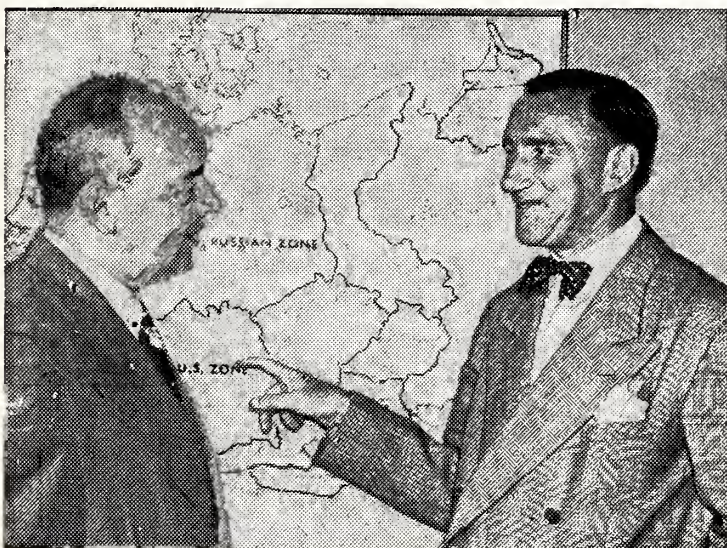
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New York State DP Head Enlists Support of Hias



Edward Corsi (left), recently appointed by Governor Dewey as Chairman of the New York State Committee on Displaced Persons, is shown during a recent visit to HIAS (Hebrew Immigrant Aid Society) headquarters in New York City, at the outset of a survey he is conducting for the social service agencies who will play important roles in the New York program on behalf of those of Europe's DPs who will immigrate to the Empire State under the provisions Director, discussing the part which the 64-year-old global migration agency will be expected to take when the immigration program goes into effect in the near future.

brought him to the first armoured car. He found the tow-hooks and fixed the tow-rope. But try as he might he could not get the engine out of gear.

The mechanic climbed into the first armoured car. Sickened by the stench which met his nostrils, he pushed aside the dead driver and pulled the engine out of gear.

Suddenly the Arab forward lines nearby woke up and opened a strong stream of fire. The covering party replied with a heavy counter-stream. The two men of the working party were trapped in the cross-fire. Having succeeded in fixing the tow-line to the first armoured car, they shouted to the covering party to stop shooting and let them cross the road. But their voices could not be heard above the din. Finally the officer who had remained under cover of the steps forced them to cease fire by the desperate expedient of springing at the neck of our first machine-gunner and bringing him down while the bullets spurted from the barrel. Trusting to Providence, the two isolated men then made a dash

across the road to safety.

Presently the small-arms fire stopped, and the Arabs opened up with cannons. Rather than let us get away with the armoured cars they had apparently decided to destroy them. Our boys seemed to have no chance.

But through all this uproar, our own armoured car suddenly appeared, slung loops over the dragon-tooth barrier to draw it off the road, and then it drove up to the enemy vehicles. Under a rain of fire the driver jumped out, made fast the tow-line and drove off towing the enemy car behind him. Then he came back for the second. But this one had its bonnet entangled in a fence. The driver coolly got into it, miraculously succeeded in turning it, then fixed the tow-line — and away he chugged once more with his prize.

When the shelling died down, the inhabitants of Beit Israed clustered round to see the spoil. And one of them exclaimed: "Thus may they increase." But whether she meant the cannons or the boys who had got them was not quite clear.

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Jewish Education — Is It Worthy of The Name?

By MICHAEL A. STAVITSKY, *President of the American Association For Jewish Education*

FOR THE past several years the bureaus of Jewish education, under the guidance of the American Association for Jewish Education, have supported the nationwide enrollment period known as Jewish Education Month and Week.

Each year we have urged parents everywhere in the land to make sure their children absorb their Jewish heritage and equip themselves for life as American Jews. And each year the reasons grow more urgent, and the prospect of a Jewish education more attractive. For, with steady progress, we stand ready today to offer our young people better schools, with better equipment, more thoroughly trained teachers and more stimulating educational methods.

With trained teachers who understand children as well as the subjects they are to teach; with well-lit classrooms, with audio-visual aids and textbooks which make of Jewish education a live, creative experience; and with the example of the newly created state of Israel to inspire our young people and make them realize how vital and immediate is their tradition and their ancestral language, the question becomes now not "Shall I enroll my child in a Hebrew school?" but "How can I afford not to enroll him?"

To meet the constant expansion—and, no less important, the deepening of nation-wide resources for educating our youth Jewishly, the American Association for Jewish Education, itself a young organization, has grown steadily in its role as coordinating agency and clearing house for the local educational unit.

The American Association through its specialized services, is now recognized both locally and nationally as the central coordi-

nating and service agency for Jewish education in the United States. Demands for its services have increased both in quantity and quality. Jewish communities are asking for more information, more direct guidance of program and personnel—and yes, more supervision, too.

Organizationally, Jewish communities are accepting the idea of central educational agencies to develop local programs. These central agencies are beginning to come closer and to cooperate with each other, particularly through affiliation with the American Association.

In the past year, the Association has grown in three important directions: organization, finances and services to Jewish communities.

The Association has established a regional division and office on the West Coast, with Dr. Harold G. Trimble as president and Jacob M. Kartzinel as director. In addition, local committees have been or are being organized in New York, Chicago, Baltimore, Cleveland and the New England region. This has stimulated community participation in the Association's work. The number of individual contributors and members from various parts of the country, and especially New York City, multiplied several times.

Responding to a heavy load of inquiries, Association people made 85 trips to handle major problems arising in 60 American communities this past year.

Regional conferences were held in Los Angeles—resulting there in the establishment of the Association's West Coast Region—and in Schenectady, Miami, Minneapolis.

Our organization has continued to gather, classify and distribute information to meet the numerous requests that come from bureaus

(Please Turn to Page 42)

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Yeshiva University Pioneers Again

By SAM HARTSTEIN

In more than a half a century of existence, Yeshiva University has pioneered many new schools which are today prototypes for our Jewish educational system. This month, the University will open a School of Education and Community Administration which will be the first of its kind in the world under Jewish auspices.—THE EDITOR.

IN ITS more than half a century of existence, Yeshiva University has blazed many new trails in the educational world. To American and Jewish education, America's first University under Jewish auspices, has made many significant contributions. Today, all eyes of the educational and communal world are focused at the latest endeavor of Yeshiva — the establishment of a School of Education and Community Administration, the first of its kind in the world under Jewish auspices.

Yeshiva University, under the inspired leadership of its presidents, the late Dr. Bernard Revel, and its current head, Dr. Samuel Belkin, has directed its energies to training leaders and laymen for the American-Jewish community in the spirit of Israel's sacred traditions and the American democratic heritage. Ever cognizant of the growing needs of the American-Jewish community, Yeshiva's leaders have had the faith and vision to pioneer and build a vibrating educational citadel which today occupies a unique and preeminent position in the world.

It wasn't so long ago when skeptics frowned at the idea of an academic high school under Jewish auspices, or a progressive Teachers Institute, or, as in 1928, at the idea of the first College of Liberal Arts and Sciences in the world under Jewish auspices. Ever alert to the changing currents of time, Yeshiva University prepared the groundwork for a broad program of graduate studies. Never swaying from its original determination to furnish the community with leaders and laymen bred in a spiritual and cultural environment, Yeshiva University developed a far-reaching graduate program in Semitic and Rabbinic Studies designed to encourage research and scholarship and foster Torah learning and

studies in Jewish culture.

Yeshiva's eight divisions have served as prototypes for the vast educational system which has grown in this country. Its graduates, serving today as rabbis, teachers, educational administrators, doctors, lawyers, or in other professions and business are the proof of the worth of the unique educational program which trains young men spiritually and culturally.

Now as students from all parts of the world flock to the glittering citadel towering skyward on Amsterdam Avenue from 185th to 187th Streets in New York's Upper Manhattan, another important milestone in education will be achieved.

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The work offered in the School will lead to the degrees of Master of Science, Master of Religious Education and Doctor of Philosophy. The consistency which has marked the continuous amendments to Yeshiva's charter by the University of the State of New York and the State Board of Regents is but a striking example of the progressive leadership which characterizes Yeshiva's administrators. While always cementing and strengthening its present foundations as the recent introduction of pre-medical studies in its College curriculum, Yeshiva has blueprinted a wide-reaching \$7,500,000 academic and physical expansion program designed to enlarge its facilities to accommodate the hundreds of students seeking admission from all corners of the globe.

The distinctive role that Yeshiva University occupies in the educational system of our nation can best be described by a recent statement by a leading educator, Dr. J. Hillis Miller, president, University of Florida and former Associate Commissioner of Education of New York State: "As the University proceeds to make its plans and to build up its financial and physical resources, its friends ought to know that if they disappoint the leaders of the institution, they are also disappointing the educational authorities of the state as well. Yeshiva University is endowed with great spiritual and educational power. May it be given the opportunity to fulfill its great mission in the world."

Jewish Education

(Concluded From Page 40)

of Jewish education, national Jewish agencies, local welfare funds, teacher-training schools, theological seminaries and similar sources. Most inquiries sought information on enrollments, curricula and record forms. Others asked advice on codes of practice for teachers, on life, health and pension insurance for teachers, Sunday school programs, released time material, and Jewish demography statistics.

We also have engaged in a number of extended surveys. Outstanding were the Jewish education surveys conducted in Essex County (Newark and suburbs), New Jersey, and in the cities of Toronto, Canada, and Albany, N. Y. The Albany survey was a joint undertaking with the Council of Jewish Federations and Welfare Funds and Jewish Welfare Board.

It has been a year of rewarding progress. This is sharply reflected in the growing awareness among Jewish communities of their responsibilities toward the development of worthwhile programs in Jewish education, with provisions for higher standards for all children, all age groups and all elements of the Jewish population. They are beginning to realize that a successful educational program can best be achieved through cooperative efforts. Such a program necessarily recognizes fundamental Jewish and democratic ideals of organization, rights and responsibilities.

Parents, as well as institutions, are beginning to understand that Jewish education, without higher standards of attendance, teaching, learning and character results, is not worthy of its name, purpose or effort. The epic moment through which world Jewry is now living places historic obligations upon American Jewry — these are spiritual and educational obligations to match our material responsibilities.

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Novels of Intermarriage

By DR. JOSHUA BLOCH

The chief of the Hebrew Room of the New York Public Library reviews the past year's crop of novels dealing with intermarriage, anti-Semitism and racial conflict. This article is taken from Dr. Bloch's larger study, *The Jewish Book Shelf*, from the triennial *Jewish Book Annual*, issued by the Jewish Book Council of America, sponsored by the National Jewish Welfare Board.—EDITOR.

SEVERAL novels have appeared during the year which deal with one of the more recurrent themes of recent fiction: the ever-recurring instances of marriage between Jews and non-Jews. Such novels treat often not merely with intermarriages and the problems they engender but also with aspects of anti-Semitism and apostasy. Usually, as in "Earth and High Heaven," it is the attitude of the Gentile to the Jew that is featured in such novels. An effort to present the same question from the opposite side is made in "Eagle at My Eyes" by Norman Katkov (Garden City, Doubleday, '48) who deals with what he thinks is the attitude of the Jews to their Gentile neighbors. Written with unsparing candor his novel is a bitter attack on what he describes as the intolerance of Orthodox Jews



DR. JOSHUA BLOCH

towards the Gentile. A mixed marriage and the attitude of the Jewish family to the stranger in its midst is the pivot of the plot. The theme is not new but the presentation is. It is a vulgar approach to a delicate subject, crudely executed. The novel differs from other recent novels of intermarriage in its author's insistent preoccupation with what he presents as the savage anti-Gentilism of the Jews of St. Paul, Minnesota, where the plot is set, and, by implication, of the entire country. It is, however, an intensely felt love story of the dilemma of a young American Jew who falls in love with a non-Jewish girl, and faces the stubborn opposition of his immigrant parents, whom he cherishes.

The author of the novel is apparently not quite aware of the fact that Jewish opposition to intermarriage is not altogether confined to Orthodox Jews. Other Jews, too, share in that opposition, which is not altogether motivated by religious considerations. It virtually rests upon the urge to keep intact the Jewish group and to prevent its disintegration through intermarriage and other factors. It is with the survival of the Jewish group that Jewish opposition to intermarriage is concerned. Anti-Christian prejudice plays hardly any role in that opposition. Moreover, opposition to intermarriage exists not only among Jews; it is to be found in other groups as well.

The theme of intermarriage involving a form of gentleman's agreement in which the Gentile, Joslyn Shanne, and the Jew, Sidney Varrich, decide to throw over their respective family prejudice and faith in order to marry, dominates "Not Quite a Dream," an apparently autobiographical novel by Kathleen Hughes (N. Y., Doubleday, '48). The pair in the story are from the Mid-west, and the Jewish suitor is fifteen years older than the girl he ultimately marries. Her understanding of Sidney's complex intelligence suggests that her mind complements his. Yet her flat, commonplace, anti-Semitic fears have the ring of true mediocrity. It has all the ear-marks of being another self-exculpatory intermarriage novel without any extraordinary merit . . .

Aspects of life in a community, in which Jews had intermarried with Chinese families, are depicted in "Peony" by Pearl Sydenstricker Buck (N. Y., Day, '48). Like all of Miss Buck's novels this one, too, is set in China of a century ago. Life in China, as Miss Buck presumes it, was then picturesque, serene and tantalizingly enigmatic. The wisdom of China and the humanity and learning of the Jews working together brought new life and happiness to the many Jews settled there. The novel shows the Chinese Jewish community gradually being assimilated among the populace. The principal figure of this evocation is a young bond maiden, Peony, who falls in love with David, her master's son, a tall and

handsome young man. David, already one-quarter Chinese, is a descendant of Jewish traders who have settled in China and have become partially absorbed into Chinese civilization. He returns Peony's ardor with comparable intensity, but their plans for marriage shatter against the bland, unyielding wall of social custom. David must choose between Leah, the lovely daughter of the rabbi whom his family wishes him to marry, and Peony, to whom his heart inclined. To circumvent the barrier, and with connivance of Peony, David marries a Chinese girl of his own class rather than the rabbi's daughter and installs the woman he really wants as his housekeeper, a position she holds until they both find the arrangement morally disquieting and she departs for a nunnery. Powerful and moving as the story is, it is not a very stirring love story, but quite interesting for several secondary reasons, such as the implication that David, the Jew who has lost touch with his cultural origins, represents the strain of Judaism that has been absorbed into the main stream of Chinese culture. It is unfortunate that Miss Buck saw fit to inject into her novel some of the prevalent anti-Semitic notions of aspects of Jewish life and belief born largely of a distorted view of Jews and Judaism. And that's a novel for which it is claimed that it deals with one of today's chief themes, tolerance.

The South of today is the setting for "Straw Fire," a novel by Kathleen Crawford (N. Y., Morrow, '47). It presents the story of a young impulsively impetuous Virginia girl, who clashes with her family when she falls in love with a Jew.

Novels On Anti-Semitism

Arthur Miller's "Focus" and Laura Z. Hobson's "Gentleman's Agreement," the two recent major novels about anti-Semitism, have featured what the Broadway fraternity called a "gimmick" — in each case a twist of identity whereby a Gentile character is exposed to the slings and arrows ordinarily reserved for the Jews. The strange story of a man who tried to "pass" as a Christian, an attempt to furnish a "Focus" or "Gentleman's Agreement" in reverse, is "Home Is The Hunted," a novel by Abraham Bernstein (N. Y., Dial, '47). It presents the story of Theodore Cohen, who, in order to succeed in business, had at an early stage deliberately suppressed his Jewish origin by legally changing his name to Cannaday. By passing for a Christian, he landed a good job with the advertising firm operated by Ferdinand Otis. He was exposed in the newspapers in lists of war casualties, having lost a leg in combat at Guadalcanal, with his name followed by that of Rose Cohen as his nearest relative. Upon his return to civilian life he finds that the advertising firm he had worked for in the guise of a Gentile refused to retain his services. Mr. Otis procures for him a higher paying job with a Jewish agency. This

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irks the cryptic Jew; he resents being put in a "business ghetto," and decides to fight back; he wants to be accepted by the world of Otis. When Cannady fights Otis in business, Otis manages to get him fired from his new job. In the process of fighting back against intolerance Cannady learns a lot about himself and what it really means to be a Jew; he realizes that he could not create a special island of protection for himself. He decides to smash out at anti-Semitism. Now he makes the right contacts to bring pressure on Otis, marries a Jewish girl who appeals to Otis' wife, makes a business deal with a large advertiser Otis needs. By these means—and because Otis has a conscience—Otis relents and takes Cannady back into his firm. Cannady is now resigned to continue to live in the warmth of his Jewish family life. All this lacks the ring of reality.

Another novel presenting the effort of one of its characters, a Jew, to escape his Jewishness, again by change of name, is "That Winter" by Merle Miller (N. Y., Sloane, '48). It is a popular and powerful novel dealing with the process of an intellectual's return to "normalcy," as part of the "readjustment" period of three veterans in New York City during the autumn of 1945 and winter of 1946. It contains one Jewish character whose adjustment involves a most unsuccessful escape from his Jewishness.

A novel of anti-Semitism as it hits the Jew is "The Victim" by Saul Bellow (N. Y., Vanguard, '47). Actually it presents a subtle study, written with power and insight, of the sometimes unwitting effect of one of man's actions upon another person's fate. It is the account of a young Jew, Asa Leventhal, who finds that his life is inexplicably tied up with Kirby Allbee, a Gentile whom he has supposedly harmed in an obscure way years before. He is easily upset when he is accosted by Allbee and blamed for everything that had happened to him, from the loss of his job to the death of his wife. Allbee made his accusations sound plausible. He trails Leventhal around town, follows him home to repeat his accusation, touches him for loans and finally moves in with him. Leventhal is now enraged, then incredulous. Never sure of himself, he temporizes, delays and ultimately

begins to crack, to half believe in his own guilt. He gets himself wound up in an agonizing tangle of self-recrimination, confused thinking and futile soul-searching. As a Jew, Leventhal had his share of anti-Semitism—not in the concentrated forms it takes in most novels on the subject, but in the subtler manifestations of overheard conversations and polite remarks that all Jews are familiar with. "The Victim" is a subtle and thoughtful contribution to the literature of anti-Semitism. It fulfills the Conradian object of the novel—to make one see.

A novel of Jewish interest in which anti-Semitism plays a significant role is "Moon Gaffney" by Harry Sylveseter (N. Y., Holt, '47). Its hero is a young Irish Catholic politician who, to rise in Tammany Hall and eventually, he hopes, to become Mayor of New York, has only to go on playing ball with hearty, rather vacant-minded friends and fellow-workers, doing the dirty work of the Hall, opposing unions as communist-controlled, and protecting at any cost the interests of the Church. But all did not go well. Moon's conscience got the better of him. He made friends with radical Catholics and through them he discovered that class hatred is to be found in high places as well as in Tammany, in his own parish and elsewhere. He refuses to play an anti-Semitic, anti-Negro, anti-labor role and thereby offends several influential priests. He soon finds himself driven out of politics.

Written by a liberal Irish Catholic, the novel has the flavor of a "Studs Lonigan" with intellectual biceps... Through this novel one obtains a better understanding of the milieu that produces Christian Front anti-Semitism. It represents an honest effort to grapple with a major theme. It considers an im-

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Two Brothers and Their Three Cousins Hold Key Positions In City, Nation



Shown in the picture, left to right, are Philip Meyers, president of the Cincinnati Jewish Community Council, and recently named a vice-president of the Union of American Hebrew Congregations; Mrs. Ben Bernstein, recently elected president of the Cincinnati Federation of Jewish Women's Organizations; Lester A. Jaffe, chairman of the Board of Governors of the Hebrew Union College; Dr. Leon Saks, president of the Rockdale Avenue Temple, and Sidney Meyers, brother of Philip Meyers, president of the Isaac M. Wise Temple.

portant aspect of New York life which is, in no small degree, duplicated in many a large American city.

A good novel done with incisiveness and skill is "The Train from Pittsburgh" by Julian Farren (N. Y., Knopf, '48). It covers a single day in the life of an advertising executive, who, against the bitter opposition of his partner, wants to give a job in his firm to a Jewish comrade. In Italy, the hero had not hesitated to beat up a man who had insulted his friend, but the moral climate of Westchester where he lives, has produced in him a flabbiness of character . . .

A rather mediocre novel is "The Bachelor Seals" by Martin Dibner (N. Y., Doubleday, '48). It is the story of four young men who were graduated from college in the early years of the depression, who had to make their various ways during those eventful years, and who finally were called upon to defend their country in the Second World War. They are types, without dimension, labels presented as men, without even adult speech. One of them, Robert Paley, is an artist and a Jew. He is smothered by anti-

Semitism and compensates with drink and dreary prostitutes. He goes off to the French Underground and is killed. There are striking observations on bigotry in fraternities, on the disgusting results of Jew-hatred and other pertinent matters.

"Storm Against the Wall" by Fannie Frank (Mrs. Jerome E.) Cook (N. Y., Doubleday, '48) is a novel in which the fortunes of a St. Louis family from the turn of the century until the close of the Second World War are interwoven with the fate of their relatives in Germany, with both branches of the family experiencing the difficulties of being Jewish in a frequently hostile environment . . .

Beyond The U. S. A.

A powerful novel of discrimination on two continents presenting an absorbing love story with racing narrative and sensitive characterization built around a significant theme is "This Precious Dust" by Rita Kissin (Chicago, Ziff-David, '48). It tells the story of Julie Maast, the daughter of a Bavarian rabbi who runs off to marry a Nazi. Hitler's rise to power destroys her marriage and robs her of her son. She comes to America, marries again out of her faith and finds happiness in the adoption of a Jewish war orphan. She discovers that discrimination in this country again threatens her happiness and it takes a near tragedy to convince her new husband of the danger. In depicting Nazi and American anti-Semitism and in many of the incidents and dialogues the novel maintains

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a power and a value that hold the interest of the reader. Unfortunately it is marred by the heroine's treachery to her father and to the faith in which she was born. Her meaningless assaults on Jewish religious practices and the frequently interpolated praise of the religion of Jews will tend to irritate many a sensitive Jewish reader.

In "The End Is Not Yet," a novel by Fritz von Unruh (N. Y., Storm, '47), Hitler is portrayed in vivid, macabre, evocative scenes, as the Antichrist. The depth of his hatred for the Jews is plumbed in the discovery of his mingled fear and detestation of Jesus the Jew. He can be right only if Jesus is wrong. And so, like the Grand Inquisitor, he ferrets out all the weaknesses of what Christianity has become in the modern world. The indictment is terrific.

Zelda Popkin went overseas to report on the European Theatre of Operations in 1945 and her novel "Small Victory" (Philadelphia, Lippincott, '47) is the fruit of what she saw in Germany of DP's, anti-Semitism and the absence of intelligent planning. Among the characters in her novel is a high-strung AMG officer of Jewish descent who commits suicide after his dream of re-educating German youth has been shattered. The passive hero of her narrative, Pincus Gold, A DP, determined to study medicine at a German university, does not mind the hatred of the German medical authorities; he simply wants to study medicine instead of wasting away his life in DP camps. Professor Barlow, the novel's active hero, a liberal from the South, helps him to achieve his aim without being able to persuade his bosses that a "numerus clausus" for

DP's is a posthumous victory for Dr. Goebbels. While he wins his individual case, he loses out on the major issue. The novel is in many ways a thoughtful revelation of things as they still are.

A somber and deeply felt story of the racial tensions and rivalries of people in South Africa is "The Path of Thunder" by Peter Abrahams (N. Y., Harper, '48). It tells a tragic story of the doomed love between a colored man and a white woman, and it ends up melodramatically as Sinclair Lewis' "Kingsblood Royal." Lanny Swartz is a colored youth who received enough education in Cape Town to become a school teacher. He goes back to his birthplace and people in the country to bring education to his folk. It is not until he meets fair-haired Sarie Villiers that he discovers his own strength in love. He and Sarie fall in love. Equal in character, learning and bearing, she returns his love. He looks at the problem from every side. Lanny argues it out with a Negro and a Jew. All are of the dispossessed, but the Negro has an anchor in his tribe and the Jew in his age-old past. The half-caste is a rootless creature with neither a past nor a future. He can be neither stoical like Isaac Finkelberg, the Jewish shopkeeper's son, who would rather write about life than live it — nor the man of action, like Mako, the philosophical Kaffir, who advocates freedom through violence. It is, essentially, a tragic novel, and it conveys the mood of tragedy from beginning to end. It shows many injustices, but it also shows the kindness that is inherent in people — well, not all people, but some people — and that can be brought out.

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A Year of Destiny

(Concluded From Page 30)

volunteered for the fighting forces of Israel. In Europe the long frustrated exodus finally got under way. It is estimated that about 50,000 Jews left Europe and Cyprus for Israel since the proclamation of the republic. It is expected that they will continue to come at the rate of about 125,000 a year in the course of the next few years, circumstances permitting.

All other events in Jewish life lost significance and became peripheral in comparison with Israel. Nearly all thought and all energies were directed to this focal point -- to make Israel a lasting reality.

There is no doubt that this will continue thus for some years to come. Israel will need material support to absorb economically the hundreds of thousands of refugees. It will need political support to gain for it the recognition and understanding of those countries which have not yet recognized it. It will need support in its efforts to reach a just peace with its Arab neighbors.

Jews In Moslem States

But even though it will need support Israel is already in a position to assume many burdens that were formerly borne by Jewish organizations outside of Palestine. A case in point is the sad lot of the nearly million Jews living in Moslem lands. The status of these is not much better than slavery in some Arab lands. There have also been anti-Jewish outbreaks of violence, old-fashioned pogroms, in Egypt, Aden, Syria, Bahrain. Formerly such organizations as the World Jewish Congress were the only ones to try to alleviate the position of the unfortunates, even though these organizations of necessity were not very effective in their attempts. Now, in its negotiations with its Moslem neighbors,

Israel is in a position to demand that the Jewish minorities be treated decently. Its demands will probably be much more effective than the appeals to mercy of voluntary Jewish organizations, because it has the means and the bargaining power to make them effective.

The effects of the turning point in Jewish history are at present only debated academically. Meantime significant rearrangements of Jewish activity are already taking place. As migration of European Jews flows in greater volume to Israel, the activities of such an important body as JDC will have to shift to an ever greater extent from the European continent to Israel. In the United States the tasks of the UJA will be as great as before but the nature of its appeal will necessarily undergo a change.

In the year 5708 we have witnessed events of a kind that will affect our future for centuries to come. We are still too close to the scene to evaluate them exactly, but the Jewish people and the world feel that something great has taken place.

To Raise \$1,829,000 For Liberal Judaism



Dr. Samuel S. Hollender of Chicago has been named national chairman of the 1948-49 campaign to raise \$1,829,000 for the annual maintenance of the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion. Dr. Hollender, a co-founder and first president of the Chicago Federation of Reform Synagogues, is a national vice-president of the Union of American Hebrew Congregations and Treasurer of the Jewish Charities of Chicago.



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Social and Personal

WILSON, N. C.

The Wilson Chapter of Hadasah held its initial meeting of the season on September 8, at the home of Mrs. Herman Barker. Plans for the year were formulated. The first affair of the year, a Dutch Supper, will be held at the home of Mrs. Julius Switzer, President on September 15.

David Arner, son of Mrs. Fannie Arner, has left for Greensboro to assume the duties of instructor of music and band at the Greensboro High Schools.

Gene Lester, daughter of Mr. and Mrs. Dave Lester, has left for Salem College, Winston-Salem, where she is enrolled as a student.

We deeply regret the passing of Mrs. Yetta S. Stadium of Kinston, mother of Mrs. Joe Barshay.

Mr. and Mrs. I. Evans of Fayetteville visited their daughter and son-in-law Mr. and Mrs. Meyer Brown.

Charles Barker and George Switzer attended the Shrine ceremony at Elizabeth City, N. C.

The Mt. Zion Hebrew Congregation of Wilson held its first meeting of the year, Monday, September 13 at the synagogue. The following men were elected to office: President, George Switzer; Vice-President, Charles Barker; Secretary-Treasurer, Arthur Switzer. They have secured the services of Rabbi Bernard B. Cohen, of New York City for the Jewish Holidays.

GREENVILLE, S. C.

Jaffe-Silverstein

Mr. and Mrs. H. Silverstein announce the engagement of their daughter, Lois Gitel, to Arthur Heilman Jaffe, son of Mr. and Mrs. I. M. Jaffe of Butler, Pa. A Spring wedding is planned, following Miss Silverstein's graduation from Northwestern University, where she will receive her B. A. degree in sociology, majoring in community organization. Miss Silverstein attended summer classes at the University of N. C. and is a member of the Hillel Council of

Northwestern. She has been active in Political action work in the Chicago area and is a member of the Alpha Epsilon sorority. Mr. Jaffe graduated from Pennsylvania State College, receiving his degree in classical studies. He is a member of the Phi Epsilon Phi fraternity. Mr. Jaffe attended the Hebrew University in Palestine for two years, following his release from the U. S. Army where he served for four years in Army Intelligence. He helped establish several communal settlements in Palestine while at the University. At present Mr. Jaffe is serving as ZOA president for the Tri-State region of Pennsylvania, West Virginia, and Eastern Ohio. He is also in charge of materials for Israel for the same region.

GREENSBORO, N. C.

Welcome Stranger!

Dr. and Mrs. A. J. Tannenbaum announce the arrival of a third daughter at St. Leo's Hospital, September 20th.

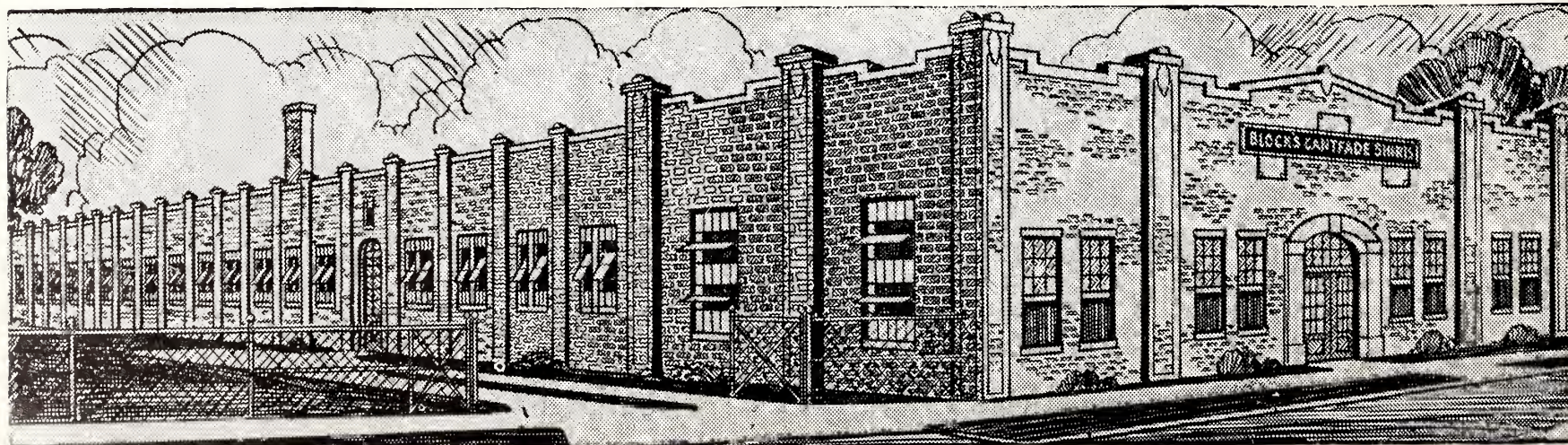
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Social and Personal

WILMINGTON, N. C.

MISSSES ELEANOR GOLDSTEIN and
ANNA ABEL, *Reporters*

Rabbi Pizer W. Jacobs, spiritual leader for the past year and a half of Temple of Israel, has gone to Sarasota, Fla., where he will serve as Rabbi of Temple Beth El there. A native of London, England, Rabbi Jacobs is a graduate of the Hebrew Union College, Cincinnati.

* * * *

Mr. and Mrs. Harris Evenson observed their golden wedding anniversary in August. Married in Newcastle-on-Tyne, England, Mr. and Mrs. Evenson have resided in Wilmington for the past 38 years. They have one daughter, Mrs. Morris Kamisky, two granddaughters, and two great-granddaughters.

* * * *

Rabbi and Mrs. Samuel Friedman have returned from their vacation which they spent in Philadelphia and New York.

* * * *

Mr. and Mrs. Irving Schwartz celebrated the "Pidyun Haben" of their son Michael.

Mr. and Mrs. I. Schwartz and daughter, Ruth, have returned from a visit to New York City and Newport News, Va.

* * * *

Mrs. Sadie Silverman of Kingstree, S. C., visited her sister, Mrs. Max Warshauer at Wrightsville Beach. Mrs. Silverman had just returned from the Balsams, Mass., and a tour of Canada.

* * * *

Dr. and Mrs. Samuel Warshauer spent two weeks touring Canada. En route they visited Mrs. Warshauer's sister, Mrs. Herman Hoffman and her family at New Brunswick, N. J.

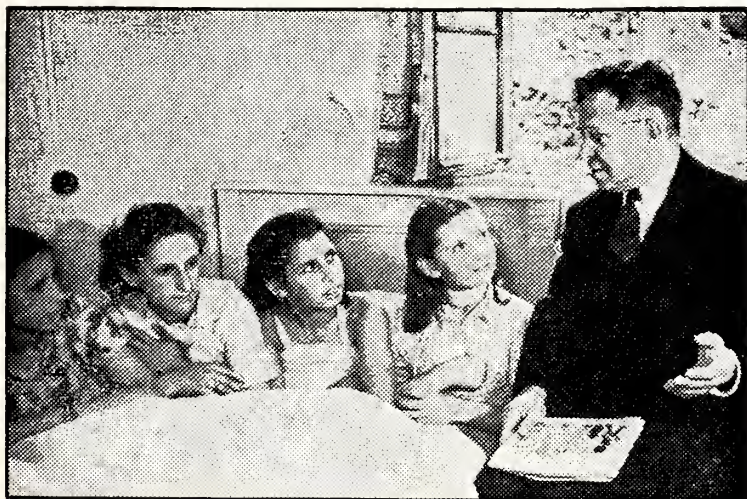
* * * *

Mrs. Ida Lieberman spent several weeks in Canada, visiting relatives.

WINSTON-SALEM, N. C.

MRS. STANLEY TULMAN, *Reporter*

The Winston-Salem chapter of Hadassah held their first meeting of the Fall season in the form of an "open house" at the YWCA. Mrs. Samuel Lubin of Alexandria, Va.,



Dr. Emanuel Gamoran, Director of Education of the Union of American Hebrew Congregations, telling a Hebrew story to refugee children in the American military zone in Germany.

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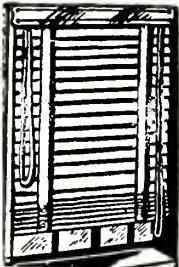
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WILMINGTON, NORTH CAROLINA

president of the Seaboard Region, was guest speaker. In addition to Mrs. Lubin's address, Emanuel Katzin spoke on his recent experiences at Brandeis Camp. A program of Palestinian songs was presented by Emanuel and Elisha Katzin.

Mrs. Nathan Katzin was hospitality chairman.

New officers of the local chapter were announced as follows:

President, Miss Alice Goldberg, first vice-president; Mrs. Morris Brenner, second vice-president; Mrs. Milton Goldberg, third vice-president; Mrs. Robert Saks, fourth vice-president; Mrs. Sam Katzin, recording secretary; Mrs. Sam Meriman, corresponding secretary; Mrs. Marvin Swartz, and treasurer, Mrs. M. Kalet. Various committee chairmen were also announced at this time.

Engagement:

Mr. and Mrs. Robert Davis announce the engagement of their sister Fannye, to William B. Robin, formerly of New York City. The wedding will take place on October 31.

GREENSBORO, N. C.**Rabbi Fred Rypins Honored**

Rabbi Fred I. Rypins has been named to the Board of Trustees of the Central Conference of American Rabbis.

Miller-Myers

Mrs. Rose Levine Miller was married on August 22 to Morris Myers, in Washington, D. C. After a wedding trip to Virginia Beach, Mr. and Mrs. Myers are at home in Greensboro, where Mr. Myers is engaged in business with Myers Brothers.

The first Israeli national loan drive has raised —thus far— \$18,400,000, just \$1,600,000 short of its goal. The drive began on May 15.

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WINDER, GEORGIA

**The Situation
In Germany**

(Concluded from Page 34)

ing conditions, one is appalled by the fact that the peoples of democratic lands permit this to go on without promptly cooperating to put an immediate end to it. And when one learns the tales of indescribable heroism and horror of survivors, one wonders all the more why so little is done to solve this tragic problem.

"I am convinced that when Americans in large numbers go to Europe and learn the facts by personal contact, quick action will follow. To be sure, America with its 140,000,000 people can admit a large part of the 600,000 refugees and DP's without feeling it. Our economy will be all the stronger for the contributions these people will make to our welfare."

Mr. Fertig, who was counsel to both Franklin D. Roosevelt and Herbert H. Lehman when they served as governors of New York, sailed for Europe on July 2 to attend the annual meeting of the World ORT Union's Central Board in Paris. He has been a member of the New York Legislature and the New York State Constitutional Convention.

Chairman of the ORT Council of Organizations since 1941, he also has been active as president of the New York section of the Jewish Welfare Board, as a trustee of the Federation of Jewish Philanthropies; Chairman of the Administrative Committee of the American Jewish Congress, and member of the National Executive Committee of the Zionist Organization of America.

The estimated cost of converting Tel Aviv port into a deep water harbor is about \$16,000,000, it was announced in Tel Aviv.

Social and Personal

CHARLESTON, S. C.



MISS HARRIETTE KRAFT, Reporter

Mrs. Ben Yaschik has announced the engagement of her daughter, Miss Dena Yaschik, and Dr. Lawrence Stanly Bodziner, son of Mr. and Mrs. Sam Bodziner of Savannah. The wedding will take place in the autumn.

Miss Yaschik attended the University of Georgia and the University of South Carolina. She is a member of Alpha Epsilon Phi, national women's fraternity, and the Hillel society.

Dr. Bodziner attended the University of Georgia and was graduated from the university's medical school in Augusta. He completed his internship at Touro infirmary in New Orleans and is now serving his residency at Touro in obstetrics and gynecology. Dr. Bodziner is a member of Tau Epsilon Phi, national fraternity, Phi Delta Epsilon, national medical fraternity, and the Hillel society.

AZA Names Sweetheart

The Charleston Chapter of AZA No. 143 installed Miss Sherelyn Krawcheck as their new sweetheart.

Sherelyn, who becomes the thirteenth sweetheart of the Chapter, succeeds Miss Helene Firetag.

Miss Krawcheck was elected by secret ballot by the Alephs at the meeting of July 27, 1948. Her name and the names of the other nomi-

nees were kept secret until the actual crowning.

She was crowned by Aleph Godol Jack Breibart at a very successful dance. Harvey Spar was chairman of the affair.

Sherelyn will continue the tradition of beauty and dignity set up by the past sweethearts. She will be a Senior at Memminger High School and is active in Youth Activities.

Sherelyn is the daughter of Mr. and Mrs. Max Krawcheck and resides at 163 Sans Souci Street.

She won in a close contest over Sheralyn Karesh, daughter of Mr. and Mrs. Abe Karesh, and Lorraine Young, daughter of Mr. and Mrs. Sam Young.

Obituary:

Mrs. Mary B. Pearlstine, 34, passed away in New York City, after an illness of some time. A native of Paxville, S. C., Mrs. Pearlstine was active in Red Cross and nursing circles, having been a graduate nurse. She is survived by her husband, Floyd J. Pearlstine, a daughter, Mary Frances, her mother, three brothers, and one sister. Rabbi Allan Tarshish officiated at the funeral services which were held in Charleston.

* * * *

Camp Baker completed its second year after a successful season at the camp headquarters on the property of Mr. and Mrs. Louis Baker at Folly Beach. A capacity enrollment enjoyed the many and varied activities offered the campers during the two months of summer existence. Mrs. Morris Feinberg was chairman of the 1948 Day Camp Committee. This camp is a project of the Jewish Community Center of Charleston.

WM. A. HALL

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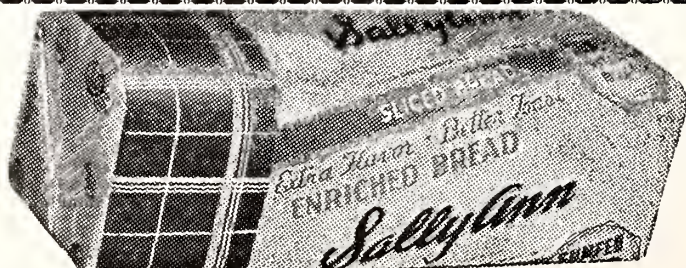
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Social and Personal

ROCKY MOUNT, N. C.

MRS. EARL KELLERT, *Reporter*

The Epstein-Rosenbloom Lodge, B'nai B'rith, held their first meeting of the Fall at the Club Carlyle on September 12. It was announced that the Lodge has presented a jeep to the Haganah. Following the business meeting, cards were enjoyed by members present.

* * * *

Beth-El Sisterhood held their September meeting at the home of Mrs. Julius Klitzner. Appointments were made along the usual lines for the High Holiday Temple duties. Announcement was made of the first SOS drive for food and clothing in September. Mrs. Norman Gold was appointed program chairman.

* * * *

Mr. and Mrs. H. Feurst and son of Brooklyn, N. Y. were guests of Mrs. Feurst's parents, Mr. and Mrs. Rosenbloom.

* * * *

Dave Eichner has been confined to bed for a period of several weeks. We wish for him a speedy recovery.

* * * *

Miss Sylvia Blackman accompanied her brother, Herman Blackman, to Denver, where they joined Mrs. Herman Blackman for a three weeks' stay.

* * * *

Congratulations to Norman Gold who has been appointed Judge of the Recorder's Court.

* * * *

Birth:

Mr. and Mrs. John Hurwitz announce the birth of their son, Nathan Louis, in Tarboro.

HIGH POINT, N. C.

MRS. DANIEL BALLOW, *Reporter*

Birth:

Mr. and Mrs. Marshall Ginsburg announce the birth of their son,

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WILMINGTON, N. C.

Harvey Joel. Mrs. Ginsburg is the former Miss Leah Miram Leyton, daughter of Mr. and Mrs. Edward Leyton.

HENDERSONVILLE, N. C.

MRS. KALAMIAN SHERMAN, *Reporter*

Welcome to the following new members of the Hendersonville community:

Mr. and Mrs. Dave Barnett of Jacksonville, Fla., Mr. and Mrs. Walter N. Gaeser of Charleston, S. C., and Mr. and Mrs. D. Handel of Miami, Fla. Mr. and Mrs. Handel have purchased the Colonial Inn, after having the Horowitz Inn for the past season.

* * * *

Mr. Abe Horowitz has announced that his Kosher boarding house will remain open until after the High Holidays.

* * * *

Mrs. George Heyman, chairman of the Jewish Women's Auxiliary Cake Sales Committee, has announced that the summer series of sales have closed. The sales proved a huge success financially and also in creating a friendly community spirit.

Mr. and Mrs. Ed Patterson and son Bobby, spent some time vacationing in New York.

* * * *

Guests from Chicago with the Meyer Levinsons were Mrs. Irving Kaplan, Miss Toby Kaplan and Ansel Levinson.

Mrs. Ed Mottzman and daughter, Suzette, visited in Richmond, Va.

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VISITING *Around Greensboro*

By MIN KLEIN

SURE SIGNS OF AUTUMN: Getting endless "busy signals" when trying to telephone Sisterhood members all day long: LENA KRIEGER rushing in breathlessly — "I've just come from the HADASSAH board meeting and I'm simply INSPIRED after hearing MRS. LUBIN speak!" Mrs. Lubin is president of the Seaboard region of Hadassah and has been going thru the state charming hearers with her own particular manner of speaking on Hadassah . . . Thus, the threads are again tied together and another busy, productive season is ahead for the Greensboro community . . . TEMPLE EMANUEL SISTERHOOD was off to a happy beginning with one of RUTH RYPIN'S cleverly arranged buffet luncheon meetings BEA BROWN brought more of her delicious home-baked goodies. It was newly-elected president CAROLYN LEBAUER'S first full meeting and she carried it off with assurance and ease . . . Business reports were followed by a skit arranged by program chairman LOUISE FALK, the theme being the Sisterhood project for the year — THE HOUSE OF LIVING JUDAISM, in which three generations of our own folks participated — MRS. BESS EPSTEIN, her daughter, LENA KRIEGER and her granddaughter, JOANNE. Impressive and interesting—MOLLYE ZAUBER is chairman of the H.O. L.J. project . . . The BETH DAVID SISTERHOOD had for its first meeting a "Remembering" tea at which the older members told the newly arrived members of the things that they remembered as having happened at the SISTERHOOD meetings last year and one year before — very good way to start, we'd say . . . MRS. HARRY STARTZ, membership chairman, was in charge . . . HADASSAH held its installation meeting on September 20th at Temple Emanuel and plans were made for the new officers to dig right in and start the year's busy schedule rolling . . . So, it's not only a meeting every day . . . sometimes it's TWO a day. . . . It was a "welcome-to-newcomers" tea at the charming Friedlaender home which ushered in the first Fall meeting of the COUNCIL — and it surely gave the newcomers an adequate bird's-eye-view of what Council does . . . A regular business meeting followed the week-after and that's when the "on-the-job" reports come in . . . Special treat was MRS. SINCOFF'S now well-known singing, in addition to which another artist contributed — MRS. UNDERWOOD, an expert on flower arrangements . . . The ROBINSON-BACKER wedding drew many from our community to Asheville

which is in its Autumn glory at this time of year — the NED COHEN'S of course, whose son LARRY was best man for DICK — the WALTER BERNSTEINS (son MARTIN as an usher) with daughter NORMA who is back at BRYN MAWR by now — the DAVE BERNSTEINS and daughter RITA who came down from NYC for the affair — the BERNIE BERNSTEIN'S from Burlington with BETTY MAE and husband GUS PEARLMAN from Charleston and son ELIHU and wife from Tampa, Fla. — the BARNEY SASLOW'S . . . THAT'S getting the family together . . . And the Max Kleins too, with daughter CHARLOTTE . . . GET-WELL WISHES to our friends ill away from home — HARRY SABEL and IDA TEMKO . . . JACK SALZ was quite pleased at the success of the first base-ball tournament which he conducted for members of Temple Emanuel Brotherhood on Sunday, the 12th, at Latham Park. Attracted plenty of others, too, and a repeat performance is scheduled while the weather is still pleasant and outdoor activities can proceed. Which brings to mind Jack's busy and constant round of plans, programs and generally full days—not forgetting the Activities Council's back-to-meeting schedule . . . Now that they're all together again, the AZA and BBG groups are running in and out of meetings — even the girls' district No. 5 director, MARY WEINBERG, of Atlanta, came in at the end of the month to visit the local chapter and help it off to a flying start . . . And this is about as good a time as any to say ORCHIDS to the SIDNEY STERN B. B. LODGE for providing so generously for the Youth groups — and all others in the community—by their excellent gift of the pool of equipment — movie projector, record player and library of Jewish music . . . The returns from such an investment will be satisfying and unending — HARRY GANDERSON chaired this project committee, with MORRIE JACOBS, JACK SALZ, AL MAZO, BEN KRIEGER and CHESTER BROWN . . . We're still hearing about the Labor Day week-end social affair for the State Jewish groups held here — seems to have inspired a good deal of romance, too . . . Four and a "half" engagement seem to have resulted from this annual social function — yes, we, too, are still wondering about the "half" . . . But EARL YOFFE really seems to have made it for keeps, that week-end, when he presented TEE TANNENBAUM with just the right sort of ring . . . Tee who is from S. C., graduated from GC last Spring . . . and this Labor Day affair is to be

an ANNUAL function ! ! ! MARIE MARKS simply glows when she tells about that MAGNIFICENT trip she had, when she went to her nephew's wedding in OKLAHOMA, then stopped at HOT SPRINGS for a few weeks—she really looks well, too! . . . BELL GRABLOW says having her mother back here with her, after so MANY months in NYC is making her truly enjoy home life again — Mrs. G. looks as charming as ever . . . Delighted to see VIRGINIA BLOCH'S mother, MRS. REINHEIMER, able to get over for a long visit from Raleigh after many weeks of illness — she's improving and looking better all the time . . . EVELYN SOLOMON has decided to try her wings in NYC and has been there for several months now . . . The JULIUS SMITH'S have finally gotten into their charming Sunset Hills home and all reports indicate lots of fun ahead . . . Ditto for the LEE KAY'S who've bought their first home, too . . . and the ALLEN KROHN'S were among the first to start housekeeping activities in the new Latham Apartments . . . With the WC and GC campus again "reactivated" in full, we look forward to seeing the new faces, and hearing the cheery "hellos" from the girls who were new not so long ago when the Holiday season brings them to Temple Emanuel and Beth-David . . . So, we are reminded to say Good Yontov and L'Shono Tovv Tikosevu as we face the 5709th year of Judaism — a year which has had much back of it for us, and a year to which we look for renewal of faith in humanity and Peaceful Progress!

HAPPY NEW YEAR!

TARBORO, N. C.

Condolences have been expressed to S. Raskin of Tarboro who recently suffered the loss of his mother.



Efraim H. Gale, who has been appointed field secretary of the Southern Section of the National Jewish Welfare Board (JWB), which serves 17 Jewish Community Centers.

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Social and Personal

ASHEVILLE, N. C.
Backer-Robinson
 Miss Faela Robinson, daughter of Dr. and Mrs. Samuel Robinson was married to Richard Backer, son of Mr. and Mrs. Louis Backer of Winston-Salem, on Sunday, September 26th. The formal cere-



mony was performed by Rabbi Sidney Unger at the Temple Beth Ha-Tephila. The bride was given in marriage by her father and had as her matron of honor her sister, Mrs. Eve Serotta, of Augusta, Ga. Bridesmaids were her Woman's College classmates, Julia Gabbai, Norma Krauss, Alene Hancock, Wilma Nesbitt.

Mr. Backer had as his best man, his cousin, Larry M. Cohen of Greensboro. Ushers were Martin Bernstein, Michael Robinson, Emanuel Robinson and Ralph Simpson.

Previous to the ceremony, Dr. and Mrs. Robinson were hosts at a buffet supper and dance at the Battery Park Hotel. Following the ceremony, they held a reception at the same hotel.

Mrs. Backer is a native of Asheville and a 1948 graduate of Woman's College in Greensboro. Mr. Backer attended Duke University and served in the U. S. Navy. He is in the jewelry business in Winston-Salem where the couple will make their home.

FAYETTEVILLE, N. C.
 With the arrival of large numbers of new men at Ft. Bragg, the National Jewish Welfare Board director, Julius Cohen, has rounded out a period of extended activity. The community of Fayetteville has turned out on all occasions to cooperate with the director in helping to plan varied and interesting programs for the men. A series of summer affairs came to a fitting close with a gala week-end at Wilmington and Carolina Beach.

Religious services for the men have been held every Monday night

in Chapel No. 3, STU area. There has been an average attendance of 100 men at the services. Labor Day services were conducted by Rabbi Jerome Tolochko of Kinston, with Rabbi Samuel Epstein, of Beth Israel Congregation, Fayetteville, conducting his first service at the Chapel on the following week. Lt. Albert Rosner conducted services for two weeks previously.

The community of Fayetteville is to be commended on the fine job they have been carrying on under the leadership of A. M. Fleishman, Chairman of the JWB Armed Services Committee. Mr. Cohen, as JWB director, has done a good deal for the men at the post, since his arrival there last year.

Plans for the approaching High Holidays were made by the Committee in cooperation with the JWB director. Home hospitality is being provided for those men unable to secure a leave to attend the holidays at home or elsewhere. Rabbi Tolochko, Auxiliary Chaplain of Camp Lejeune and Cherry Point Marine Base, is making holiday arrangements for the men stationed at these posts.

* * * *

Meeting of the JWB-Service-men's Council were held every Monday evening following religious services with Cpl. Raymond Friedman as chairman, Miss Eva Kamm, secretary, and the following executive committee: Lt. Albert Rosner, Lt. Jerome Rusoff, Sgt. Milton Seiger, Sgt. Irving Rubin, Sgt. Max Epstein, Cpl. Norman Greenberg, Cpl. Arthur Levine, Pfc. Leonard Aronoff, Pfc. Harold Toretzky, Pfc. Gerald Levine.

Outings were held on Sundays at the Country Club with picnic lunches, and on several occasions at White Lake thru the cooperation of Mrs. Louise Rhodes and Mrs. Mae Bosca.

* * * *

Mazel Tov to Dr. and Mrs. Jerome Rusoff on the birth of their daughter, Maralee.

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**ISIDOR SCHIFRIN**

Isidor Schifrin, Cincinnati, Jewish communal leader, who has been named chairman of the newly organized Committee on Scouting of the National Jewish Welfare Board.

Out of The Mouths of Babes

(Concluded From Page 22)

turning out adults with a tolerant understanding for the racial and religious differences of other people? The Philadelphia project workers believe that prejudices can be "unlearned." To test the theory that the school *can* help — that a teacher passes on her own attitudes to her pupils, no matter what sub-

ject she teaches—the research workers experimented with three groups of first and second-grade children, matched by age, intelligence, and background. The three groups, carefully tested for their opinions before, during, and after the experiment, met twice a week for "club" periods with their specially trained teacher. Group A was led on the theme of "cultural democracy;" Group B on that of leaving things as they are, stressing conformity to the majority group; and in Group C, the control group, nothing was done either way.

Group A, of course, is the significant one. The teacher organized games, stories, acting-out and neighborhood trips, all designed to show the children that their neighborhood has many groups, some discriminated against, and that these groups are made up of many different kinds of people, who should be judged as individuals. For instance, the children who up to now had looked upon "Jew" and "storekeeper" as practically synonymous words, discovered that not all storekeepers are Jewish, that the Jewish ones are not necessarily dishonest, and that not all Jews are storekeepers. They went to visit the office of a neighborhood dentist one day and found out — to the amazement of some of them — that he was Jewish. The same sort of program was followed with regard to Negroes and Catholics.

These may seem like trivialities, hardly scratches on the surface. But they are suggestions of something much more basic: Children are faithful little reflections of what they see, hear and feel around them. If they see, hear and feel hatred and suspicion of those different from themselves, they are going to become another generation of prejudiced, intolerant grown-ups. The only way to change the picture is to show them something different to reflect. Given a chance, they will reflect true "cultural democracy" just as faithfully — and with considerably more credit to the democracy of which they are a product.

Aaron Rojansky, newly appointed Consul General for Uruguay in Tel Aviv, was received by Israeli Foreign Minister Moshe Shertok.

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The Night of The Watch

By WILLIAM B. SAPHIRE

Mr. Saphire, whose short stories and feature articles have made him a favorite with the English-Jewish press, tells a tale of contemporary Palestine.—EDITOR.

IN HIS LEFT pocket was a small square of matzoh, wrapped carefully in the white linen. In his right pocket, where his quick hand might reach in an instant, was a grenade.

He was still in his teens and his young shoulders were just getting used to the chafe of the heavy leather sling which held a rifle crosswise against his back. When he turned his head the cold steel of the barrel brushed the back of his neck. If he bent over the steel bolt handle gnawed into his side. He was cautious, with the meticulous caution of a neophyte.

He mustn't show a silhouette, or cast a shadow. This was difficult not to do, for the full moon of the 15th day of Nissim, the first month, was high in the sky. Its light turned the Judean hills into a crazy two-tone; rocks and crests ghastly white on one slope, black abysses on the other.

The young man kept low, his stomach girded by a belt of cartridges, pressed against a flat cool rock. His eyes roved, first over a brief strip of asphalt road, shining in reflected light but abruptly cut off at each end by blackness. Not a light flickered on the road, not a car passed, not the hum of a single motor broke the silence. To his right was pure darkness, but he knew that there, perhaps a hundred yards down, another two hundred across trackless stone and stubble, was an Arab village, a cluster of sun-baked mud and plaster huts, clinging to the slopes of a hill. They too sat in darkness, showing not a light or a shadow.

Behind this soldier, up another hundred feet of crumbled rock and gravel, was the crest of his hill. Though his eyes were elsewhere his every thought and wish lay beyond that crest.

For there was Jerusalem, his home, sprawling over hills and gul-

leys, bound tightly now with barbed steel wires and piled grotesquely with bags filled with sand. Only a few hours before the young novice soldier had left his family in the old Meah Shearim quarter. Of all the nights of the year why must he



WILLIAM B. SAPHIRE

be called out on this night? On this night of all nights. "Why," he asked himself, recalling the traditional children's chant of Seder night the world over, "is this night different from all other nights?" How different, he thought.

He had left a home stirring with familiar sounds and familiar odors, preparations for a beloved holiday which he recalled now. They made him nostalgic for his very young days in a faraway country. They made him nostalgic for the voice of his father, reading in the ancient tongue the old story of this land which, like a magnet, had drawn his ancestors from bondage through a frothing sea which parted for them, and across a scarred,

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arid wilderness. The magnet was still working, stronger than ever. It had brought him and his family, tens of thousands of others like them, from distant lands to this promised home. It had brought him to this desolate spot, between an embattled city and a cluster of mud and plaster huts.

Like most young soldiers he had gone to his post eagerly, with sharp eyes and tense fingers ready with newly learned skill to use his weapons of defense at an instant's warning. But the night, so far at least, had been a quiet one. As the hours dragged, or perhaps it was only ten minutes, the boy's eyes grew weary of their searching and his muscles began to ache. He hadn't yet learned the experienced soldier's art of being relaxed while vigilant.

His thoughts wandered ever back across the hill to his home. This was the first Seder night he had missed since the war in Europe. He saw the gathering. A white linen cloth, bright candle sticks and shining dishes for the holiday, even in these desperate times. His father would be thumbing through the pages of the Haggadah. Now he would begin Kiddush. He would be raising the first glass of wine to his lips and the others would follow suit.

The thought made him suddenly thirsty. He tapped the canteen hanging on his side, lifted it from its canvas cover and took a long drink. While drinking he wondered if he had heard something stir. He stiffened. His eyes strained over the rim of his rock. Was something crawling? A man? But perhaps only a mountain rat, a stray goat, or a lizard. He waited, nerves taut, but nothing happened. Then he remembered confidently that there were others like him, manning this hill, and a hundred other posts in

the rugged Judean countryside. He relaxed, but the vision of the Seder was gone and, he realized, he was perspiring.

Tonight is "Lail Shimurim," the Night of the Watch. On this night, millenniums ago, the Lord told the children of Israel in Egypt to stay awake for the moment when their journey to the promised home would begin. The children of Israel have kept vigil on this night ever since. They've left their doors ajar for the weary traveler who might be the great Elijah. They've watched, huddled in fear, for possible drunken pogromists trooping through the ghetto streets of old Eastern Europe. And now they watch again, youngsters, afraid, but at the same time fearless, for they are now on their own promised soil.

The soldier tapped the lethal grenade in his right pocket. Then his hand fumbled in his left pocket. He brought out the white linen. Carefully he spread it on the rock, close to his nose. He moistened a small piece of maztoh with his tongue, so that the crisp wafer would make no sound when he chewed. As he ate, his tongue burned and his eyes watered, for sandwiched between the maztoh was "Moror," the bitter herbs of the Passover feast. As he swallowed the morsel he recalled another chant of the Haggadah.

"The Lord hath chastened me severely, but he hath not given me over unto death."

Romance Of A Name

By N. PEARLROTH

"HERR"

The root of this family name is the Hebrew name Naftali, first born by the fifth son of the patriarch, Jacob. Because in his ante-mortem statement (Genesis 49, 21) Jacob likened Naftali to a swift-footed gazelle, the Jews have long coupled the name Naftali with the by-name of Hirsch or Hersch (German for stag). The family name Herr is an abbreviated form of the name "Hersch."

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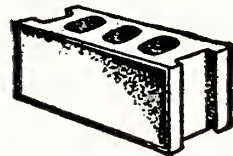
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A Brave New Future

(Concluded From Page 21)

year ahead: to prepare the Jews who hope to go to Israel (especially those now in the DP camps) for the new life they will take up there.

This undertaking—requiring tremendous effort and expenditures—has already begun. As I write this, teams of JDC physicians and nurses are carrying out the medical examination of 200,000 Jewish DP's, issuing health certificates (recognized by the Israeli government) to those found strong enough, prescribing treatment for those ailing. JDC-supported schools are teaching Hebrew, Palestinian geography and history. JDC work projects in the camps and the ORT training centers it supports are integrating their courses with employment opportunities available in Israel. JDC funds are supporting *kibbutzim* and *hachsharoth* (training settlements) preparing young people for Israel, are maintaining Israel-bound children in Youth Aliyah homes across the continent. A corps of JDC emigration workers, transportation specialists, and transmigration experts are working closely in European ports and Cyprus with Jewish Agency officials, arranging passage, setting up transient centers, providing luggage. For those who hope to come to Canada, the U. S. or other havens, similar programs are being undertaken.

But the opportunity to prepare Jews for Israel (and for life in the U. S. and other lands) is only one of the happy prospects which the New Year offers. While estimates vary on the number of Jews who will be able to leave Europe in 5709, at least 1,300,000 Jewish men and women and children are expected to remain in the continent this year. These are the Jews whom JDC must help cross the threshold into recovery.

First of the decisive steps which JDC must take in their behalf is the fuller development of economic reconstruction. In Western Europe, there has been no drastic break in the continuity of economic forms and structures. Consequently, JDC efforts to promote economic recovery of the Jews in France, Belgium, the Netherlands and Italy can proceed along traditional lines: loan funds, vocational training and the like.

But the countries of Eastern Europe are in the process of reorganizing their economic structures. Individual enterprise — the middleman, and the middle class — is on the way out. JDC programs must be adapted to new conditions, must employ the cooperative form.

Chief problem in JDC's reconstruction program, in JDC's efforts to put Europe's Jews back on their feet is money. Reconstruction activities, while less expensive in the long run, demand high initial expenditures: for machinery, for raw materials, for loan funds capital. Continuing the job now well-started, bringing more and more Jews into activities which will help them

achieve self-support, is a challenge not merely to the hearts of American Jews, but also to their vision, for this year can see great strides made towards the achievement of economic independence for many of the Jews of Europe.

But while economic reconstruction will become more and more important in the year ahead, much of JDC's energies must continue to be devoted to basic relief. As Europe's Jews continue their struggle to achieve economic independence, it is JDC which must provide their food and clothing, JDC which must care for their children, JDC which must give them medical care. Yet here too the New Year offers a unique opportunity. This year many of Europe's Jews, with continued help from America in the form of needed supplies, can achieve good health. This element for permanent recovery is on the agenda of JDC's program in 5709.

Here in brief is the table of contents that Europe's Jews have drawn up for the New Year. It signifies that they have succeeded in their effort for survival; it indicates they are ready to make tremendous strides toward lasting recovery. This is the job that will be started on all fronts in 5709, this is the glorious opportunity which the New Year presents.

But whether 5709 will play the historic role it has been assigned by Europe's Jews, whether the opportunities of this new era will be realized, are questions which only the Jews of America — and of South Africa, Canada, Latin-America and other areas can answer. When the *shofar* blows, its call trumpets out our continued responsibility. I am certain we shall respond in full measures with vigor and enthusiasm.

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THE PROFS KEPT ON

By DR. MANKA SPIEGEL

The following article is taken from a report by Dr. Spiegel, Assistant Director of the Department of Information and Organization of the Hebrew University on Mount Scopus. The report was submitted to the American Friends of the Hebrew University, 9 East 89th Street, New York City.—EDITOR.

JERUSALEM! You may be interested to learn that during the shelling of Jerusalem Dr. Eliezer Rieger, head of the Department of Education, succeeded in arranging correspondence courses with all his classes—no minor achievement.

Professor Joseph Klausner, who is 74 years old now, had to leave the Talpioth suburb when people were evacuated from there because of the invasion of the Egyptian Army. He lived at first with relatives in Kerem Abraham. This was one of the quarters which were worst off during the shelling. Dr. Werner Senator and I went to see him one day when he visited also many other people of our staff who were unable to go to work. We did not find him at home, because he had gone to Rehavia to find, if possible, a quieter place to live in. In fact he found a little apartment here, settled down and continued with his scholarly work which he had not interrupted even for one week during the trying months in Talpioth. Yesterday he told me that the fourth and fifth volumes of his Hebrew Literature were ready, and that he had also succeeded in fin-

ishing his book on the Second Temple, of which only 15 pages of manuscript had still to be copied by him. Is this not wonderful? He just hopes to be privileged to live to see the appearance of both works.

Our Department of Bacteriology, and particularly its Acting Heda, Dr. Ulitzky, were responsible for organizing in good time the supply of water in Jerusalem (as the cutting of the pipe line was to be expected sooner or later). Large cisterns all over the town were cleaned and systematically filled as long as water was still arriving. After having occupied practically the whole of Arab Jerusalem (with the exception of the Old City and Sheikh Jarrah) we have been able to use also the water in the Arab cisterns. Dr. Ulitzky's Department now controls the water in the cisterns in order to make sure that it is safe. I think that it is no minor achievement that no contagious diseases have as yet developed in Jerusalem.

(Please Turn to Page 62)

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Henry Meyers, Detroit, who has been named chairman of the newly created committee of the Bureau of Personnel and Training of the National Jewish Welfare Board (JWB).

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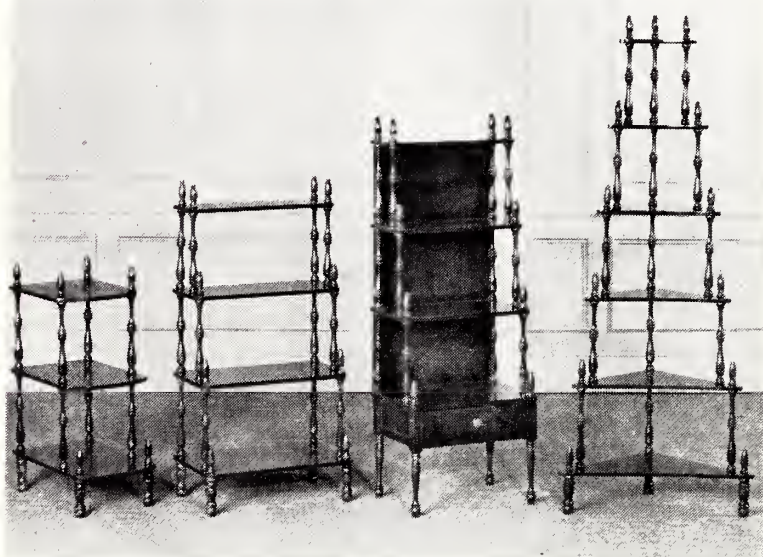
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The Meaning of Israel's Victory

By RAYMOND ARTHUR DAVIES

IF THE struggle for religious and then political freedom of the Jews led by Judas Maccabaeus and his brothers in 166-161 B. C. had inspired Jews everywhere for the past 21 centuries in their effort to live in freedom and equality, it was doubly important as setting a historic background for the remarkable struggle of the Haganah has no equal. In the present period of Haganah, guns in hand, proved the Jews' right to survival, to Life, Liberty, and the Pursuit of Happiness.

That the Jews sooner or later would have to take to arms to win sovereignty in Israel was all too obvious to the students of the Palestinian situation during the past three decades. Palestine was too important a base for the dominant imperialist powers and astride too many oil lines to be allowed freedom simply as a matter of principle. In fact, we saw that the British who favored the Balfour Declaration when the Jews were a point of support for them against the hostile Arabs, changed as soon as they were able to buy the Arab tribal leaders and whole governments. The Jews then, seeking independence, became a danger to selfish imperial interests. It is then that the British supported the formation of the Arab League and formed and financed the anti-Jewish Governments of Iraq and Trans-Jordan. Somewhat late on the Arena, the Americans too played the game with the Arab, Efendis and Sherks. Saudi - Arabia was bought for oil dollars and the allegiance of Egypt and Syria was sought. Before the decision of the United Nations, obviously forced first of all by the Jews' determination to fight it out if need be, and then by the support of the Soviet Union and the United States delegations, it seemed as though the fight for sovereignty would be long and difficult. But life, which has a way of settling things equitably, proved otherwise. History could not be moved backward and Israel became a sovereign state.

British refusal to recognize Isra-

el, continued subsidies to the Arab Legion, actual leadership by British officers of the war against the Jews, brought the Jews of Israel and their supporters throughout the world against the harsh reality that in effect the Jews fought Britain and her allies on the soil of Israel. The sceptics scoffed and doubted that Israel could survive. The Arab troops indeed came within only a few miles from the heart of Tel Aviv; pressing on in Jerusalem; advanced in the south and the north.

What was the situation then?

Through years of colonial oppression under which the Jews of Palestine were prohibited the organization of open self - defense while the Arabs were openly equipped with weapons and staff officers in nearby lands, the Jews nevertheless, to save their lives, built their secret defense organization, the Haganah. From 1936 to 1948 the Haganah grew quietly, was equipped by smuggled weapons, enriched by experience in struggle to defend the population during the Arab riots of 1936-39. In this period the Haganah developed scores of trained officers including such men as Yaakov Destrovsky, Chief-of-Staff and Haifa area commander and one of the founders of the Palmach, the Haganah shock troops. Other leaders included David Shaltiel who headed the Intelligence Service, Eliahu Cohen, Joseph Avidar, Moshe Carmel, Yit-chak Sadeh who formed the mobile infantry units of the Haganah in 1936-39, and many, many others. The Haganah developed training schools and over the years accumulated thousands of well - trained men.

When independence came, by United Nations Decision, the Haganah was already a great force, reinforced by thousands of fighters in World War II. The number of men in the Haganah has been estimated at 70,000. It was divided into brigades disposed in the crucial sections of the country. On the day of independence the Haganah

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Little Dvoira Bakalurz (right) may have her doubts about emigrating to a new land, but obviously they are not shared in the slightest by mother, father and sister. Even the porter, an old hand at train-station scenes, sides with the majority as the family, formerly interned in a displaced persons camp near Munich, Germany, leaves Paris for a new home in South America. The Bakalurz family are among the 12,300 Jewish refugees who in the first six months of this year have emigrated to Israel, the United States, Latin-America, Canada, and other lands, with the help of the Joint Distribution Committee, major American agency aiding distressed Jews overseas. Funds for JDC's emigration service, the largest of its kind in the world, are derived from the \$250,000,000 minimum campaign of the United Jewish Appeal.

was ready to act as an army of a sovereign state and fought.

What were the strengths and weaknesses of the Haganah?

The main strength of the Haganah was and remains the indissoluble link of its men and women with the whole population of Israel. Truly, the Haganah is the "darling" of the nation. For the first time in centuries Jewish mothers bless their children as they enlist. Every home in Israel is the home of a Haganah fighter. All parties, all organizations backed the Haganah. In its own inverted fashion this even applied to the Irgun and the other groupings who sent their men

into the Haganah to fight the enemy.

Then too, each Haganah man knew what he was fighting for. His task was simple: defeat the enemy so as to build your home and home land in peace.

Each Haganah man was proud of his historic role.

Each Haganah man knew that the Jews of the world and the best, progressive people everywhere are back of him.

There were all the strong points of the Haganah.

And the weaknesses?

The lack of heavy guns, of tanks, of airplanes, at first. The insuffi-

ciency of ammunition, of supplies. The American and British-imposed blockade on shipment of war materials to the Jews. The fact that the Arabs were receiving war materials all the time by means of legal diplomatic act and subterfuge supported by Britain and other powers.

The Arabs reflected the opinions of many in the world: The Jews are few; They are poor fighters; They don't know how to work in hunger and in dirt; They won't last.

What illusions! The Jews were few. But they were reinforced by the fires of justice. They were good fighters. They knew how to suffer (This they had learned during milleniums and in Hitler's death camps). They knew how to last and how to survive. (The Mufti's friends and their predecessors had taught them that.)

And so, to the enthusiasm of their friends, the incredulity of the fence-sitters, and the dismay of their enemies, the Jews with the Haganah as their spearhead held. They held, and then they advanced. When the first truce came, imposed by selfish powers to give the Arabs time, the Jews had learned of their own weaknesses and were organizing for the counterblow. The truce ended. The counterblow came. The Arabs suffered crushing defeats and even the much-vaunted - Trans Jordan Legion, led and equipped by the British, proved weak and spiritless. Jerusalem was about to fall to the Jews entirely. Latrum was about to yield. All Arab positions in Palestine were shaky. It looked as though the Jews might drive all Arab invaders from the land. Then it was that the second truce to save the Arabs came.

But it came too late. The Jews established their State. The Government worked. As in the days of the Maccabees new currency was issued as mark of sovereignty. The British-Palestinian pound was no longer valid. The Jews were sovereign in their own land.

They proved that they could and would fight for their State. They proved that though few in numbers as compared with the Arabs, they have powerful and warm friends. Was it not Czechoslovakia that sold weapons to Israel and helped deliver them when America and Britain denied them to the Jews? Did not the Jews of the United States and many non-Jews also raise millions of dollars for supplies and weapons and get them to Israel? Did not hundreds and thousands of American, Canadian, British, and other Jews and even non-Jews join the Haganah? Did not such a powerful country as the Soviet Union support them? Thus the cause of justice triumphed.

The Jews proved they knew how to Self Govern decisively. Faced with the sabotage of the oil companies they seized the Haifa refinery and when unable to get petroleum from the British and American companies, negotiated with Rumania and Russia to get

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crude oil. They sent ambassadors and ministers to other countries. They organized industry and agriculture under war conditions.

True, as long as there is no firm, signed peace, the threat of war hangs over Israel and peaceful enterprise is blocked. But time favors the people of Israel and calmly they extend their strength.

Occupying an exceedingly favorable position in the Mediterranean and the Middle East, Israel is making plans to become the route to all her neighbor countries, the industrial Britain or the Czechoslovakia of the Middle East. Israel is making plans to become great and prosperous and to lay the foundations for a country of three million people in ten or fifteen years.

So much for Israel herself. But the historic victory of the Jews of Israel has been a tremendous blow on behalf of Jews everywhere, and against anti-Semitism. The Jews have proven they can fight. Their enemies know this now. But what is equally important: the Jews, too, now know that they need not live kneeling. They can stand as free and equal men.

The Profs Kept On

(Concluded From Page 59)

Foodstuffs are also strictly examined by the same Department.

We are absolutely determined to realize our Development Program as soon as conditions permit. By the way, the Biology Building, whose construction had already much progressed, has not been damaged at all. It is interesting that the opinion seems to have developed lately in Jerusalem, and perhaps also in other parts of the country, that the University, or at least the Medical and Science faculties would be transferred to Tel Aviv or Rehovot. There is not a trace of truth in this. On the contrary, we are absolutely determined to remain here, and so is Hadassah. It is

unavoidable that part of the Government officials, probably part of the officials of the national funds (which will enlarge their branches in Tel Aviv), lawyers, private banks, etc., will move to Tel Aviv. I think that it is not exaggerated if we estimate that about 15,000 people will leave. This increases the importance of the role which the University and Hadassah have to play here. Our Government, and particularly Mr. Ben Gurion, are very well aware of this and fully support our view.

Schocken Books

(Concluded From Page 18)

a loyal customer ever since. Jewish readers throughout the country — and quite a few non-Jewish readers — have grown accustomed to look for the Schocken imprint and have learned that they "can't go wrong" with a Schocken book, whether they are looking for something for themselves or for a gift.

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MOVIE SCORE

by TYLER BROOKE

HOLLYWOOD, CAL. — Along Hollywood Boulevard can be seen the beginnings of another Hollywood "cycle" reminiscent of the period following World War I . . . Within a few blocks of each other these films were being offered: "Flight Lieutenant," "Destroyer," "Sahara," "Abroad With Two Yanks" and "The Fighting 69th." . . . Every one a war film! And with them Hollywood seems to have made the full circle since the early '20s when World War pictures were all the rage . . . There's a slight difference, however, in that the current batch are re-issues whereas those which hit the screens in the '20s were new . . . But as far as Hollywood is concerned, that's a very minor difference and one that is being rectified at the moment. . . . Coming up for the near future are some brand new war films which leads us to believe that the re-issues may have been put back into circulation as a "sampler" to determine public reaction to this sort of screen fare . . . MGM is doing "Command Decision" with an all-star cast calculated to draw at the b.o.; U-I is going ahead on "Rogue's Regiment," while Warner's has "Fighting Squadron" lined up . . . Then there's "Beyond Glory," "Sealed Verdict" and "Foreign Affair" set for Paramount re-release, with "Berlin Express" coming out of the RKO hopper . . . Add MGM's "Homecoming" and 20th Century-Fox's "The Iron Curtain," and the "cycle" really begins to take form . . . Still, Hollywood may have missed the boat on this cycle . . . After WWI, there weren't too many veterans around and war films were exciting and interesting to movie fans . . . But

now there are something close to 20 million ex-GI's, most of them movie-goers, who might not like war stories for "entertainment." . . . Personally, we prefer to see Hollywood turn its attention to making films on World Peace, but perhaps it's too tame a theme. . . . Or maybe it isn't as profitable???

* * * *

Comes June, Edward G. Robinson boards ship for Paris to view Mrs. R's art exhibit at the Matignon Galleries. They'll spend the remainder of the summer touring (Please Turn to Page 65)

Robert Morrison Named Director of Newly Created JWB Health and Physical Education Department



Robert Morrison, noted mid-west athlete and faculty member of Western Reserve University, has been appointed by the National Jewish Welfare Board (JWB) to the newly created post of director of its Health and Physical Education Department.

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JEWS IN CHESS

(Concluded From Page 13)

written about him called "Botvinnik the Invincible."

The current tournament included another Jewish star, Samuel Reshevsky. A third Jew, Reuben Fine, had been invited to participate, but declined. Chess critics insist that his place should have been taken by another acknowledged master, Mendel Najdorf, formerly of Poland and now of Argentina. Of the seven top players in the world, four are Jewish.

The American champion, Samuel Reshevsky, was the only American represented in the championship tourney. A former yeshiva student, Reshevsky has held the U. S. championship steadily since 1936, with a two-year break between 1944 and 1946. A successful accountant, Reshevsky was depressed, according to recent reports, over having lost a chance at the international crown, and has stated that he will not defend his American title this year. It is likely that upon his return to America Reshevsky will change his mind. On the basis of his showing at the Hague and Moscow, Reshevsky certainly retained his laurels as one of the finest players in the world. As the sole victor over Botvinnik, Sam Reshevsky has something to be proud of in his three-month fight for the title.

Just to offer a slight idea of the tremendous number of outstanding Jewish chess players, look at the list of American and Russian stars who played in the U.S.-U.S.S. R. competition two years ago in a radio match. Of the ten players on the American side such Jewish names cropped up: Sam Reshevsky, Arnold Denker, Reuben Fine, Israel Horowitz, Isaac Kashdan, Herman Steiner, Albert Pinkus, Herbert Seidman and Abraham Kupchik. Nine out of ten! On the Soviet side, these names appeared: Mikhail Botvinnik, Isaac Boleslav-

sky, Salo Flohr, Andrea Lilenthal and David Bronstein. It has been this way for generations. Typical of the Russian attitude toward chess and the effect of a Jewish master on that attitude was the story of Akiba Rubinstein. An unknown yeshiva student from Lodz who entered an important tournament and set the chess world on its ear, Rubinstein soon became an idol throughout all of Russia. Even though, in those days, the Russians were noted for their pogroms, they remained proud of Rubinstein. And the story over which Jews still chuckle is the one in which the most important Jew-baiting paper in Russia proudly called Rubinstein "our Rubinstein" after one of his sensational exhibitions in a St. Petersburg tournament.

It is hard to say why so many Jews are chess players.

In the literature of chess, many of the major contributors have been Jewish players. Emanuel Lasker and Richard Reti are among those whose books on the game are standard works. In recent days, Reuben Fine has assumed the role of chess writer par excellence. And the fine chess magazine, "Chess Review," of which Israel Horowitz is an editor, is always full of the accomplishments of Jewish players.

More than 800,000 Russians enter various chess tournaments in the Soviet Union each year. No doubt the number who participate in American meets is smaller. But one would imagine that interest in chess in this country is great. It is intense in South America and in Europe — and everywhere Jewish stars abound. Now that another Jew is the top player in the game, another page can be added to the history of Jews in sports, for chess, no matter how one looks at it, is the king of indoor games.

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"Commencement Day" For Refugee Scholars



Twelve refugee rabbis and religious teachers who will soon fill posts in American Jewish communities throughout the country recently completed a ten-week course in community organization arranged by United Service for New Americans in cooperation with the Young Israeli Institute for Adult Education. Some of the students are shown receiving Certificates of Merit from Dr. Samson R. Weiss, National Director of Young Israel. To his right are Rabbi Isaac N. Trainin, Vocational Adviser, and William Karp, Director of the Vocational Services Department of United Service. The training, counseling, and placement services provided by the agency for emigre religious functionaries are an important part of the United Service program, which is financed by the \$250,000,000 campaign of the United Jewish Appeal for 1948.

MOVIE SCORE

(Concluded From Page 63)

the continent . . . Apropos France, Errol Flynn has been chosen "best foreign male actor for 1947" by two Parisian fan magazines, *Cine-monde* and *Le Film Francais* . . . And still on France, William Wyler is the latest recipient of the French Legion of Honor for his services to France during his tour as US Army officer, and for his two Academy Award winners, "*The Best Years of Our Lives*" and "*Mrs. Miniver*." . . . Coming back to Hollywood, Lee J. Cobb, who turn-

ed down the Red Army officer role in "*Iron Curtain*" because he thought it was an insult, will receive star billing with William Holden in the Buddy Adler production, "*Blind Alley*," at Columbia. . . . Joel McCrea takes the lead in "*Distant Drums*" for Milton Sperling's United States Productions.

* * * *

MGM's "*State of the Union*" will run as a serial in 36 metropolitan newspapers with forthcoming films scheduled for like publication. . . . Incidentally, Budd Schulberg's novel, "*What Makes Sammy Run*," is serialized in the Czechoslovak film magazine KINO under the title "*Sammy Glick in Hollywood*." . . . The Czech nationalized film industry, by the way, with some of the finest facilities in all Europe, is expanding at a terrific rate.

A new road, paralleling the Israeli Army's famous "Burma Road" and connecting the settlement of Hulda with Jerusalem, will be built shortly, paved with asphalt so that it can be used during the winter rainy season.

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World Jewry In A New Era

(Concluded From Page 14)

not be monopolized by one group or another. It has to become the responsibility of the largest part of the people. It has to be coordinated in its various aspects, and has also to be partly dealt with by political methods. Much more use of Government help will be needed than in the past. We are the victims — the primary victims — of Nazi aggression, and the democratic world owes us its help in repairing some of the damage and restoring Jewish life. The whole dogmatic distinction between relief work and political work has no meaning in the circumstances of today. International organizations in the United Nations are playing their part in this work. Negotiations with governments have to be conducted, government help has to be secured, facilities have to be obtained. Who can say that all this is purely relief work, and does not involve political work as well?

"But even after all this has been done, and Jewish relief organized (as it must be), that alone cannot solve the problems of the Jews in the Diaspora. Our fight for survival is a political fight. It is the fight of a people. It has to be directed, coordinated and organized by political methods, and the fear that some Jewish groups show of all political work really needs to be overcome once and for all. It is perfectly legitimate for the Jewish people as such to take a common action in defense of its main interests; no decent Gentile and no fairminded Government will misunderstand or resent it—nor have they misunderstood or resented it in all the history of the twelve years' work of the World Jewish Congress, or the history of the Committee of Jewish Delegations before that. We have no need to be ashamed of organizing ourselves politically, as long as there is a danger to our position, and as long as anti-Semitism and other kinds of discrimination prevail in all parts of the world. And just as the world has learned to admire and honor the Jews in Palestine who have established their State and are fighting to maintain it, the world at large will respect a Jewish people which is ready to fight for its position wherever they live and have a right to live. Nothing has done more harm to our prestige, to our position in the world, than the weak reaction of the Jewish people to the massive assault of Nazism. If not for the revival of Jewish consciousness and the heroic achievements of modern Zionism which have led to the establishment of the State of Israel, Jewish prestige after the Hitler decade would have sunk to its lowest ebb. Something of the spirit which has brought about the establishment of the State must now imbue the Jews of the Diaspora in their fight for survival. So long as a people is pre-

pared to fight for its future, no enemy can destroy it. The murder of a people is not recorded in history. Whenever a people was destroyed, it was through its own fault — because it lost faith and courage, gave up the struggle in face of superior forces; in fact, committed suicide.

"In the long run the fate of a people is determined by itself. That is why peoples and nations exist. In the end it will depend on our own determination — both in Palestine and in the Diaspora — whether we are weakened and destroyed by the great changes now in process or impending, or whether we are able to use the opportunities they offer to become one of the recognized and respected peoples of the world — a people with a secure home, a life, a future — making its own distinctive contribution to the progress and future of humanity."

The Pan York arrived in Haifa from Marseilles with 2,200 Jewish immigrants.

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Two Generations of Jewish Literary Labor

(Continued From Page 9)

the OCCIDENT, again urged the organization of a publication society; but nothing more came of it than editorial comment.

In 1869, Rabbi Isaac Mayer Wise began an active campaign to the same end. He entertained a grandiose scheme which envisioned the translation into English of every rabbinic and medieval Jewish classic, but out of this, too, no new publication society was born.

Two years later, however, in 1871, a second American Jewish Publication Society was founded in New York under the sponsorship of Leopold Bamberger, Benjamin I. Hart, Myer Stern, Edward Morrison, William B. Hackenburg and Simon Wolf. This second Society died in the panic of 1873, after having published several books and laid plans for several ambitious projects, after its managers concluded that the measure of support did not justify their efforts to continue the work.

Among this Society's publications was a translation from the German of the fourth volume of Professor Henrich Graetz's HISTORY OF THE JEWS. Rev. James K. Gutheim, a Jewish minister and scholar at New Orleans, Louisiana, was the translator of this volume, which embraced the period "From the downfall of the Jewish State to the conclusion of the Talmud." This was followed

by JEWISH FAMILY PAPERS; or LETTERS OF A MISSIONARY, translated from the German of Dr. Wilhelm Herzberg, by Rev. Dr. Frederic de Sola Mendes of New York City; and HEBREW CHARACTERISTICS, a volume of miscellaneous papers, in translation by William Lewis, EXTRACTS FROM JEWISH MORALISTS by Dr. Zunz; JEWISH MARRIAGE IN POST-BIBLICAL TIMES, and ON INTERMENT OF THE DEAD IN POST-BIBLICAL JUDAISM—a STUDY IN ARCHAEOLOGY, both by Dr. Joseph Perles.

From 1875 until 1888, no publication society existed among the Jews of America, and those persons who produced works of instructions and entertainment of interest especially to Jews were more than once discouraged by financial losses or by insignificant return for their labor.

The Third And Successful Effort

As the Rev. Dr. David Philipson, dean of Liberal Judaism in America, aptly put it in his address at the 25th anniversary of The Society's founding, "A well-known



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current dictum, based on a popular superstition, declares that a third attempt in any undertaking is invested with a charm that brings success."

In the fall of 1887, the Rev. Dr. Joseph Krauskopf, one of the four graduates of the first class of the Hebrew Union College, was called to the pulpit of Reformed Congregation Keneseth Israel in Philadelphia, a pulpit made famous by the ministries of those giants in the history of the Reform movement in Judaism — the prophetic David Einhorn and the profound Samuel Hirsch.

On December 11th, 1887, Hanukkah Sunday, Doctor Krauskopf, in his first published Sunday discourse, entitled "The Need of the Hour," urged the establishment of a publication society. On December 22, 1887, Doctor Krauskopf again broached the subject of an organization for publishing Jewish books, sermons and lectures before the "Knowledge Seekers," a study class which he organized for young men and women of his post-confirmation class, (which, incidentally, became an agency of remarkable usefulness in the Philadelphia community in those days).

Immediately following this address, in January, 1888, the "Society of Knowledge Seekers" issued a call to the presidents of the Jewish congregations and to the Young Men's Hebrew Association asking them to appoint delegates to meet them at the rooms of the Association for the purpose of effecting the organization of a Jewish publication society. The meeting was held in March, there being present delegates of the congregations which had been invited, and also delegates from the Young Men's Hebrew Association. A special committee was appointed, subject to the call of the chairman, to draft a constitution and by-laws for such a society. After several meetings of this committee, at a meeting of the general committee on March 29th, a vote was taken and a decision reached by a majority of one, to proceed with the immediate organization of a publication society on a national instead of a local basis. A call for a national convention was to be issued after a trial had been made and success proven.

Doctor Krauskopf, jointly with Dr. Solomon Solis-Cohen, issued the call "to the Jewish community of America." On June 3, 1888, the organization meeting took place at Touro Hall, with one hundred people attending and Mr. Morris Newberger, a member of the "Society of Knowledge Seekers," was elected President, and served for four years. Doctor Krauskopf was elected Secretary and served in that capacity for ten years, bringing to the new venture his great organizing genius. The other officers were: Jacob H. Schiff, the Rev. Dr. Gustav Gottheil, both of New York City, Bernhard Bettman of Cincinnati, and Leo N. Levi, of Galveston, Texas, Vice - Presidents; Herman S. Friedman, of Phila-

delphia, Treasurer; Miss Mary M. Cohen of Philadelphia, Corresponding Secretary; Ephraim Lederer of Philadelphia, Assistant Secretary; an Executive Committee of twenty, and a Publication Committee of nine. The Society met in convention biennially; its second meeting was held at Mercantile Hall (on Franklin Street above Parrish Street) on Sunday afternoon, June 8, 1890; the third at the same hall on Sunday afternoon, June 5, 1892; and the fourth, also at the same hall on Sunday afternoon, May 3, 1894.

The purpose of The Jewish Publication Society of America was declared definitely at the first meeting to be: "The publication and dissemination of literature, scientific and religious works, and also the giving of instruction in practices of the Jewish religion, history and literature." The first pledge of funds to this new Jewish Publication Society of America was a subscription of one hundred dollars from the "Knowledge Seekers." Mr. Jacob H. Schiff, who was abroad at the time of the organization

(Please Turn to Page 70)

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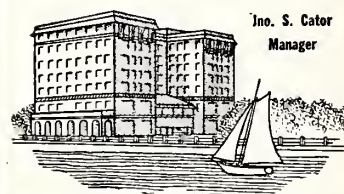
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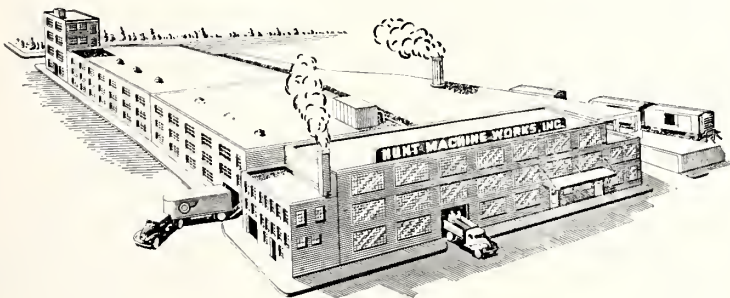
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Two Generations of Jewish Literary Labor

(Continued From Page 68)

tion meeting, cabled his greetings and five thousand dollars. Mr. Meyer Guggenheim subsequently gave the Society five thousand dollars. These two large gifts made it possible for The Jewish Publication Society actually to begin its work. Mr. and Mrs. Morris Newburger donated \$500.00 in memory of their son Morton M. The presiding officer was Judge Simon Rosendale, of Albany, and he continued active in the affairs of The Society as an honorary vice-president until his death in the spring of 1937.

Seal

The original seal of The Jewish Publication Society of America, stamped on its works, was designed at Rome, Italy, by Moses Ezekiel, the celebrated American Jewish sculptor. It represented the fulfillment of the glorious prophecy of Isaiah — the lion and the lamb lying down together and a little boy leading them. The two Hebrew letters (YOD twice), representing the Name of The Lord, are emblazoned above, and within the seal are these words: "Israel's mission is peace." The second seal, adopted in 1906, and still in use represents the Tree of Knowledge or of Torah, in accordance with the biblical sentiment that learning is "a tree of life to those who hold on to it"

Publications

The first book to be published appeared two years after the founding of The Society — *OUTLINES OF JEWISH HISTORY* by Lady Magnus. This book, published 58 years ago, and revised and brought up to date in 1929 by Dr. Solomon Grayzel, is reprinted periodically

and is still being used as a textbook by religious schools. The second venture of The Society was the publication of Prof. Heinrich Graetz's abridged *HISTORY OF THE JEWS*, the first volume of which was published in 1891. This splendid history still remains one of The Society's outstanding publications. A supplementary volume, by Professor Ismar Elbogen, called *A CENTURY OF JEWISH LIFE*, was published in 1940. A new translation of the 12-volume, unabridged, Graetz's *HISTORY OF THE JEWS* is under way; it will contain the original text and Graetz's notes, as well as additional bibliographies to be added by foremost Jewish historians in America.

The Bible Translation

Steps leading to the preparation of a new translation of the Bible into English were taken by The Society in 1892. It was intended to secure through the cooperation of scholars in the United States and Great Britain, a new translation of each book, which an editorial committee in constant correspondence with the translators, would then co-ordinate. This method was followed until 1901, under the general direction of Dr. Marcus Jastrow, Editor-in-Chief, with Doctor Kaufmann Kohler and Doctor Frederick de Sola Mendes as the other members of the Editorial Committee. It became apparent in 1901 that by this procedure the publication of a translation of the entire Hebrew Bible would indefinitely delay the project. Accordingly, the Book of Psalms, translated by Doctor Kohler and revised (Please Turn to Page 72)

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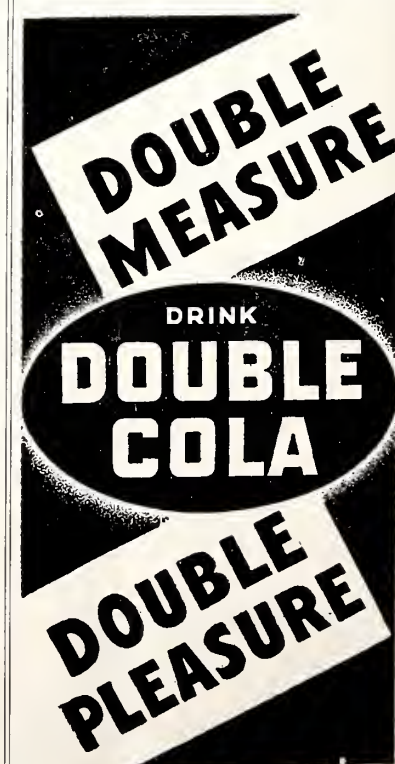
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AFTER the enemy had attacked our combines with machine-gun fire we decided to divide our fields into two parts: those which could be seen by the enemy from across the Yarmuk river, and those lying nearer to the Kibbutz which are hidden from them. But this device was of little use as they started attacking our workers and machines with light artillery and from the air. In nearby Beth Zera they used incendiary bombs which burned out the whole wheat crop. In our settlement only some of the fodder was destroyed. No wonder that we grew anxious for our crops which were, by the way, excellent this year.

So we decided to try a different method, namely, night-harvesting. We got up after midnight, took out our tractors and combines and, as the air was rather hot and dry, extremely favorable conditions for our wheat — Australian variety — we soon managed to fill very many sacks of grain. Our machines were camouflaged, of course. Enemy planes still circled at a great altitude above our heads. Their bombs, however, fell far from us. After 24 hours' work, we succeeded in harvesting all our southeastern fields.

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Our most distant field is named in honor of the Norwegian town of Narvik as it was reclaimed and brought under cultivation at the time of the battle of Narvik. This field, which lies on the slopes of the Gilead mountains, is within direct range of our enemies from Syria and Transjordan who had posted their artillery and armored vehicles around its far edge. An enormous amount of labor was invested in this field and our toil was

not in vain; its crop of wheat was something to be really proud of. But how to harvest it? Some pessimists among us thought of giving it up as hopeless, but eventually it was decided to make the attempt.

Yisrael, a member of the settlement, was our main escort; he took a Bren-gun, one of those with which we usually beat off enemy aircraft raiding the kibbutz. We set out on our way to the Narvik field. We passed our intricate perimeter defenses, and our underground "bunkers." We had some trouble in getting through the swamp which formed after the water pipes had been accidentally hit by shells, but we managed to get our tractors and combines out into the fields.

Yisrael marched in front of the group with his Bren-gun directed at the enemy. He was soon obliged to use it in order to give us covering fire. Other precautions were taken to protect the workers and the machines, and we did the job.



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Two Generations of Jewish Literary Labor

(Continued From Page 70)

by his colleagues, was published separately in 1903. The death of Doctor Jastrow in 1903 led to the formation of a new committee under the chairmanship of Dr. Solomon Schechter. This committee, however, soon found that the method adopted was too complex, and that it was impossible to accomplish by correspondence the extensive work required.

In 1908, The Jewish Publication Society of America and the Central Conference of American Rabbis reached an agreement to cooperate in the preparation of the new translation. The old plan was now abandoned in favor of a new plan whereby all the work would be done jointly by a Board of Editors. Such a board was constituted, composed of Dr. Solomon Schechter, Dr. Cyrus Adler and Dr. Joseph Jacobs, representing The Jewish Publication Society of America, and Dr. Kaufmann Kohler, Dr. David Philipson, and Dr. Samuel Schulman, representing the Central Conference of American Rabbis. By common agreement, Prof. Max L. Margolis was chosen as the seventh member to be the Editor-in-Chief of the work and Secretary to the Editorial Board of which Dr. Cyrus Adler was elected Chairman. Incidentally, the Board contained an equal representation of the Jewish Theological Seminary, the Hebrew Union College, and Dropsie College for Hebrew and Cognate Learning. For one year, Prof. Israel Friedlaender acted as a member of the Board instead of Doctor Schechter.

Through the generosity of Mr. Jacob Schiff, who in 1908 presented the sum of \$50,000.00 to The Society to enable it to carry out this project, the translation was finally completed. The last meeting of the Board of Editors of the Bible was held in November, 1915, and closed with a prayer of thanks to God that the great task was finished and that the group which, for seven years, had toiled together was intact. On January 30, 1917, the Bible was formally published, both in America and in Great Britain. In consideration of his in-

terest in the work and his beneficence which made it possible, The Society presented the first copy of the Bible, printed on India paper, beautifully bound, and suitably inscribed to Mr. Schiff, at a memorable dinner given at the Hotel Astor in New York on January 22, 1917. At this dinner tendered in honor of the Board of Editors, the Officers of The Society, its friends and co-workers were presented and received copies of the Bible as mementos. Twenty-two printings attest to the popularity of The Society's translation, and over 400,000 copies have been printed.

An abridgment of the Bible, edited by Emily Solis-Cohen, Jr., was published in 1931. The publication of this volume was made possible by the Hebrew Sunday School Society of Philadelphia, as a memorial to three devoted sisters, Minnie, Katherine and Julia Mayer, who had been interested in the religious education of Jewish children, and who had for many years taken an earnest and active part in the work of the Hebrew Sunday School Society. Miss Solis-Cohen worked with the committee which represented The Jewish Publication Society and the Hebrew Sunday School Society.

In 1946 The Society published **PATHWAYS THROUGH THE BIBLE**, by Mortimer J. Cohen. This book sought to satisfy a long-felt need for a preparatory volume to the reading of **THE HOLY SCRIPTURES**. It provides a minimum of background information and interpretation by which alone the Bible's spiritual meanings become clear and vital. This volume has had a successful sale and 33,000 copies have been distributed in two years.

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1946 with the Hebrew University in Palestine whereby the University and The Society joined their forces in the preparation and eventual publication of a Hebrew text, based on a 9th and 10th century manuscript. The manuscript was edited under the direction of the University's Professor Umberto Cassuto. The text of the Hebrew Bible is to be set in The Society's composition plant. The Hebrew University will restrict itself to the distribution of an all-Hebrew Bible, and The Society will publish a Hebrew-English version, using the University's Hebrew text, and an improved J. P. S. translation. Publication of this Bible is expected in 1952.

Israel Zangwill

The publication of Israel Zangwill's *CHILDREN OF THE GHETTO* in 1892, was The Society's first great popular success and vastly stimulated the publication of Jewish books in America. A commercial edition was published by Macmillan and Company. Commercial publishers were amazed by the popular success of this book, and from then on Jewish authors found it much easier to have their books published, while the publishers found an easier market for Jewish books. The popularizing of books of Jewish interest in America can really be traced back to Zangwill's immortal works sponsored by The Society. During its Golden Jubilee Year (1938) The Society published a Zangwill *OMNIBUS BOOK*, containing the *CHILDREN OF THE GHETTO* *GRANDCHILDREN OF THE*

GHETTO, *GHETTO COMEDIES*, and *GHETTO TRAGEDIES*. In 1939 The Society repurchased the rights to *DREAMERS OF THE GHETTO*, which was immediately republished. Recently, all of the plates and copyrights of the Zangwill books were purchased by The Society and are to be reprinted in a uniform binding.

The Year Book

In 1899, The Society published its first *AMERICAN JEWISH YEAR BOOK*, the outstanding source for current American Jewish history. Dr. Cyrus Adler was its first editor, and it was edited subsequently by Miss Henrietta Szold, Herman Bernstein, Herbert Friedenwald, H. G. Friedman, Dr. Joseph Jacobs, Samson D. Oppenheim, and Harry Schneiderman, who has been its editor for the past twenty-seven years. Morris Fine became co-editor in 1947. Its pages are invaluable for the student of Jewish life in America, and its statistics a necessity for every communal worker. Since 1909, *THE AMERICAN JEWISH YEAR BOOK* has been published jointly by The Society and the American Jewish Committee.

All branches of Jewish literature were essayed by The Society in its first few years. In its first 25 years of existence, it published eighty-seven books of which it distributed half a million copies.

Ginzberg's Legends of the Jews

The first volume of Professor Louis Ginzberg's *LEGENDS OF THE JEWS* was printed in 1909. This monumental and epoch-making work on the Agada is the greatest single contribution to the study of the subject within a century, and also easily ranks as the most significant work on Jewish lore thus far published in the English language. The first four volumes carry the story from the Creation through the Book of Esther. Since Doctor Ginzberg's grasp is encyclo-

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Rabbi Max J. Routtenberg, spiritual leader of Keshet Zion Synagogue in Reading, Pa., has been appointed executive vice-president of the Rabbinical Assembly of America, it was announced by Rabbi David Aronson, president of the organization.

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paedic, no tale left in the tiniest literary crevice or hidden in the obscurest midrashic corner is omitted. Volumes V and VI contain the notes and references, which open up the richest material for further study, not only in the legendary lore of the Jews, but in allied fields of theology, folklore and customs. The seventh volume, a complete index prepared by Dr. Boaz Cohen, was published in 1938.

Schiff Library of Jewish Classics

In 1914, Mr. Jacob H. Schiff again manifested his interest in the work of The Society when he announced his intention to make further provision for the publication

of Jewish literature, both in the original and in translation. For this purpose he gave another fund of \$50,000.00 for the publication of a selection of the Jewish Classics. The Schiff Library of Jewish Classics was intended to represent the entire range of Jewish literature since the close of the Bible canon, and was designed to demonstrate that Jewish literary genius did not end with the Bible, but continued and was active throughout the ages in all branches of literature.

Nine titles, in seventeen volumes, have already been published, as follows: SELECTED RELIGIOUS

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Knowing of the great need for Jewish juveniles, The Society has

printed twenty-two excellent children's books. THE BREAKFAST OF THE BIRDS, translated from the Hebrew of Judah Steinberg by Emily Solis-Cohen, Jr., is a beautiful classic, on which several generations of Jewish children have been reared. Three recent juvenile books have become very popular: WHAT THE MOON BROUGHT, the story of the Jewish holidays for children; and its sequel, LITTLE NEW ANGEL, both by Sadie Rose Weilerstein; and THE ALEPH-BET STORY BOOK by Deborah Pessin.

(To Be Concluded In Our November Issue)

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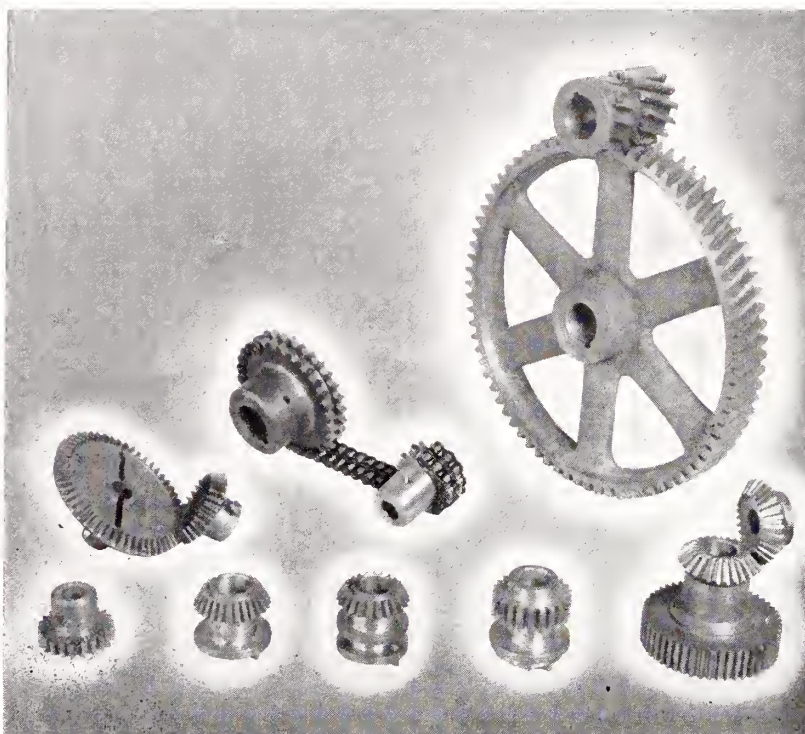


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THE AMERICAN JEWISH TIMES

VOLUME XIV

NOVEMBER, 1948

NUMBER 3

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

Again — College Quotas

With all of the agitation and legislation over a period of years, early reports from the various campuses do not seem to indicate much progress in the matter of racial bias. The New York State Educational Practices Act, the first state law of its kind in the United States, went into effect early in September. It was probably too late to have much effect on this Fall's admissions, so it would not be fair to call it futile at this time. But all over the land our Jewish Youth by and large haven't found it any easier to satisfy their desire for higher education, or the pursuit of a profession.

The Anti-Defamation League of B'nai B'rith recently published the result of an interesting test which was made by them. We believe this report is of sufficient importance to reproduce in full. It follows:

"To the registrars of 275 Eastern colleges, Meyer and Renee Cohen and Garard and Geraldine Palmer were the names of New York City high schools seniors applying for admission. When they wrote for application blanks, college officials followed routine practices.

The officials had no way of knowing that the students were participating in a comprehensive seven-state survey by ADL of application blanks and of how colleges answer inquiries by Jews and non-Jews.

Twin letters, one signed by Meyer or Renee, the other by Gerard or Geraldine, were sent to every college and professional school in Connecticut, New York, New Jersey, Pennsylvania, Maryland, Virginia, West Virginia, and the District of Columbia. The survey—prepared by ADL's Department on Economic and Social Discrimination—included public, private and church controlled institutions.

Meyer and Renee quickly discovered that some colleges will turn down an applicant with a Jewish sounding name — even before seeing his application. Last October 2, a major university in New York mailed two answers. One went to Gerard — it enclosed all the necessary application forms. The other was a curt postcard to Meyer:

'This is being sent in reply to your inquiry of recent date. We regret to inform you that we are not able to entertain your application for admission.'

When letters were sent to a large medical school in Philadelphia, Gerard received an outline of the procedure for admission. But Meyer was told that *'we are not accepting application blanks outside our area at the present time.'*

However, only 19 quota-controlled colleges—though they included some nationally-known institutions — were quite that obvious about it. Most schools did send application blanks to both Cohen and Palmer. But an examination of the blanks discloses that 75 per cent ask questions that have nothing to do with academic ability or character — while having a great deal to do with barring a student because of race, creed or national origin. All are questions recognized as discriminatory by the New York State Commission Against Discrimination.

While quota systems are piously denied by some of the guilty colleges, blandly defended by others, their existence is a well-documented fact. Three-fourths of the schools surveyed ask for applicant's birthplace, 41 per cent also demand to know where his father was born. Other questions concern religion (35 per cent), race (21 per cent), requests for photographs (39 per cent). Also: Language spoken at home; church membership and affiliation; nationality and mother's maiden name.

Professional schools — law, medicine, dentistry and pharmacy were found to be more interested than non-professional colleges in seeing pictures of their applicants, and in knowing their religion, race and birthplace.

The survey also pointed out that colleges often find "devious means"

for asking the religion of a would-be student. Questions about "church preference or affiliation," or requests for a pastor as reference, do the trick.

Would Meyer and Renee eventually have gotten into college? If their grades were high — probably yes. But, according to Dan Dodson, chairman of the New York City Mayor's Committee on Unity, their chances are about one in 20, while the odds against a non-Jew are less than two to one. Mr. Dodson posted those odds in 1946. Today, colleges are more crowded than ever."

This problem is of course, only one of the many angles of the broader problem of racial bias. We know full well that the solution, if there is one, calls for the exercise of much patience and yet when we see so much hypocrisy, and when we realize the handicaps our youth suffer, we can hardly be blamed if we wished that the pace could be stepped up.

The Need for Effective D. P. Screening

The statement by Ugo Carusi, United States Commissioner, now in Germany, that only about 20,000 of the 200,000 Jews in the DP camps in the American Zone of Germany will be admitted to this country, emphasizes the need for effective screening of the applications for admission, in order that those who are not really entitled to be sent over are not included. Dr. Abraham Duker, who has made a study of this problem makes this comment.

"It must be recognized that the DPs are not a homogeneous group. While the camps harbor many broken survivors of the brutalities of Nazism, White Ruthenians, Ukrainians, Croats and Slovaks who voluntarily joined the Nazis. These groups served the Germans loyally and devotedly by exterminating Jews and anti-Nazi elements, betraying partisans and recruiting forced labor. Their ugly record of collaboration is clearly revealed in a host of documents and eye-witness accounts, many of which were presented at the war crimes trials at Nuremberg.

"... The Balts constituted the closest of Nazi collaborators and received favorable attention at the hands of their masters to the very end. Balts willingly served in the German police and formed large volunteer detachments of their own which were responsible for the slaughter of tens of thousands of Jews and partisans. Second only to the Balts were the Ukrainians who butchered Jew and Pole alike. Numerous eyewitness accounts testify to the almost incredible savagery with which the Ukrainian volunteers carried out massacres. Even the Nazis registered astonishment! So loyal to their Nazi masters were the Baltic and Ukrainian collaborationists that they were finally admitted to the cream of the Nazi blood aristocracy, the elite corps SS. Tens of thousands of Balts and Ukrainians enthusiastically signed up for the SS auxiliary formations, serving with distinction as guards and tormentors at the extermination camps of Auschwitz and Treblinka . . .

"When the tide of battle turned and the Nazis began their retreat from the East, they allowed these collaborationists and their families . . . to return to Germany with them. In Germany they sought anonymity, hoping to escape identification and prosecution for murder and treason. Their game has been successful beyond their wildest dreams . . . American authorities in Germany, who should be familiar with the facts, have never bothered to check their identity too closely and have even released collaborationist murderers who had been recognized by some of their surviving victims. If this fantastic confusion of martyrs and murderers is to be avoided, if we are not to become the butt of cynical jests among European nations who know the backgrounds of these 'political refugees,' we must immediately provide for an effective screening procedure to keep these diseased elements from poisoning the American blood stream."

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D.P.'s and the Law

By JOEL FISHER, Legal Counsel to the J.D.C.'s
European Executive Council

THE JEWISH DP in the U. S. Zone of Germany is caught in the confusion of a legalistic half-world. On one side he is confronted by the rules and regulations of a military occupation force within a defeated nation, on the other by the local laws of a land in which he is a stranger. But above all he is surrounded by his old enemy. It is this condition—the recrudescence of anti-Semitism and bigotry among the Germans, the growing boldness of the German police who feel they are coming into their own again—that poses the chief problem facing the Jewish DP in his relation to the law.

Actually, the "crime rate" in the camps—under the normal definition of the term—is extremely low. Offenses of a felonious nature, such as murder, robbery, burglary, larceny and assault are practically unknown. But the Jewish DP is subject to accusation and arrest for actions that are "crimes" nowhere else in the world.

A DP is jostled on a street car in Munich. He keeps his ground, refuses to budge. A German civilian shoves him aside. The Jew pushes back. A fight ensues, the German police swoop down, and a dozen Jews are arrested.

Or a search is suddenly called in a camp (no warrant is needed to search or arrest a DP in a camp) and the mass arrest of 100 Jewish men and women results "for possession of German economy" goods, for "illegal possession of foreign currency," or on charges arising from "tips" by informers.

To chart the DP through the legal wilderness in which he finds himself, the Joint Distribution Committee has established a Legal Aid Division, composed of eight

attorneys, which provides a highly efficient service.

The Legal Aid Division carries out four types of legal assistance in the camps. First, JDC lawyers devote considerable energy to what they term "preventive law." Chief among them is the popularization of the military rules and regulations that govern so many of the Jewish DP's actions. So effective has this been in decreasing the number of violations that the military government does not enforce new decrees until the JDC has had ample time to explain them fully.

The second aspect of JDC legal aid concerns intercession with the authorities before a trial is ordered. Direct contact between JDC attorneys, AMG and police and other authorities has resulted in a greater realization of the problems facing the DP's, and better understanding of their situation.

A small number of cases do reach court, however. And it is here that the Legal Division exercises its third function—defense. JDC will defend any Jewish DP before the Military Government courts upon request if he is unable to retain a competent private attorney or if the court is unable to assign one. JDC will also defend a DP when either a matter of principle affecting Jewish DP's in general, or where prejudice, persecution or anti-Semitism may be involved. And JDC will come to the defense of Jewish DP's when mass arrests occur.

Results obtained in this service have been excellent, for JDC's attorneys place great stress on the American principles of "fair play" and "fair trial" in their dealings with MG. On the whole, the attitude of AMG officials has been wholesome and fair. And in a re-

(Please Turn to Page 22)

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MAURICE SAMUEL

LESS THAN a year and a half ago we were scrutinizing, with more anxiety than hope, and above all with a pervading sense of futility, the identities and records of the men who made up the UNSCOP, (the United Nations Special Committee on Palestine). It seemed to us at that time that British Foreign Minister Bevin could not have decided to refer the question of Palestine to the United Nations without a well-based assurance that the verdict would be in Britain's favor. We assumed, of course, that a number of governments would instruct their delegates to vote against Britain, for reasons not relevant to the intrinsic merits of the case; that anyone would vote for us, rather than against Britain, on similar grounds, was out of the question; what had we to offer? To believe that the men appointed to the UNSCOP would be permitted to exercise objective judgment was to imply that the British Foreign Office had simply set a trap for itself; and we were still under the spell of Britain's reputation for wiliness and foresight—a reputation which the British themselves deprecated (with supreme cunning, of course) with their much publicized tradition of “muddling through.”

And yet we scanned the list of men, and looked into their antecedents, with the remnants of our hopes. Who knew. Perhaps there were a few uncommitted governments, and a few delegates who, bidden to investigate the problem and issue a verdict according to their conscience, would not succumb to pressure or blandishment. Convinced as we were that we had justice on our side, we were bound to believe that such delegates would rebuke the British maneuver. Undoubtedly they would, even when ranged with the anti-British bloc, make up a minority. In any case, their recommendations stood no chance of being implemented. But even a moral gesture meant something to us. We were, in the spring of 1947, at the nadir of our political fortunes.

Of Jorge Garcia-Granados, the delegate of Guatemala on the UN-

SCOP, we knew nothing beyond his record as a courageous liberal and his connection with a family with a high tradition of political morality. We had become so accustomed to betrayal by liberals that these recommendations were not enough. That a majority of the UNSCOP would issue a report in favor of a Jewish State was beyond all expectation; that Jorge Garcia-Granados would be the leading advocate for our side was the best that a somewhat hazy optimism could anticipate. We had, in short, fallen into a condition of cynicism as dangerous as the opposite extreme of sentimentality.

To read Mr. Granados' account of his work with the UNSCOP in Palestine, and with the UN at Lake Success, is to reenter an almost forgotten age of political decency. He has given to his book the subtitle “The Drama as I Saw It.” But much of the fascination of the book resides for the reader in the drama of Mr. Granados himself. What happened to *him* in Palestine is perhaps the high point of the record, for it is the vindication of all our work—and of the ultimate triumph of morality and reason. He says, on page 111: “It is not possible to imagine the elation, the sense of delighted discovery, that possessed me when I discovered that here, in Palestine, all I had dreamed for the small state *was being done*—and being done efficiently, by patient, hard-working, self-sacrificing men and women who had the additional advantage of technical advice and cultural background. It was my sense of the tremendous importance of this kibbutz (Kiryat Anavim) that was later to strengthen my determination to defend with all my vigor the right of the Jews to a state.” If there was any special pleading within him, it was only to the extent revealed in another passage: “I studied the matter further, and became convinced that the *kibbutz* . . . is the best sociological instrument with which to develop the agriculture of backward countries. If the Latin American countries adopted it, I felt that they would find it placing them on the road to rapid

economic progress.”

An affirmation of this kind takes precedence, I feel, over the humanitarian sympathies which of themselves impelled Mr. Granados to champion the cause of a Jewish state. Had he been compelled to rely on these alone, he might not have found the positive strength to hold out against the infinite intrigue which surrounded the work of the UNSCOP and the UN Assembly. And if he had, we would not have been granted the satisfaction of knowing that our deeds, rather than the misdeeds of Brit-

ain, constitute the supreme argument in favor of the Jewish state.

That satisfaction is enormously important; not as a matter of pride, but as a corrective to the bitterness which is apt to get the upper hand in us when we perceive again, in Mr. Granados' record, the apparently aimless malice which informed Britain's policy in Palestine during the year of decision. I emphasize the world “aimless” because it is impossible to justify the record even on the grounds of a pro-Arab policy. The Arabs have been as shabbily treated as the Jews! What

Keepers of the World's Conscience

A Review by MAURICE SAMUEL of *the Birth of Israel*, by JORGE GARCIA-GRANDOS; Alfred A. Knopf, pp. 305; \$3.00

Freedom To Play



A wire fence is no longer a barrier to freedom for this youngster, one of the refugee children staying temporarily at the Reception Center of United Service for New Americans, on a recent trip to the Bronx Zoo in New York City. Visits to the city's parks, zoos, and museums are part of the planned summer day camp program arranged for refugee children staying at the Center with their parents while plans are completed for resettlement throughout the country with the aid of the agency. United Service receives its funds from the \$250,000,000 campaign of the United Jewish Appeal for 1948.

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benefit was supposed to accrue to them from this encouragement of a sterile and impotent oppositionism? Who was supposed to be the gainer even if the Jewish state in the making was submerged in a unitary Palestine turned over to the Husseinis? Not the Jews, not the Arabs, and not even the British! One is brought up finally by that old, baffling question which always emerges in cases of this kind: "Do you mean to tell me that the British didn't know what they were doing?" And one has to take one's courage in one's hands and answer bluntly: "That's exactly what I mean!"

One of the most shocking—and bewildering—sections of the book deals precisely with the determined ineptitude of the British. There was a point in the history of the UNSCOP work in Palestine at which the British might have begun, with some degree of grace, to bring an element of reason into their behavior in Palestine: that was the case of the three Irgunists who were sentenced to death for their part in the Acca jail-break. The UNSCOP, approached by the parents of the boys, intervened—let it be said, to his everlasting credit, largely on the initiative of Mr. Granados. It had no "right" to intervene. It was not supposed to comment on current administration of the country and on the carrying out of its laws. What a sensible and intelligent thing it would have been, however, to commute the sentence! What a fine beginning it could have made for a reversal of policy!—a reversal, be it noted, which must come some day, anyhow, under less favorable circumstances. No! It was shortly after the arrival of the UNSCOP that the boys were executed; it was during the presence of the UNSCOP in Palestine that the British Cabinet—it cannot have been done at a lower level—decided to turn back the Exodus of 1947 to Germany! Mr. Granados writes on page 193: "I thought to myself, the British themselves really have no conception of their own rigidity and cruelty in the Palestine matter."

This is undoubtedly true. The British public has been systematically misinformed and misled on the Palestine matter. The Palestine administration, given an impossible lead from London, and exasperated by the terror, had neither the imagination nor the courage to initiate a new course. The Foreign Office, with the encouragement of Mr. Bevin, behaved like the pessimist in Zangwill's classic definition: faced with two evils, it chose both. But there is little in all this to console us for the anguish, the frustration, the unnecessary deaths, the lost opportunities, which have resulted for both Jews and Arabs in Palestine. And because thoughts like these are liable to rankle, it is well to remember that Mr. Granados' advocacy of the Jewish state did not derive simply from his rejection of the British role in Palestine. It was connected with a

The American Jewish Times

"sense of delighted discovery," with a great affirmation. We had earned the right to statehood, not simply because our rulers were bad, but because our work was good; it appealed to the world's conscience.

It is an organic and important part of Mr. Granados' contribution to the Jewish cause that he should have made this so clear; it is what makes his book "must" reading for anyone interested in the future of Israel.



RALEIGH, N. C.

*Major Pinckney Bernstein
In Germany*

Major Pinckney Bernstein, who has been making his home in Raleigh, has been recalled to active service with the U. S. Army, and has left for Germany with his wife and two sons, Page and Morris.

The 500,000 volumes in the library of the Hebrew University are undamaged, in spite of Arab shelling of the University, it was revealed by Dr. Curt Worman, chief librarian.

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Two Generations of Jewish Literary Labor

By MAURICE JACOBS, Executive Director,
Jewish Publication Society

This is the second and concluding article on the growth of one of the foremost organizations in this country in the advancement of Jewish literary efforts.—THE EDITOR.

An historical Jewish Community Series, containing the history of old-world Jewish communities, was projected many years ago. This series of books will be excellent working material for a future historian of the Jewish people. The first book in the series, THE HISTORY OF THE JEWS IN FRANKFORT appeared in 1929 and additional volumes have since been published; LONDON, VENICE, VIENNA, AUGSBURG and REGENSBURG, COLOGNE, ROME, and VILNA.

A start has been made on Jewish history by countries: THE HISTORY OF THE JEWS OF ITALY; GERMANY; and SPAIN. Others are under way, as well as a series of histories on American-Jewish communities.

In 1928, a one-volume Jewish history was published under the joint authorship of Alexander Marx and Max L. Margolis. This is the most authoritative one-volume Jewish history printed in English, and 50,000 copies have been sold, and translations made into Spanish and French. In 1946 a briefer one-volume history, profusely illustrated, written by The Society's Editor, Dr. Solomon Grayzel, was published and became an immediate success. Two printings, 12,000 copies, were sold in less than one year.

Bible Commentaries

A series of commentaries on the BIBLE has been started. MICAH by Max L. Margolis was published in 1908; DEUTORONOMY by Joseph Reider, in 1937; and NUMBERS by Julius H. Greenstone in 1939. PROVERBS, by the same author, will be published in 1949.

Loeb Series

Professor Morris Loeb, of New

York, the distinguished chemist, scholar, and public worker, who died on October 8, 1912, by his Last Will and Testament, created a Fund under the following terms: "I give and bequeath to The Jewish Publication Society of America



MAURICE JACOBS

the sum of Ten Thousand Dollars as a permanent fund, the income of which alone shall, from time to time, be utilized for and applied to the preparation and publication of a scholarly work devoted to the interests of Judaism." The books published under this imprint are: SAADIA GAON—HIS LIFE AND WORKS, by Henry Malter, published in 1921; THE PHARISEES—THE SOCIOLOGICAL BACKGROUND OF THEIR FAITH (two volumes), by Louis Finkelstein, published in 1938; THE JEWISH COMMUNITY—ITS HISTORY AND STRUCTURE TO THE AMERICAN REVOLUTION (three volumes), by Salo Wittmayer Baron, published in

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1942; and THE JEWS IN SPAIN—THEIR SOCIAL, POLITICAL AND CULTURAL LIFE DURING THE MIDDLE AGES (two volumes), by Abraham A. Neuman, published in 1942.

Reprint Library

In order to make some of the titles available at a lower price, The Society created a Reprint Library, in a uniform binding, which makes it possible for every Jewish home to have a Jewish library at a moderate cost. Approximately one hundred titles are available at the present time in this collection.

During its sixty years, The Society has published 250 titles, including books on ethics, history, essays, Bible Study, fiction, juveniles, poetry, and biography. Over four million copies of The Society's publications have already been distributed.

The Press

The need for a Hebrew Press in America was first brought to the attention of The Society in 1914 by Dr. Cyrus Adler, whose vision regarding the needs of the Jews in America, in fact throughout the world, was remarkable. His associates on the Board of Trustees agreed with him, but thought the plan too ambitious because of the capital expenditures necessary to cut the type and provide the mechanical equipment. However, Dr. Adler, with the courage and enthusiasm which he devoted unselfishly to so many activities of The Society, and with the assistance of Simon Miller, then President, worked very quietly and, by 1920, secured a fund of \$100,000 to establish the Press. Half of this sum was a gift by Jacob H. Schiff, the greatest benefactor The Society has ever had; \$25,000 was given by Louis Marshall, the great Jewish leader, and the balance secured by Mr. Miller from among other friends of The Society. For the first time in the history of America's Jewish scholarship it was no longer necessary to go to Europe to set Hebrew texts with vowels, by machine, instead of by hand. The growth of the Press from its humble beginnings to the finest foreign language press in the country, with the largest assortment of Hebrew type faces in the world, is one of the outstanding achievements of The Jewish Publication Society. During the war, the Press produced over two and a half million Prayer Books and Haggadahs for the National Jewish Welfare Board.

While the Press was originally designed for the printing of the Schiff Library of Jewish Classics, it has used machinery and processes which revolutionized the art of Hebrew printing. For the first time in the history of Hebrew printing,

Biblical texts with musical accents and vowel-points were set by machine. The original Hebrew type used was designed by Joseph B. Abrahams, then Secretary of the Jewish Theological Seminary, under the guidance of Dr. Cyrus Adler. It was designed after the 17th century type from the presses of Menasseh ben Israel, and has been much admired by scholars in Europe, Palestine and Africa.

Gradually other types in Semitic languages, as well as five beautiful English faces, were added. Today the Press does composition in Hebrew, Syriac, Greek, Arabic, Yiddish, Judeo-Arabic, Babylonian, Latin, Spanish, German, French, Russian, and other Slavic languages, as well as English. At present it is completing the Old Testament in the "Ragoli" language, used in Kenya, South Africa. Grown to ten keyboard machines and five casting machines, The Society's composing equipment has a present value of \$250,000. The present staff includes twenty high-grade craftsmen, many of them trained during the past ten years.

In addition to setting the type for the J. P. S. publications, as well as various scientific magazines, such as the JEWISH QUARTERLY REVIEW, and the JOURNAL OF BIBLICAL LITERATURE, the Press has as customers almost every educational institution and learned society in the country publishing books or articles in the Semitic languages. The list is impressive and includes Yale, Harvard, Pennsylvania, Columbia, Princeton, and John Hopkins Universities, the Jewish Theological Seminary, American Oriental Society, American Academy for Jewish Research, the Central Conference of American Rabbis, the Rabbinical Assembly, Hebrew Union College and Dropsie College. For the American Bible Society, the BIBLE in the Russian language and other works in Serbian were completed. Almost

(Please Turn to Page 20)

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Kaleidoscope of Jewish Personality

By DR. JOSHUA BLOCH

This year's crop of Jewish biography and memoirs includes a fascinating gallery of geniuses, scholars, saints, artists, a Broadway columnist, and the king of the banana empire. Dr. Joshua Bloch, chief of the Hebrew Room of the New York Public Library, reviews them in the following article, which is taken from *The Jewish Book Shelf*, from the tri-lingual Jewish Book Annual, issued by the Jewish Book Council of America, sponsored by the National Jewish Welfare Board.—THE EDITOR.

NO PERIOD in history is ever fully understood without a knowledge of the lives of those figures who have contributed to its making. These are generally obtainable in the form of biographies, autobiographies and memoirs. The year's output of such publications presents accounts of men and women who have, in one way or another, left a more or less impression upon their contemporaries and upon those who followed them to our own day. One has only to turn to so fine a collection of "Essays in Jewish Biography" by Prof. Alexander Marx (Philadelphia, Jewish Publication Society of America, '48) to find verification of this claim, for it is a volume in which the lives of a number of notable Jewish scholars and leaders who stand out as prominent representatives of their people from the mediaeval times to the present century are presented. Often a biography is more than the mere story of a person; it is also, in a given sense, the story of the time in which the person lived. This is certainly true of "The House of Nazi; Dona Gracia," by Cecil Roth (Philadelphia, Jewish Publication Society of America, '48). It tells of the life and times of a heroic Jewish woman of the sixteenth century and of a distinguished Marano family who became a leader of her people in time of persecution and the head of a vast commercial empire reaching from Constantinople throughout Europe. In order to return to the religion of her father, Dona Gracia was compelled to travel from Portugal to Antwerp, to Italy and finally to Turkey, to escape the Inquisition and to carry her business and

her vast avocation of providing every assistance to her troubled brethren everywhere. Dr. Roth furnishes an adequate description of the historical events in which she flourished.

A biography of one of the leading



DR. JOSHUA BLOCH

figures in the thirteenth century struggle of the Jews against persecution which began in Germany in his day is the two-volume work on "Rabbi Meir of Rothenberg" by Irving A. Agus (Philadelphia, Dropsie College, '47). Written as his doctoral thesis, the book deals with Rabbi Meir's life and work and offers translations into English of the responsa which serve as sources for the religious, legal and social history of the Jews in mediaeval Germany.

The story of an eighteenth century Lithuanian Jew, a rebel intel-

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lectual, stands among the most moving accounts of the early passage of Jews into the cultural life of the Western world. It is offered in an abridged text of J. Clark Murry's translation of an "Autobiography by Solomon Maimon," edited and provided with an epilogue by Moses Hadas (N. Y., Schocken, '47). Maimon, who was a maskil and a student of philosophy, found no peace in the traditional Jewish milieu or in the presumably brighter outside world. He furnishes a moving personal history of intellectual clashes and a rather somber picture of Jewish life of that period.

The literature of American Jewish biography began to show considerable growth in recent years. There is an insistent interest in it and the year's output includes several interesting titles. "Howe and Hummel," the true and scandalous story by Richard H. Rovere, illustrated by Reginald Marsh and provided with an introduction by Judge James Garrett Wallace (N. Y., Farrar, Straus, '47) presents a history of a criminal law firm that existed in New York between 1869 and 1907 and of which Abe Hummel was the most prominent member. It achieved a somewhat notorious success defending theatrical, sports and underworld figures. "Sammy Blows His Whistle," a biography of Judge Samuel A. Weiss by George E. Kelley with an introduction by Governor James H. Duff (Washington, D. C., Progress Press, '47) is the life story of an immigrant boy who became a popular Pennsylvanian, having been a football hero in college, a football official and served as a member of Congress before his election to the bench. The story of another immigrant boy who made good as a lawyer and as a communal leader is told in "Henry Monsky; the Man and His Work" by his widow and Maurice Bisgyer (N. Y., Crown, '47). In a short but full record the former head of the B'nai B'rith is presented as a "circuit-rider" in the service of Jewry. Among the life stories, written for young people, of ten outstanding "American Women of Nursing," by Edna Yost (Philadelphia, Lippincott, '47) is one which deals with the achievements of Lillian Wald.

"When This You See Remember Me" by W. G. Rogers (N. Y., Rinehart, '48) is an informal biography of Gertrude Stein by a close friend. To the information it offers should be added some additional data furnished in "Appreciation: Painting, Poetry and Prose" by Leo Stein (N. Y., Crown, '47), the elder brother of Gertrude Stein. Those who read the book which Gertrude Stein called "The Autobiography of Alice B. Toklas" may be interested in Leo's version of the antics at 27 Rue de Fleurus which Gertrude there reported . . . Some additional information on Gertrude Stein can also be gleaned from "Nine Twenty O'Farrell Street" by Harriet Lane Levy, illustrated by Mallette Dean (N. Y. Double-

day, '47), interesting memoirs of her girlhood in the late nineteenth century San Francisco and the story of her orthodox American-Jewish family portrayed with both warmth and wit, but not without a bit of widely - spread misinformation about Jewish life and religious practices.

The true story of how one man in defiance of a series of tragedies, any one of which might have broken his spirit, won out, is told in "Even the Night" by Raymond Leslie Goldman (N. Y., Macmillan, '47). It is the autobiography of a writer who has overcome the physical handicap of infantile paralysis, deafness and diabetes and faces the prejudice against Jews at the age of twenty-six, and lived through the tragic death of his wife who left him with a son. He met his difficulties, one by one, struggled against them and triumphed. He won against all odds through faith in God, in men and in himself. He became a successful writer happily married.

A pattern of Jewish family life, of true beauty and nobility, is presented in "Father and the Angels" by William Manners (pseudonym of Samuel Rosenberg) (N. Y., Dutton, '47). It is a devoted son's story of his life with father, a warmly human and lovable gentleman who, in the early years of our century, served the Jewish community

(Please Turn to Page 12)

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Jews in the Moslem Countries

The plight of the estimated million Jews now living in the Arab countries is beyond description. The very fate of the "forgotten" million Jews in the Moslem world hangs in the balance. In fact, it has been reported recently by Federal Judge Phillip Forman, chairman of the Foreign Affairs Committee of the American Jewish Committee, that Jewry in the Arab countries "is in danger of perishing unless immediate determined and effective steps are taken to strengthen its position."

The problem of rehabilitating and resettling the Jewish survivors of Nazidom and the responsibilities emanating from the rise of Israel have required the resources of American Jewry, making it extremely difficult for the leaders and masses of American Jewry to actively concern themselves with the tragic and delicate problems of a forgotten million Jews.

During the past two years the educational and relief needs of the Jews in North Africa and the Near and Middle East were brought to the attention of American Jewry by the Ozar Hatorah Committee of New York.

The potentialities for helping the estimated 150,000 Jewish children in those countries are unlimited. During the past year Ozar Hatorah, in cooperation with the Joint Distribution Committee, has met the educational and relief needs of 9,000 children in Iran alone, apart from making a similar program available to 10,000 children in other Moslem countries entirely on its own.

Those people are descendants of the Jews of Spain, and some of them can trace their ancestry to the period of the Babylonian exile. Their identity with the religious practices of our fore-fathers is intense and it is the responsibility of the American Jewish community to help lift their standard of living and bring them to a richer cultural and material way of life. We must not permit a community of a million Sephardic Jews to perish. —*Ohio Jewish Chronicle.*

THE NEXT STEP

Reports arriving from Amsterdam, where the Council of Churches met, say the conference was dominated by a sense of guilt over Christendon's failure to "prevent the annihilation of 6,000,000 Jews by Hitler."

It is encouraging to know that Christian leadership is experiencing a growing awareness of the role the Church can play in combatting

anti-Semitism and its tragic consequences.

However, we feel that expressions of sympathy or guilt aren't enough. It is not enough for Christian leaders to impress the Christian masses that anti-Semitism is anti-Christian, brutal, uncivilized and contrary to basic human principles. It is, of course, axiomatic that hate directed against human beings of other faiths is absolutely irreconcilable with the profession and practice of the Christian faith.

What is required is a practical Christian approach to the problem of anti-Semitism. To tell a man that hating Jews is a sin will not eradicate the hate unless he is conditioned by early Christian education against such hatred. Too many of our Christian neighbors learned the habit of hating Jews because they had been inculcated in their childhood with historically false concepts, such as the Crucifixion and the attitude of ancient and modern Jewry toward Christianity. Students of the problem of anti-Semitism have sought its origin in many causes. But it is apparent that if our Christian friends modified their education program for the young by eliminating concepts that are conducive to developing easy hate for the Jew, the problem of anti-Semitism would be at least half solved. It is difficult to make a man hate a person of another faith unless he has been conditioned for hatred by early education and environment.

The fight against anti-Semitism, if it is to succeed, must begin in the schools and homes. Once a person has acquired the virus of anti-Semitism it is difficult to cure him by word and chastisement.

—*The American Israelite.*

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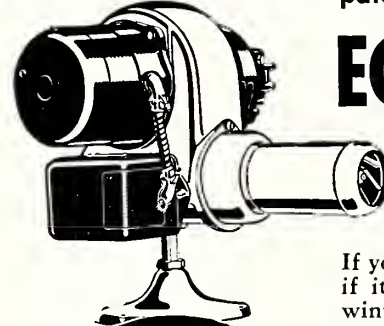
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GREENSBORO, N. C.

Kaleidoscope of Jewish Personality

(Continued from Page 9)

of Zanesville, Ohio, in the manifold capacity of hazan, shohet, mohel and preacher . . . Altogether there is a constant emphasis on the strong family ties, the warmth, understanding and loving-kindness that characterize the average Jewish home in which the teachings and practices of Judaism are observed.

H. W. Heinsheimer, in his "Ménagerie in F Sharp" (N. Y., Doubleday, '47) offers amusing memoirs of the editor of a music publishing firm, who, besides knowing his music, knows the people who make it. Amusing, too, is "Some Days Were Happy" by Louis Sobol, with a foreword by Gene Fowler (N. Y., Random, '47). Though autobiographical, it is written "not as a personal chronicle, but as a reminiscence of small-town life in the early 1900's." It covers the author's boyhood and youth, through his first job and marriage following World War I. Reminiscences of a childhood in a cultured German-American family of the late nineteenth century New York City are contained in "Dear Remembered World," childhood memories of an old New Yorker by Mrs. Meta Lilienthal (N. Y., Richard R. Smith, '47).

The great role which an immigrant Jew from Bessarabia was destined to play in the American banana trade is well described in "Empire in Green and Gold" by Charles Morrow Wilson (N. Y., Holt, '47). It is a story of ups and downs in an industry in which "shippers cheated brokers, and brokers cheated shippers" while competition was constantly wiped out and "the banana trust" better known as the United Fruit Company grew, which after the depression years was taken over by Samuel Zemurray. He reorganized the company at a time when it was almost on the verge of bankruptcy and enabled it to assume its present position of leadership in the trade.

Stories of Jews who had a part in the making of America beginning with Columbus at the Court of Ferdinand and Isabella and ending with Emma Lazarus comprise "The Golden Door" by Elma Ehrlich Levinger; illustrated by Israel A. Fielder (N. Y., Bloch, '47). These stories, reprinted from the author's earlier publications, are told with that sweep imagination, humor and freshness which generally characterize Mrs. Levinger's writings.

A series of short accounts of the achievement of Jews in every game from football to golf comprises "The Jew in American Sports" by Harold U. Ribalow, with a preface by Barney Ross (N. Y., Bloch, '48). It deals with Jews on the American sport scene, past and present. In reality they are action stories, full of anecdotes and curious episodes in the careers of twenty-five of the best-known Jewish sport stars in

this country. It is a contribution to the literature dealing with the Jewish share in American sports.

While the appraisal of the contribution of the Jews to the making of America is not altogether neglected, the role of Jewish religious ideas in the shaping of the spiritual pattern of this country is hardly touched upon. In "The Christian Heritage in America" by George Hedley (N. Y., Macmillan, '47), an effort is made to show that "all Christians are Jewish." A Jew is "anyone who shares Jewish attitudes and judgments, whether or not he knows or admits their origin." Thus every Christian who is inspired or affected in thinking and conduct by the teachings of the prophets of Israel is inescapably Jewish . . .

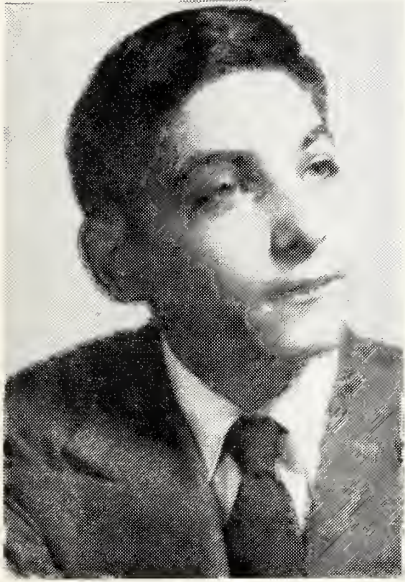
Quite unusual is Carlo Levi's "Christ Stopped at Eboli" (N. Y., Farrar, Straus, '47). It is a piece of distinguished writing which baffled the critics; they did not agree as to whether it is a novel or belongs to the category of non-fiction. Perhaps it has a little of both. It is certainly autobiographical. It is the story of Levi's stay in Gagliano, a community in a remote district in the south of Italy to which he had been banished by the Fascist government for his outspoken opposition to the regime. His medical degree made him welcome in a poor community while his skill in painting, to which he had early turned from medicine, made him see the landscape and people of that lost region between Apulia and Calabria with sharp and sympathetic eyes. His book presents a vivid description of life in a primitive community in which there was as much witchcraft as religion, no national patriotism, no morals besides ancient habit and a rough sense of primitive justice. Since life in Gagliano does not change, Carlo Levi's book must long continue to be read and valued as an account of human life, lived in its dark essentials in a community which has survived almost untouched from days so remote, that reading it is like living again in an Italian world as it was when "Christ stopped at Eboli."

The literature on the life and work of Sigmund Freud continues to grow. Friends and foes of his teachings are engaged in efforts to explore the recesses of his thinking and to determine the validity of his views. In "Freud: His Life and Mind" by Helen Walker Puner (N. Y., Howell, Soskin, '47) an attempt is made to answer such questions as: Is it true that Freud's consciousness of a Jewish heritage combined with his hatred of being a Jew dictated the nature of his work? Was he a bitter old man or a sensitive child hurt by an anti-Semitic world? Did his own relationship to his father result in his discovery of the Oedipus complex? The author at-

(Please Turn to Page 16)

Social and Personal

GREENSBORO, N. C.



BAR MITZVAH

The Bar Mitzvah of Sherold Paul Klein, son of Mr. and Mrs. A. F. Klein, was celebrated on October 29, with services at Temple Emanuel. Instructed for some time by Rabbi F. I. Rypins and Rabbi Nathan Kagan, Sherold did credit to his teachers in the manner in which he performed the services apportioned to him. Following the services, Mr. and Mrs. Klein were hosts at an informal reception in the vestry room of the Temple, to a large number of friends and relatives, many coming from various communities for this occasion.

HIGH POINT, N. C.

MRS. NORMAN H. SILVER, *Reporter*
The community welcomed dur-

ing the recent High Holidays, Rabbi and Mrs. William Gold, who have come to High Point from Chicago, where the Rabbi graduated from the Hebrew Theological College. A graduate of the Illinois Institute of Technology in the field of History and Sociology, Rabbi Gold has taught at the Yeshiva: Beth Yehudah and the Albany Park branch of the Hebrew Theological College. While serving as Rabbi in Danville, Ill., Rabbi Gold was also chaplain in the Veteran's Administration hospital in that city. He was a leader of the Young Israel group in Detroit and the B'nai Israel in Chicago. Mrs. Gold is a graduate of the University of Chicago and a member of the honorary educational fraternity Pi Lambda Theta.

The Council of Jewish Women held their meeting at the home of Mrs. Stanley Taylor with Mrs. Gilbert Bernard as associate hostess. Mrs. Al Rabhan, president, was in the chair. Committee reports were heard from the various chairmen and plans were made for a year of activity. The meeting adjourned at the close of a social hour.

The Council honored its new members with a tea at the Synagogue. The guests were received by Mrs. M. Samet, hospitality chairman, and the other officers. Tea was served by Mrs. Daniel Ballow assisted by Misses Temma Leyton, Dianne Wagger, Zelda Lefkowitz and Helen Jacobs. After a greeting by Mrs. Rabhan, Mrs. Sam Tobias spoke to the members on "The Origin and Meaning of Council." Each new member was presented with a "diploma" from which she read a clever, short greeting of welcome.

The Benefit Circle of the Council, headed by Mrs. Harry Doctor, gave a party at the Elks Club. The affair was a huge success. The chairman was assisted by Mesdames A. Cassell, A. Schwartz, I. Schultz, M. Silver and S. Shavitz.

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The Ladies Aid Society held its first Fall meeting at the home of Mrs. L. Greenberg, president. Other officers of the year are: Mrs. A. Schwartz, vice-president; Mrs. J. Harris, treasurer; Mrs. B. Herman, secretary; Mrs. I. Tellis, corresponding secretary, and Mrs. M. Abels, financial secretary. Extension plans for Hadassah aid work under the chairmanship of Mrs. J. Barr, were discussed, as were the plans for the future community center. Mrs. William Gold gave the opening prayer and was cordially welcomed into the group.

Mrs. M. Surill and Mrs. E. Goodman of Salisbury entertained for Mrs. Marty Surill at MaJong and Bridge. Following the games, delicious refreshments were served.

BIRTH:

Congratulations to Mr. and Mrs. Harold Gutterman on the birth of their daughter.

Our wishes for a speedy recovery to Mrs. S. Setel who is hospitalized.

CHARLOTTE, N. C.

Ground - breaking ceremonies were held by both Bethel El Congregation and Temple Israel, in preparation for the new building program for each group. For the Beth El ceremony, Leo Gottheimer, one of the organizers and first president of the congregation, dug the first shovel of ground. Rabbi Frankel conducted regular Sabbath services on the site. R. Frohman is the current president of the Bethel El group, Bert Raff treasurer and Harry Goldman secretary. Mr. Raff is also general chairman of the building committee, with I. H. Madalia and Jay Schrader other members of the committee. Rabbi Aaron Tofield conducted a brief religious ceremony at the Temple Israel ground breaking. Those participating were Israel Schwartz, oldest

living member of the congregation, Harry Roth, L. Katzen and Sam Schwartz, next in membership age, Harry Schwartz, president of the congregation, and J. L. Pressman, chairman of the building committee. Following the services, a reception was held in the Woman's Club.

The Beth El Religious school registration started off with five classes and a large staff of teachers, consisting of Mrs. Jack Levitan, Milton Woolf, Harry Golden, A. J. Hirsch and Rabbi Frankel. Regular classes are now in session every Sunday beginning at 10:30 a. m.

The Sisterhood of Beth El held its first meeting of the Fall on Thursday, October 21. Harry Golden reviewed his forthcoming book, after various business had been attended to. Mrs. George Siebert was in charge of tickets for this affair. The Sisterhood Civic chairman, Mrs. David Wallas, is in charge of the Red Cross blood bank and urges all possible donors to contribute.

Herman Edlesburg, legislative advisor to the National B'nai B'rith, was guest speaker at the October 10th meeting of the local B'nai B'rith lodge. Speaking on "Congress and the Jews," Mr. Edlesburg brought an inspiring message to all present. The meeting was held at the Hotel Charlotte.

BIRTH:

Mr. and Mrs. M. Greenberg announce the birth of their daughter, Sarah Linda.

ANDREWS, S. C.

Engagement:

Mr. and Mrs. Maurice Stern announce the engagement of their daughter, Jane Betty to Leon Tigler, son of Mrs. Joseph Tigler of Charleston. The wedding will take place in the late Fall.

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Social and Personal

N. C. Jewish Women Hold Board Meeting

The annual Fall Board meeting of the N. C. Association of Jewish Women was held on Wednesday, November 3. A luncheon at Bliss' Restaurant opened the meeting, following which important reports were heard from committee chairmen. The past convention in High Point was discussed and plans made for the forthcoming Spring convention.

A number of board members and guests from various towns in the state attended this meeting. Rabbi Rypins and Rabbi Sincoff, both of Greensboro, gave the invocation and the benediction.

The meeting was presided over by Mrs. Max I. Miller, of Greensboro, the recently elected president.

WATERBORO, S. C.

Engagement:

Mr. and Mrs. Murray Warshaw announce the engagement of their daughter, Annie Mae, to William Gardner, son of Mr. and Mrs. Max Gardner of Youngstown, O. Miss Warshaw is a senior at the University of South Carolina and is secretary of the Hillel Society at the University. Mr. Gardner, who served for two years in the United States Marine Corps during World War II, is also a student at the Univer-

sity of South Carolina. He is a member of the Phi Epsilon Pi fraternity there.

GEORGETOWN, S. C.

Marriage:

Miss Lillian M. Rubin was married to Meyer Rosen on September 19 at the Jefferson Hotel, in Columbia, S. C. Rabbi Paul Liner of the Tree of Life Congregation, officiated. The bride was given in marriage by her uncle, S. M. Gladstone, Jr. Sylvan L. Rosen was his brother's best man. The couple are residing in Georgetown, where Mr. Rosen is engaged in the practice of law.

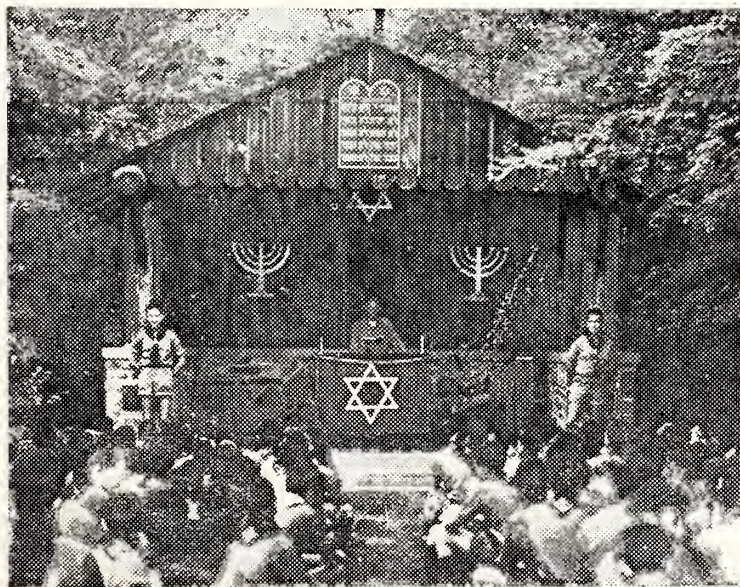
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Jack Lawrence, Jr., Joins Ideal

Ideal Machine Shops of Bessemer City, N. C., announce the addition to their staff as engineer and sales representative of Jack Lawrence, Jr., who will have his office here. He will cover Georgia, Alabama, Tennessee, and Mississippi.

Mr. Lawrence is a graduate textile engineer from Alabama Polytechnic Institute, Auburn, Ala. Prior to entering the Air Corps during the war he was with the Medley Manufacturing Co., Columbus, Ga. After the war he was associated with D. & S. Engineering Co., Charlotte, N. C.

Boy Scouts at Religious Services



Boy Scouts are seen at services held at the Ten Mile River Scout Camp of the Greater New York Councils. Six rabbis were in residence all summer as Scout Chaplains. The rustic chapel is a memorial to a former Boy Scout, Capt. Jacob Joseph, U. S. M. C., who gave his life at Guadalcanal. Thousands of boys attend Scout camps throughout the nation where religious services are conducted for Scouts of Jewish, Catholic, and Protestant faiths in accordance with the Twelfth Scout law: "A Scout is Reverent. He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion."

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News Summary of the Month

*Inter-Faith Rally Attended
by Ten Thousand*

NEW YORK — Ten thousand persons attended the third annual Inter-faith Exercises on the Mall in New York Central Park Sunday. Mayor William O'Dwyer described New York City as a place where scores of different racial and religious origins "live in peace and mutual respect."

Declaring that here religious freedom is protected in the home, the schools, the courts and by the legislative body, the Mayor said: "Freedom from prejudice is a principal factor in our American democracy. If prejudice were to become the rule here, our culture would fall. Therefore, let us renew our pledge on this Inter-faith Day that we will fight for religious freedom, since prejudice is the enemy of America." A message from President Truman expressing the hope that Inter-faith Day would become "an annual event in our American life," was read by City Council President Vincent R. Impellitteri.

*Ouster Demanded of CCNY
Prof. Charged With Anti-Semitism*

NEW YORK — Petitions for the ouster of Professor William E. Knickerbocker, City College professor charged with anti-Semitism, have been sent to the Board of Higher Education by the American Jewish Congress, the Teachers Union, and Councilman Eugene P. Connolly, member of the Council Committee which investigated the charges.

The A. J. C. pointed out that the Council's recommendation that Knickerbocker be fired was based "in a large measure on new evidence."

*Synagogue Starts Million-
Dollar Project*

NEW YORK — Ground was broken Sunday for a projected million-dollar Synagogue Community Center for Congregation Shaare Torah in the Flatbush section of Brooklyn. Speakers at the ceremony were Sen. Irving Ives (R. N. Y.) and Borough President John Cashmere of Brooklyn.

Kaleidoscope of Jewish Personality

(Concluded From Page 12)

tributes a large part of Freud's unhappiness and sense of persecution to a split in his personality. As a Jew he was always conscious of his racial heritage. In this conclusion it seems that the biographer went in for a bit of psychoanalyzing on her own. To be sure, her reasoning is ingenious but not always quite convincing. "Doctor Freud," an analysis and a warning by Emil Ludwig (translated from the German by E. Wallace Moore) (N. Y., Hillman, Williams, '47) is an all-out hostile attack on the man and his psychoanalytical theories.

That Franz Kafka may have utilized Freud's dream findings and that his work is infused with psychoanalytical knowledge is now claimed in "The Frozen Sea," by Charles Neider (N. Y., Oxford, '48), a critical and much criticized study putting forth and applying a key to Kafka's novels. Writing, said Kafka, is a form of prayer. His own writings reveal subtleties of anxiety, supplication, pain and pride. These are brilliantly analyzed in "Kafka's Prayer" by Paul Goodman (N. Y., Vanguard, '47). Much of his own inner turmoil and keen observations made on the surrounding world are offered

in an abridged version of "The Diaries of Franz Kafka, 1910-1913," edited by Max Brod (translated from the German by Joseph Kresh) (N. Y., Schocken, '48). They contain fragmentary stories of himself, introspections, literary and artistic criticism and reconstructed dreams of the most bizarre character. They contain many references to Jewish writers and problems, customs, rites and ceremonies. The workings of Kafka's strange and unusual mind are also revealed in his "Parables" (N. Y., Schocken, '48), likewise a gathering of fragments, some of which are published for the first time in English. The German text has been included with the translations.

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MRS. SEYMOUR BROWN, *Reporter*

Everyone is back home again after a summer of vacationing intermingled with quite a lot of battles with painters and carpenters. Mr. and Mrs. M. Kirschner are now living in their new home. The Robert Baums are beginning to enjoy the fruits of their labor in remodeling their lovely place. Mrs. Seymour Brown managed to survive the painting and remodeling of some rooms in her home. The I. Kadis' still have a lot of work to be done, and the Herman Levins are in the midst of building theirs. The lucky Lionel S. Weils are now living in the palatial Weil home.

The Religious School held their opening session September 26 with several new pupils enrolled. The teaching staff this year is composed

of Mr. I. Bernstein, Mr. Henry Weil, Mannie Bernstein, Harold Kadis, and Miss Gertrude Weil, substitute. The Religious School elected as its new officers: Muriel Kramare, President; Allen Korschun, Vice-President; Harriet Liberman, Secretary; and David Weil, Treasurer.

The Goldsboro community is delighted with the complete recovery of Dr. and Mrs. William Trachtenberg from injuries of their accident during the summer.

Congratulations to Mr. and Mrs. I. Bernstein and family on the arrival of Anne Harriet.

Hadassah held its first meeting of the year September 28 at the home of Mrs. Charles Korschun. Mrs. Struminger from Petersburg, Virginia, gave a short report, an-

"For, lo, the days come, saith the Lord, that I will bring again the captivity of My People ISRAEL and JUDAH, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord Spoke concerning ISRAEL and concerning JUDAH."
—Jeremiah 30:3-4.

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swered questions of the members, and helped the committees outline their work for the year. Officers this year are: Miss Fannie Kadis, President, Mrs. Ben Ellis, Vice President, Mrs. Ernest Shirely, Secretary, and Mrs. Seymour Brown, Treasurer.

Sisterhood started the year's work at the home of Miss Gertrude Weil on October 6. Since the president, Mrs. Henry Gladstone, moved to Raleigh, the Vice President, Mrs. Ben Ellis, presided. Other officers are Mrs. Jack Bernstein, Secretary, and Mrs. Louis Sherman, Treasurer. Mrs. N. A. Edwards reviewed the book, "This Precious Dust" for the members after plans for the activities of the year were discussed.

At the B'nai B'rith meeting held October 10, Dr. Trachtenberg and Arthur Apple of Warsaw were initiated as new members. The "Aid to Israel" program, sponsored by B'nai B'rith, was the predominating business. Rabbi Maurice Feuer and Nathan Kadis also reported on the District Convention in Washington last June, which they attended as delegates.

Officers of B'nai B'rith this year are Sidney Meyers, President; Jack Bernstein, First Vice President; Sidney Gordon, Second Vice President; Rabbi Feuer, Recording Secretary; J. Lesser, Financial Secretary; J. Shrago, Treasurer; Guardian, Joseph Edwards; and Warden, Seymour Brown.

ASHEVILLE, N. C.

The first issue of the Bikur Cholim bulletin came off the press just before the holidays. Those responsible for it are to be commended for a good job well done. Rabbi Martin Kessler, recently arrived spiritual leader of Bikur Cholim with his family, are now well settled in the community and a successful year is predicted all around. Hye Sheptowitch is editor of the Bulletin. Officers of Bikur Cholim congregation are: Nehemiah Gold-

stein, president; George Cooley, vice-president; Milton Lurey, secretary and Dr. Harold Book, treasurer.

Under the supervision of Rabbi Kessler, the Free Hebrew School was started at the Jewish Community Center. Thirteen children are enrolled and many more are expected soon. The Sunday School is also off to a good start.

Election of officers and plans for welcoming Rabbi and Mrs. Kessler featured the first Fall meeting of the Bikur Cholim Sisterhood. The meeting was held at the home of Mrs. Aaron Schandler.

The Men's Club met on October 21st at the Community Center.

WILSON, N. C.

Mrs. J. H. HANCHROW, Reporter BIRTH:

Mr. and Mrs. Leon Leder announce the birth of a son, Stuart Arlen, October 2. Mrs. Leder is the former Betty Brianis of Baton Rouge, La.

A very successful card party was held at the home of Mrs. Fannie Arner. The proceeds will be used for the Hadassah quota for Wilson.

Mrs. S. Struminger of Petersburg, Va., visited the local chapter of Hadassah. Plans for the coming year's work were discussed with discussed with her.

Away at the various colleges in North Carolina for this year are: Carol Lou Summerfield, daughter of Mr. and Mrs. Louis Summerfield, at Greensboro College; Sidney Switzer, son of Mr. and Mrs. Julius Switzer and Julian Barker, son of Mr. and Mrs. Alfred Barker, both at the University of North Carolina in Chapel Hill.

The British "Emergency Defense Regulations" in Palestine have been replaced by a new Israeli code much less stringent than that of the British.

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Social and Personal

CHARLESTON, S. C.



MISS HARRIETTE KRAFT, Reporter

Engagements:

Mrs. Sarah Kirshstein has announced the engagement of her daughter, Esther, to Abe B. Sutker of McColl. The wedding will take place in the winter. Miss Kirstein is a graduate of Murray Vocational School and is now employed with the U. S. Casualty Co. and the W. L. Youngblood Co. Mr. Sutker, son of Mr. and Mrs. Meyer Sutker, is a graduate of Clemson College and is now associated with the McColl Schools. He served in the Navy during the war.

Mr. and Mrs. Isaac Herman Hyman announce the engagement of their daughter, Sara Shifra to Dr. Jack Rosen, son of Mr. and Mrs.

Sam Rosen. A December wedding is planned. Miss Hyman is a graduate of the University of Georgia where she was a charter member and president of Sigma Delta Tau. She has also taken graduate work at the University of South Carolina. She is with the Family Agency as case worker. Dr. Rosen attended the College of Charleston and Emory University Dental School. During the war he spent three years in the European theatre and is now a major in the army reserve. He is practicing dentistry in Charleston.

Marriages:

Miss Muriel Solomon, daughter of Mr. and Mrs. Sam Solomon, was married on September 12 to Joseph Stillman, of Brooklyn. The ceremony took place at the home of the bride's sister and brother-in-law. Dr. and Mrs. Morris Friedman in Hackensack, N. Y.

Miss Bernice Rudich, daughter of Mr. and Mrs. Joseph M. Rudich, was married on September 12 to Maurice H. Bernstein, son of Mr. and Mrs. Manning A. Bernstein. The ceremony was performed by Rabbi Samuel W. Rubenstein, assisted by Rev. Alter Kirshstein. The bride was given in marriage by her father and had as her only attendant, her sister, Mrs. E. G. Sonntag of Staten Island, N. Y. Charles Bernstein was best man for his brother.

Rabbi Louis M. Tuchman of New York, has arrived in Charleston to take charge of the newly organized Charleston Hebrew School. The school was opened last year and now plans a full program including kindergarten, daily Hebrew classes and Sunday School.

Rabbi Tuchman holds a master's degree in education from New York University and has several years of experience in administration work and teaching. He was ordained at the Yeshiva University.

Mrs. Ralph Coleman and Mrs. Irving Robinson, co-chairmen of the Hadassah membership committee, were in charge of the H Day breakfast at the Francis Marion Hotel, which was the opening event of the membership campaign conducted by the local Hadassah. Mrs. Gilbert Klaperton was guest speaker at this event. Captains in the membership drive include Mrs. Milton Banov, Mrs. Moses Goldberg, Mrs. Dan Vane, Mrs. Samuel Rubenstein, Mrs. Eli Streit, Mrs. L. E. Wolper and Mrs. David S. Goldberg.

Reports of the Hadassah-Masada convention in Atlantic City over Labor Day week-end were heard at the first Fall meeting of the Charleston chapter, Junior Hadassah. Miss Harriet Feinberg, newly elected president, was in the chair. A skit, "Lady in the Dark," was presented by members. A social hour followed the meeting.

Simon Sharnoff has accepted the

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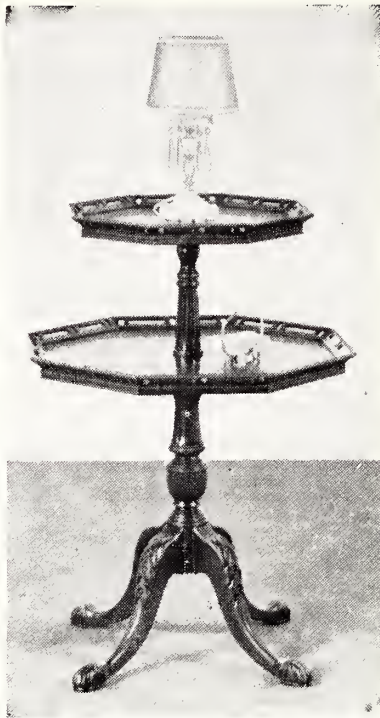
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post of scoutmaster of Scout troop 21, sponsored by the Dan Lodge of B'nai B'rith. A reorganization meeting of the troop was held at which time it was decided that the troop will meet every Tuesday evening at the Center. The group was divided into two patrols with Burnet Mendelsohn and I. M. Goldberg as leaders. Alan Davis was elected quartermaster and Donald Barkowitz and Marvin Brody assistant leaders. Philip Garfinkle was elected assistant scoutmaster.

Milton Kronsberg, chairman of the Jewish Community Center Cultural Committee, has announced that a splendid series of programs has been arranged for the 1948-49 season. The first program will be held on November 11 and will consist of a program of characterizations known as "The Narrative Theatre." It will be presented by Selma Snyder, gifted actress and story-teller of the American stage, and Israel Welichansky, character actor and pantomimist, formerly of the well known Artef Players. Many excellent programs will follow this one. Also on the committee with Mr. Kronsberg are Charles Schiff, Jake Jacobson, Dr. Irwin Karesh and Mrs. Bernard Olasov.

Miss Harriett Kraft was general chairman of the committee which was in charge of the Junior Hadasah Post Yum Kippur dance. An enjoyable evening was had by all. Serving with Miss Kraft were: Shirley Feldman, refreshments; Rose Livingstain, invitations; Rita Brickman, publicity; Jeanette Levy, Sylvia Feder, Rhee Fox, Yaffa Bergeral, Esther Kirshstein, Minnie Nussbaum, Betty Rose Givner and Carolee Rosen.

Condolences are extended to the family of the late Louis Jacobs and also to the family of the late Nathan Wilensky. To Louis and Morris Toporek on the passing of their brother.

Romance of a Name

BUTLION

(This request was sent in by Michael Butlion, 57 Cape Road, Port Elizabeth.)

This family name is derived from the Hebrew personal name of Abtelion, with a common inversion of the first syllable.

The Jewish family bearing it is of Sephardic (Spanish) origin and assumed it in honor of an ancestor who bore the name of a great Jewish sage of the first century. There is a great lesson in innate Jewish tolerance in the fact that the original Abtelion was a Greek convert to Judaism, but in spite of it became Chief Justice of Israel and rector of its highest institute of learning. The great Hillel was his pupil.

WINSTON-SALEM, N. C.

Mr. and Mrs. Richard Backer have returned from their honeymoon, and are residing at 3639 Queens Road.

PHILADELPHIA, PA.

Welcome Stranger!

Mr. and Mrs. Sidney Greenberg announce the birth of a son on October 6. Mrs. Greenberg is the former Jessie Stewart, niece of Mrs. Fred Rypins.

Jewish Literary Labor

(Concluded from Page 8)

all of the new Jewish Prayer Books in America have been set by the J. P. S. The Press now owns a complete composition plant, which is soon to move to the new J. P. S. building, where there is room for a four-fold expansion.

Rejuvenation

In 1936 the Society underwent a rejuvenation, when an entirely new attitude was adopted on the type of manuscript printed, the number of books distributed, etc. From three books and no reprints in 1936, the program was moved up until, in 1947, seven new books were printed and thirty titles reprinted. In that 12-year period eighty new titles were printed and one hundred and fifty of the older titles were printed one or more times. The volume of the Society's business has increased over five-fold in this 12-year period, under the direction of the writer as Executive Vice-President. In 1946 the Society purchased its own building in Philadelphia, where physical facilities are available for a large expansion of the Society's program and for the work of the Press.

Plans For Future

The history of the first sixty years of the Jewish Publication Society has indeed been an honorable contribution to the cultural wealth of the American and world Jewish Community. The measure of the Society's future activity is entirely dependent on the support which the Society will receive.

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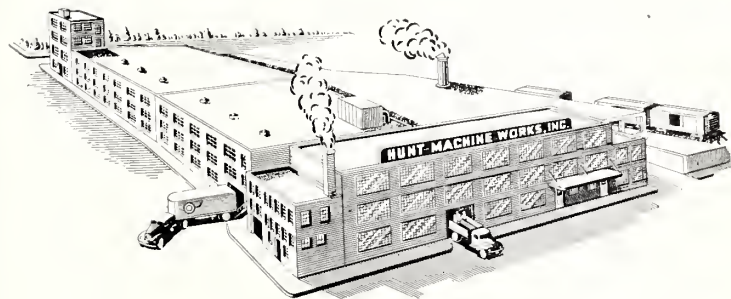
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VISITING *Around Greensboro*

By MIN KLEIN

It was a month of celebrations and a month of anniversaries . . . With the High Holidays bringing throngs to both Temple Emanuel and Beth David Synagogue, there was just a gap now and then to allow us to stop and draw our collective breath — then off we were again, busy with the multitudinous details of varying activity . . . It was COUNCIL MONTH all over the USA, so our chapter devoted a special program on the evening of the 18th, to a guest speaker and specially arranged details . . . Program was in charge of the committee on Legislation so that a final round-up could be made just prior to election . . . With DR. BARDOLPH of WC as the charming and interesting speaker of the evening Council members (and husbands) could not help but gain a great deal from the program so pertinent at this time . . . Also important in October was the 25th anniversary of the founding of HILLEL—and the WC chapter participated in Sabbath services at both congregations—President of the chapter MIMI CROHN was responsible for the service at BETH DAVID, while Religious Chairman, JODY RAUB was in charge at Temple Emanuel . . . While on the subject of HILLEL, it is important to mention also their beautifully appointed silver anniversary tea held at the Alumnae House, this being, in addition to the anniversary celebration, a form of saying "thank-you" from the girls to our community . . . And, just to keep it Hillel Month all the way around, the Inter-Faith program in October was sponsored by the WC chapter . . . Newly arrived Hillel Director at Chapel Hill, RABBI SAMUEL PEARLMAN, came over to get acquainted with the WC group and was entertained by them at dinner, following which the Rabbi

proceeded to the B'nai B'rith meeting, for his first appearance before a large Greensboro group . . . Silver Anniversary was also recognized here, since Hillel is college-B'nai B'rith . . . And so our WC lovelies stay busy at many angles. . . The Holidays brought the LEONARD SHAVLINS for a visit from Bristol — the Shavlin's being Leonard, Mildred (Sternberger) and one-and-a-half year old charmer, Leslie . . . It is good to know that MRS. S. JACOBS is up and out again after her recent illness . . . The CHESTER A. BROWNS report a fine visit with their children in Chicago, during the High Holidays . . . Both Temple Emanuel and Beth David celebrated Suchas and Simchas Torah with religious activities and social functions, especially for the children . . . Martin and Shirley Bernstein came in for the holidays with the Walter Bernsteins . . . We happened to run into SALLY SANDS, who was here for a while with MAC — both look well and Sally is her ever-smiling, friendly self . . . Hardly were the words out of our mouth before we were holding pictures of MARVIN and MARILYN'S cute little year-old daughter . . . But try as we might, we could not think of Sally as "Grandma" . . . Back-to-live-in-Greensboro are the SOLON LANSBERGERS who said farewell to their many friends a few months ago, settled for a while in TEXAS and Evanston, Illinois, and are now with us again, enjoying one of those nice, new Latham Apartments . . . And so, our community membership grows and we find many new faces to welcome into our midst . . . HADASSAH hosted a "DESSERT" meeting at Beth-David bringing out a number of new and old members, and heard HELEN SCHWARZBARD of GC tell of her interesting experiences at the Brandeis Camp . . .



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Temple Emanuel SISTERHOOD heard reports at their October meeting and then turned the affair over to SOS co-chairman RUTH MICHALOVE and ROSE BACH, who explained the need for the various materials during the October drive, then showed a film dedicated to SOS activities . . . AND, as always, our first Fall SOS drive was a huge success with numbers and numbers of our busy folks pitching in to make it so . . . The BETH DAVID SISTERHOOD also devoted its October meeting to SOS, at which time program chairman BLANCHE LYON presented PHYLLIS ROSE who explained the SOS film, together with ROSE BACH . . . Ushering out Yom Kippur, the Sisterhood also

provided a lot of fun and a big time with a sort "break-the-fast" dance, with MRS. DAVID FINE as chairman of the affair and MRS. BILL SOIBERMAN assisting . . . MORRIS PRINCE writes to his proud parents of his appointment as instructor in math at Georgia Tech . . . Morris did a fine job in the Navy and has been studying and working since his discharge . . . PHIL LEVINE tells us that he is now entering a wide field of interest — he was recently appointed state chairman of the AMERICAN LEGION SUBVERSIVE ACTIVITIES COMMITTEE . . . We don't know how much subversive work he'll be doing in Our Town, but better watch out for PHIL . . . On the GET WELL LIST: reports from HARRY SABEL, recuperating at South Baltimore General Hospital in Baltimore, encourage us to feel that he will soon be up and about . . . DAVE BERNSTEIN is out again after an illness . . . KATE and CHARLIE PEARL look much better and we hope they are through with hospitals for good . . . SOL LEVINE of Burlington was busy receiving "glad-to-see-you-out-again" handshakes when he stopped in at Sterns for lunch the other day, just after getting out of the hospital . . . Condolences to the NAT MARKOWITZ and CHARLIE WEILL families on their recent bereavements . . . Add to outstanding community events: the October Congregational meeting of Temple Emanuel, which was the occasion for special recognition of the many out-of-town members, who travel back and forth for services and other activities . . . RABBI ARIEL GOLDBURG came from RICHMOND, VA., to be guest speaker and brought an inspiring message to all present . . . Everybody happy at the Sidney J. Stern-Katherine Goodman alliance . . . our most sincere good wishes . . . SHERRY'S Bar Mitzvah on the 29th was an occasion for a family reunion at the Al Kleins, bringing for the celebration, his two grandmothers and a number of uncles, aunts and good friends . . . And now, just a reminder to all Temple Sisterhood members and their families — the annual BAZAAR in November . . . Talk to LENA KRIEGER about it — she's in charge and will give you the pep talk she so ably presents.

D.P.'s and the Law

(Concluded from Page 4)

markable number of cases, suspended sentences are obtained. The channels of review are also taken advantage of and appeals are made — on a strictly legal basis — for clemency. The office of the Adviser on Jewish Affairs, Dr. William Haber, has been most helpful in this regard.

The final phase of JDC legal aid for Jewish DP's in the American Zone of Germany concerns inheritance and property claims, damage judgments and other aspects of civil

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J.D.A. Holds Virginia-Carolinas Conference

With Morton L. Wallerstein of Richmond, Va., and Ben Cone of Greensboro, N. C., co-chairmen, the Joint Defense Appeal held its first Virginia-Carolinas conference at the Hotel Jefferson, Richmond on October 10. A budget of \$366,600 toward the national budget of \$6,104,540 was recommended.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., required by the Acts of Congress of August 24, 1912, and March 3, 1933, of The American Jewish Times, published monthly at Greensboro, N. C., for October 1, 1948.

State of North Carolina
County of Guilford

ss:

Before me, a Notary Public, in and for the State and County aforesaid, personally appeared Harry Sabel, who, having been duly sworn according to Law, deposes and says that he is the Publisher and owner of The American Jewish Times and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of March 3, 1933, embodied in Section 537, Postal Laws and Regulations, printed on the reverse side of this form, to-wit:

1. That the names and addresses of the publisher, editor, and business manager are:

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2. That the owner is: Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

HARRY SABEL.

Sworn to and subscribed before me this 29th day of September, 1948.

(Seal) THERESA N. TELLER, Notary

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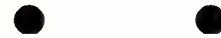
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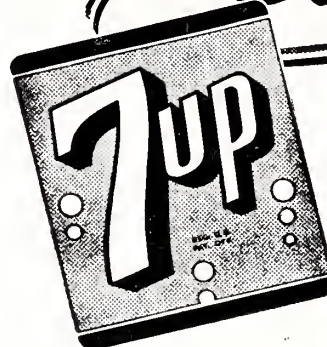
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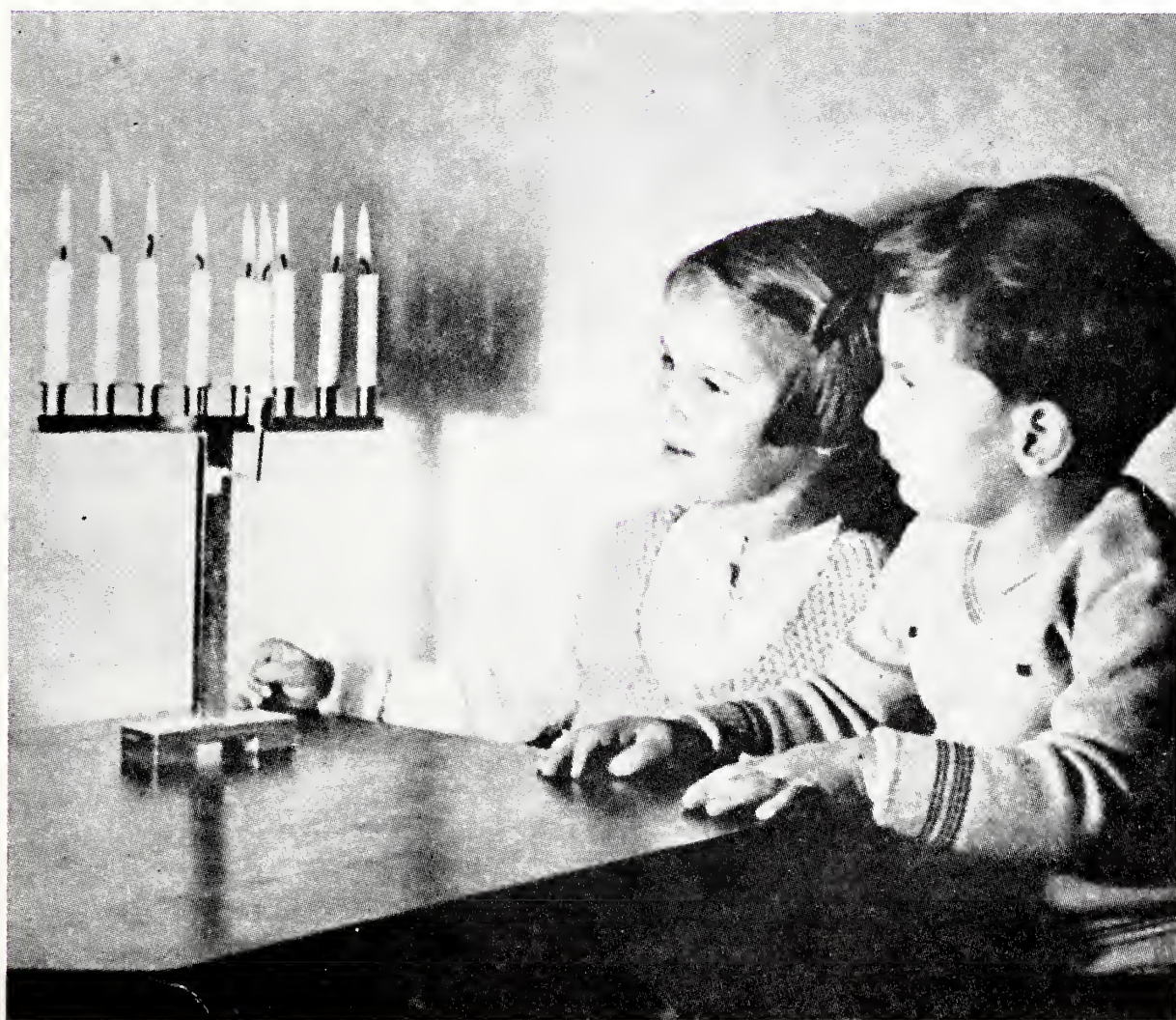
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The AMERICAN JEWISH TIMES

Chanukah 5709

December 1948



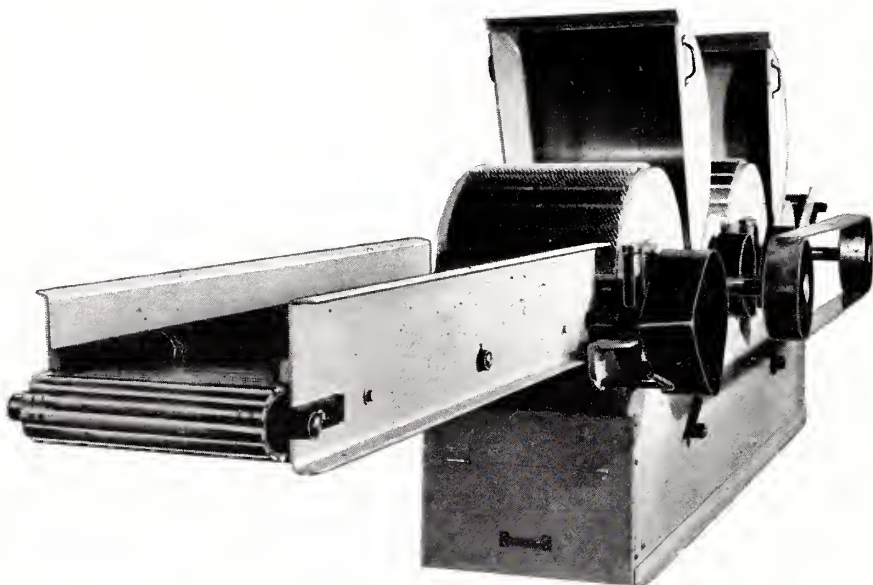
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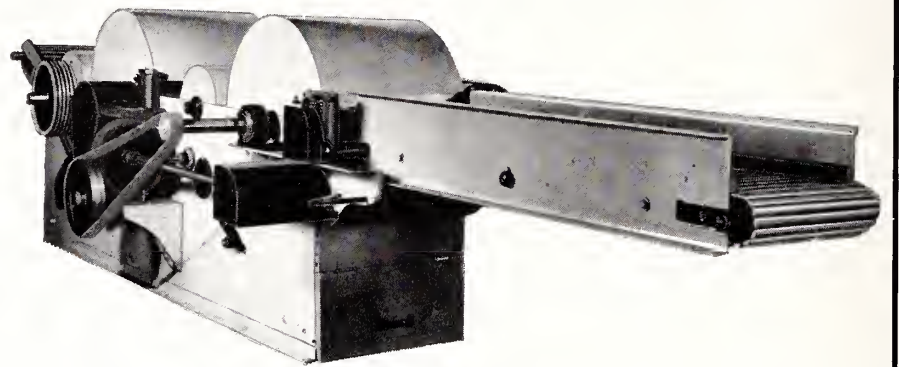
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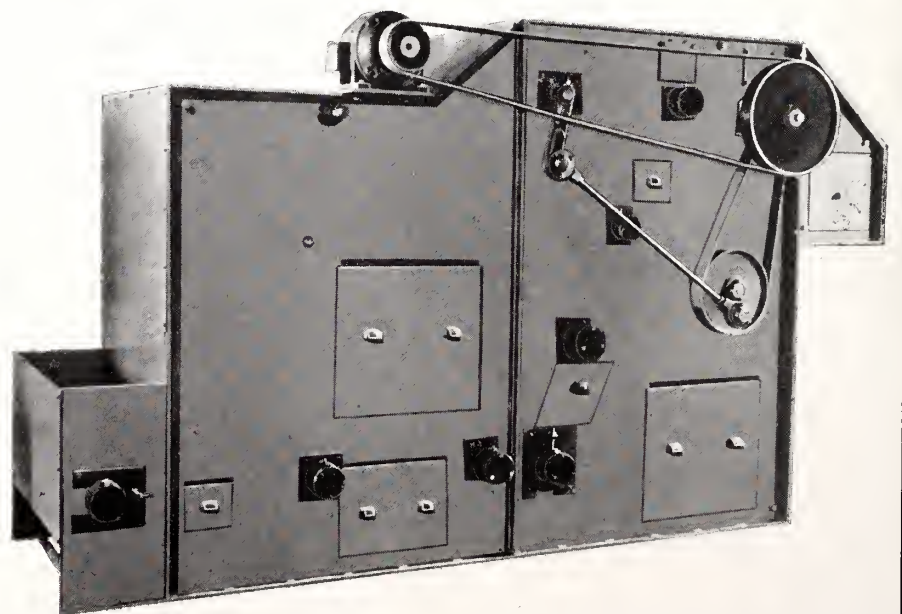
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THE AMERICAN JEWISH TIMES

VOLUME XIV

DECEMBER, 1948

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« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

Justice's Blindfold

Most of us are familiar with the depicting of Justice as a figure over whose eyes is a blindfold. That blindfold may explain some of the vagaries that occur from time to time under the name of justice, that seem understandable. A few examples follow.

The world of sports in this section of the country was recently shocked by charges of corruption in the baseball league which included several cities in the Piedmont area. The manager of one of the teams was accused of deliberately "throwing" a game so that certain gamblers might benefit. In a subsequent trial, the manager was given a year's sentence, but afterward, this sentence was suspended. The gamblers involved were acquitted. Here was an opportunity to cut out a cancer which is threatening sports—and look what happened. It is difficult to imagine what the jury and the law administrators could be thinking of in such handling of the case.

In the field of international affairs, Ilse Koch, a woman who was closely linked with the Nazi atrocities against Jews in Germany, had been given life sentence for her part in the mass murders. Subsequently, the sentence was commuted by—of all people, General Lucius D. Clay, U. S. Commander in Germany. But the indignation which the commutation aroused has been so great, that we may hear more of this case later.

In the City of Greensboro, a white man, who incidentally was a member of the Jewish Community, was arrested, charged with the rape of an eight-year-old Negro girl, a crime for which, in North Carolina the mandatory punishment is death. No one who knew the man for one moment believed the charge. For a period of almost two months, this man and his family suffered humiliation, mental anguish, and his business was severely affected. When the case finally came to trial, the charges were dismissed as without any foundation. But the man has no recourse. The damage had already been done. It would seem that there is something fundamentally wrong in a legal system that allows a man to be held on unsubstantiated charges for a high crime, without in any way of protecting his good name.

Also in Greensboro, a man was killed while driving a car which was in collision with an ambulance. Evidence produced included that the ambulance driver was practically blind in one eye, and that he did not have a driving license. And yet this man was acquitted of responsibility for a death.

Instances of such apparent miscarriage of justice may seem few, as compared with those in which justice has been done, but when we hear of the flagrant cases such as have been described, we can't help but wish that it were possible for justice always to be administered fairly.

On The Brighter Side

Among the 813 displaced persons, the first group of the 102,000 to be admitted to the United States from Europe under the D. P. Act of 1948, 161 Jews were included. This may not seem a large number, but in terms of percentage, it is encouraging. If the same ratio were to be maintained, it would mean the release to this country of 20,000 displaced Jews.

In the same direction, word has come that the government of Brazil has partially lifted its bar on immigration by authorizing its consuls in all countries maintaining diplomatic relations with Brazil to act on their own in selecting immigrants. Heretofore they had to consult the Brazilian Foreign office before granting visas. It is also understood that there will be a relaxation in the enforcement of quotas.

From New York comes the news that a soldier charged with being a Hitler-Mussolini sympathizer, who had been a teacher at Fort Dix, had been relieved of his teaching duties. He is T/Sgt. Peter L. Xavier, author

of "Rise America," who had been assigned as an instructor in the Information and Education Section of the 9th Infantry Division of the U. S. Army.

Also from New York is word that the Board of Superintendents in the public school system had removed the ban on the novel "Gentlemen's Agreement" which had previously been barred from the New York public High School reading list.

"The Board of Education," it was explained, "was aware of the very high purpose of 'Gentlemen's Agreement' but had reservations about authorizing its being in the high school libraries because of elements in the book that could be considered by many people as unsuitable for high school use." However, the Board of Superintendents listened to proponents of the book who advanced its fine purpose as against whatever limitations the book might have for purposes of high school listing. The Board of Education therefore reconsidered all the aspects of the case and decided that the book should be authorized for use in high school libraries.

And so, every now and then a ray or two of sunshine penetrates the murk and gloom to make us believe that life is worth living after all.

A Distinction With A Difference

Newspaper editors and press wire service throughout the country are apparently unaware of the importance of choosing their terminology when reporting stories or writing headlines about Palestine. You open your paper at random and see "Jewish Army Invades Lebanon," or "Jews To Hold Elections." What is really meant is that the army of Israel has invaded Lebanon and that the Government of Israel plans to hold elections.

Since the establishment of the State of Israel it is increasingly important it be made plain that the millions of Jews outside of the State of Israel have no connection with or responsibility for what the Jews of Israel do. In the interest of accuracy it is to be hoped that the news agencies will appreciate this distinction.

A Loss To World Jewry

In the passing of Dr. Judah Leon Magnes, world Jewry, particularly the world of Jewish education, suffered a severe blow. Dr. Magnes died in his 72nd year of service.

Born in San Francisco, Dr. Magnes received his B. A. from the University of Cincinnati in 1898 and his rabbinical degree from Hebrew Union College two years later. He received a Ph. D. from the University of Heidelberg in 1902. In 1905 Dr. Magnes became secretary of the Federation of American Zionists. During the first World War he was one of the prime movers in establishing the American Jewish Joint Distribution Committee. After the war Dr. Magnes was asked to undertake the organization of the Hebrew University in Jerusalem. When it was opened, in 1925, he became Chancellor, and in 1935 he was made President. Dr. Magnes was also head of the Hadassah Emergency Committee in Palestine. From 1904 to 1906, he was rabbi of Temple Israel of Brooklyn, N. Y. From 1906 to 1910, he occupied the pulpit in Temple Emanuel in New York, and from 1910 to 1912, he was spiritual leader of B'nai B'rith, also in New York.

Not everyone saw eye to eye with Dr. Magnes, particularly in his political views on Palestine. He advocated a bi-national Palestine with parity between Arabs and Jews. Nevertheless there is unanimity in crediting him with a splendid contribution to Jewish life and letters.

With the many critical problems facing Jewry, we can ill afford the loss of leaders of the calibre of Judah Leon Magnes. He will be missed, which is probably as satisfactory an epitaph as man could wish.

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Galilee Revisited

By RUTH GOLDSCHMIDT

Gallilee, rich in legend and Biblical history, is often to be found in today's newspaper headlines as part of the territory involved in the Palestine situation. The writer here gives a vivid present-day view of the famed city.—THE EDITOR.

GALILEE re-visited for the first time after nearly a year of war presents a sight that is saddening but at the same time exalting in the strength and unconquerable spirit of the young State of Israel.

This land where nearly every rugged hill and terraced valley is of historic and Biblical significance is the outpost of Israel—the northern flank, bordered on two frontiers by hostile states and on a third by the Sea. The agricultural settlements, old and new, once the essence of pastoral life, are now armed fortresses, ringed by moats of trenches, sand-bag walls and forests of barbed wire.

Plants of Death

The rich, well-irrigated soil looks the same but underneath any step may be a land mine or booby trap planted for the enemy. One does not stray through the Galilee fields without a guide.

The buildings of the settlements, bearing the scars of bombs, shells and machine gun bullets, are painted in the bizarre criss-crossings of camouflage. Heavy foliage pads the roofs and hangs over the eaves to deceive enemy air men. Most able-bodied men of the settlements are in the army but life goes on as near to normal as possible during the present uneasy truce.

Arab Towns

In sharp contrast to the settlements of Israel are the Arab towns and villages. They perch gaunt and haggard on the stony slopes, deserted by all but the small lizards which abound in the Galilee hills. Save for a small wedge of land west of Safad and extending in the direction of Acre, on the coast, there is not a single Arab resident left in Galilee. Men, women and children, in blind panic, took flight months ago, though without reason. Villages which might have remained at peace were deserted without a shot having been fired. Abandoned flocks of black sheep wandered untended for days until salvaged by Jewish settlers. An occasional stray Arab camel is still to be seen swinging aimlessly along mountain paths, the cargo hampers still strapped to his side but empty.

Degania and Safad

In this Israeli town—Tiberias—on placid Lake Kinnereth, the conversation still turns to two battles of defense fought weeks ago—not the most spectacular of the Palestine war—but typical of the epic stand of Israel's outposts.

One was the battle of Degania, a pioneer agricultural settlement on the south shore of Lake Kinnereth near its influx into the Jordan and

within walking distance of the Syrian border. The other was the battle for Safad, an ancient town sacred to Jews high in the Galilee hills north of here.

Degania was the first target of the Syrian invaders. Based at the nearby police fortress at Samakh, which was handed to Arab gangs by the British just before their departure, the Syrians opened up a barrage with 25-pounder cannons while planes dropped hundred-pound bombs on the settlement. After five days of shelling they launched a frontal attack with some 300 infantry spear-headed by eight tanks.

Bunker Hill

The settlers of Degania, old and young, jumped into their trenches. They were armed only with machine guns, rifles and the Molotov Cocktail, bottles filled with gasoline, which they had only just received from the army and which they did not yet know how to use. The order of the hour was the same as at Bunker Hill 170 years ago — "Don't fire until you see the whites of their eyes."

The first Syrian tank which crashed through the perimeter wire is today a charred wreck in the pine groves, a monument to the modern battle of "David" and "Goliath." Two other tanks were hit and immobilized. A third was captured intact. The rest continued to "spear-head" the infantry—in retreat.

The battle of Safad was different. The 1500 Jews, a large proportion of them aged, lived in a narrow section of winding, cobblestoned streets, surrounded by an Arab population of 14,000. For three weeks they were cut off from the rest of the country. Arab gangs, supported by 700 Syrian, Lebanese and Iraqi troops, occupied the British police fortress on the hillside dominating the town. The Jewish quarter was blasted continuously with 25-pounder shells. Many today bear gaping holes or are piles of rubble.

"And Then There Were None"

Relief came one night last April when Jewish forces climbed by foot from Rosh Pina to Mount Canaan, capturing two Arab strong points on the hill-top—the ruins of a Roman fortress built by Flavius Josephus and an old Turkish castle. After the first attack Arab forces fled in wild panic, leaving behind large quantities of ammunition. The entire 14,000 Arab residents of Safad followed them and within eight hours, when the Jews emerged for the first time in weeks from their battered homes, there was not a single Arab in town.



DR. ALEXANDER M. DUSHKIN

New Meanings In An Old Theme

By DR. ALEXANDER M. DUSHKIN

One of the foremost Jewish educators in the land is Dr. Alexander M. Dushkin, who as Executive Vice-President of the Jewish Education Committee of New York, comes into daily contact with the many problems of this field. In this two-part article, prepared for Jewish Education Month, Dr. Dushkin explores his subject on the level of theory as well as practice. In Part I below, Dr. Dushkin examines the forces in our contemporary life which make Jewish education so urgent a factor in the life of the Jewish child today.—THE EDITOR.

PART I.

Throughout the country there is evidence of an upsurge of interest in Jewish education for children, youth and adults. We note it in New York City; it is even more pronounced in other communities. Parents are demanding more intensive and more effective forms of Jewish teaching—day schools, high schools, nursery schools, Hebraic summer camps, adult studies. Communities throughout the land are organizing more earnestly than ever; central agencies for Jewish education are beginning to put forth efforts commensurate with the problems involved. In the lay leadership of educational institutions are found, in increasing numbers, men and women who have been hitherto disinterested in Jewish cultural activity. The economic and social position of teachers has improved considerably; and still there is a shortage of qualified teachers and educators to man the positions available.

This new urgency for Jewish education is motivated by several deep and stirring forces in our life today. In the first place, there is increased concern with religion itself, due to the war and to the post-war world struggle for the dominance of social systems and of philosophic political ideas—as to how men should live and be governed and how humanity should be organized for unity and peace. American democracy has had to strengthen its foundations and to become clearer in its purposes and processes. We realize that our fight against the old-new totalitarian philosophies, both fascist and communist, cannot be waged by guns alone nor by money alone. We know that in the final analysis it is a conflict between different faiths and ways of living. Democracy has had to dig down to those deep sources of its being which are rooted in religious insights. For evidently our democracy is derived from several cultural strains of the past. From out of our Anglo-Saxon heritage, we have derived the *mechanics* of democracy and its organization — universal manhood suffrage, the ballot box,

elected representation in parliament, the jury, habeas corpus, etc. From our Greek tradition, we have derived the *atmosphere* and the *social setting* of democracy — the processes of open discussion and free thought, political debate and convention, decision by majority, the idea of citizenship, and the institution of political leadership (the Demagogos or Tribune as distinguished from hereditary or caste leadership, whether king or priest). From our Hebraic heritage, we have derived our *faith* in democracy — the affirmation of the Common Man and his inherent value as a child of God, bearing in his soul the divine creative Image, endowed by his Creator with inalienable rights which are the basis of covenanted law or constitution, and possessing the power to share with God himself in the betterment of life. It is this faith in the creative intelligence of the masses, the common men, created as equal children of one Father, and having within them the spark of the All-Good, the All-Just, the All-Wise, the All-Loving and the ever Creative Universal God, that is at the rock bottom of our faith in democracy, and enables us to hold to it despite all attacks from without and all its blunderings and faults from within. For this reason, many of our thoughtful leaders of democracy have sought in times of stress, to find refuge in the Judeo-Christian tradition; really the Hebraic tradition. It is for this reason that Protestants of all generations have turned to the Hebrew Bible, the Old Testament, for faith in the goodness and value of the individual man, as the source of their political courage and conviction. It is from this faith in the common man that they derived the dynamics of rebellion against tyranny, holding, as did the Bible, that no ruler can set himself above the Law. Both Torah and Constitution were received and taught as covenants between God and man, in that they expressed the inalienable rights and duties of all men. Torah begins with Adam, Man; its most inclusive summary according to our sages, is in the phrase, Eile toldoth

Adam—"this is the story of Man"—and its most exclusive aim is Asher yaaseh Adam vechai bohem—"that Man may do them and live."

It is revealing to find that the Nazis and Fascists on the one hand, and the Communists on the other, have been able quite readily to adopt the semblance, if not the essence, of the Anglo-Saxon *mechanics* of democracy and of the Greek *setting* of democracy, and nevertheless to make what they call democracy into an oligarchy, the rule of the few over the many. So did the Anglo-Saxon barons in the days of the Magna Carta, and so did the Greek Athenians of Pericles' day who lorded over their hordes of

slaves. Scorn for the many, the *hoi polloi*, lack of faith in the common masses to decide their own destiny, inevitably led these civilizations to the idea of democratic oligarchy, whether of patricians, priests, or party members. To be sure, there were differences among them. The Nazis, like the Greeks, arrogantly believed themselves to be a perpetual *herrenvolk*, a master race, destined to rule the "barbarians" of the world. Their conception of "chooseness" did not include the prophetic idea of the "suffering servant of the Lord." They were not to be a "light unto the gentiles," leading to the day when the

(Please Turn to Page 20)

JDC Reconstruction Aid to Play Vital Role In 5709



During the New Year 5709, the Joint Distribution Committee's rehabilitation measures, aimed at economic independence and self-support, will play a decisive role among Europe's Jews as they strive toward lasting recovery. The reconstruction program of the JDC, major American agency aiding distressed Jews overseas, last year aided some 120,000 European Jews, plus partial self-support. The New Year should witness even greater efforts in this direction. Funds for JDC's reconstruction program, which includes an extensive continent-wide system of producers and credit cooperatives, training centers and workshops, are derived from the \$250,000,000 minimum campaign of the United Jewish Appeal.



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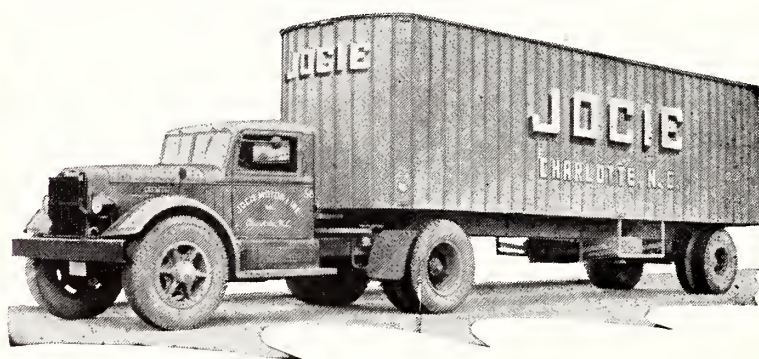
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The Zionist Record of Johannesburg

By JOSEPH BERK

America with all her facilities for turning out excellent newspapers can well envy Johannesburg's *Zionist Record*. One of the few Anglo-Jewish papers to appear more frequently than once a week (The *Record* appears twice a week) the paper is packed with interesting and exciting information. It is one of the least opinionated papers in the whole Anglo-Jewish field. Although labelled "Zionist" by title, it has room for Jewish reports from Eastern Europe, Russia, and often publishes non-Zionist material. Its readership is large and growing. Its advertising revenue must be high, for the quality of bought and paid-for material is excellent. The editor, Mr. C. Gershalter, is among the best in the field. The publishers are to be congratulated on their product.

The mid-week issue is generally eight pages and the week-end number is 24. The paper is divided into sections. On a week-end we find pages 1-6 filled with news, generally of Israel. Page 7 deals with South Africa. Page 8 contains two or three editorials. Page 9 is sometimes devoted to Britain. Page 10 gives African news. Page 11 has miscellaneous items including an excellent feature "Letters from the Yishuv and Elsewhere." Pages 12 and 13 are feature pages. The issue for July 23, for example, carried three features here: "From Near and Far," "The Attitude of the Catholic Church of Poland towards the Jews," and "Romance of a Name" by Brooklyn's N. Pearlroth. The balance of the paper was devoted to miscellaneous news, *Facts in Pix* by World News Services' Avrom, Music, Films, Sports, etc.

The political line of the *Zionist Record* is well expressed in this quotation from a recent editorial: "Today, on the eve of a new diplomatic war, it must again be evident that Jewry's own efforts will serve to eliminate any new obstacles that might be placed in its path." This would lead one to conclude that the *Record* is a militant paper. That indeed is true.

Since South Africa is far and its Jews are little known to the Jews of other parts of the world, it might be fruitful to go over one issue of the *Zionist Record* and trace Jewish activities there as reported in the paper. Take as an example the issue for July 16. We have a full page devoted to the significance for the Jews of the dissolution of the anti-Government senate (we must remember that the South African government is most reactionary, contains fascist elements and is essentially anti-Semitic.) Then there is a page devoted to the Israeli United Appeals. Follow

reports on Jewish educational activities in such strange-sounding places as Transkei and East Pando-land, Bulawayo and Yeoville. The B'nai B'rith, the Mizrahi, the Chevra Kadisha, are all active in reporting their work.

But perhaps the truest flavor of the *Zionist Record*, as reflecting the community, is given in a notice published in the above issue and reading: "It has been brought to my attention that rumors are being spread that the late Mrs. S. S. was not of the Jewish Faith. In justice to the members of her family, I wish to state that not only did the late Mrs. S. lead an active Jewish life and brought up her children in an orthodox manner, but I have also examined the KETUBA of her marriage to A. S., which took place in the Jeppestown Synagogue on January 2, 1921. The Ketuba which is signed by the late Rabbi H. Lipshitz, gives her name as Ziv-it bat Feival, which clearly and unequivocally indicates her Jewish origin. There is therefore no vestige of truth in the malicious rumor.

Signed: (Rev.) J. L. Levine
Pietersburg.

Not many American Anglo-Jewish papers would be called upon to publish a letter of this kind.

Jews are Jews. And they are almost everywhere. In South Africa the *Zionist Record* speaks well of them.

Her 'Berlin Diary'



A carefully preserved diary was the basis for a forthcoming book on the suffering and heroism of Jewish victims of Nazism which Mrs. Susanne Taube, young refugee mother now living in U. S. A., saw in a concentration camp. She is shown working on the manuscript with her writer-husband Herman, who translated it from German to Yiddish. The Taubes and their three children settled in Baltimore with the aid of the United Service for New Americans, whose work is supported by the \$250,000,000 United Jewish Appeal for 1948.

The HIAS Location Service

By A. L. ALEXANDER

EVERY HUMAN life is a drama. Every human experience contains within it the seeds of a great and absorbing story. And nowhere is the drama of life so stark, so bare, so tragic, as in the files of HIAS (Hebrew Immigrant Aid Society) Location Service in New York.

I had the opportunity recently to examine into the workings of this Location Service and talk at length to its supervisor. It was a memorable experience, an experience that no one who has been through it could ever possibly forget, for here the lost are reunited, those are found alive who had been thought dead, sons are brought together with their mothers and

now, but I do not know her husbands' name. I remember that my father told me about his sister in America, where she is since a long time. I would like very much to find my aunt.

Sincerely yours,
ROMA KLEINFELD."

This pathetic letter is in the files of the HIAS Location Service. Along with it is the record of a search for human beings, for the remains of a family scattered and almost exterminated by the Nazis. The girl's aunt was located in New York. In the course of the investigation it developed that there was another child, a sister of Roma, now ten years old, who had been



daughters with their fathers, families that had been scattered are brought under a single roof, and souls that had lived under a cloud of being alone in the world find the cloud lifted and discover that they are no longer alone.

The files in this Location Service are imposing. Placed row on row on long tables, trained clerks stand constantly before them, searching, for some lead, some connection, some clue that will lead them to the person sought. The search is sometimes complicated and difficult. People move and leave no address, women marry and change their names, some Americanize their names. Every clue is followed up, every lead is examined. Sometimes the name of a small town in Europe provides the clue, sometimes a fragment of an unusual first name, sometimes a birth date. All, all is examined and studied.

"I am an orphan. My parents were murdered in 1942 in Poland. I am 14 years old and now in a Jewish camp in Attel. My father's name was Kleinfeld, Marek, born in Bolszwec, East Galica. My mother's name was Helene Schoor, born in Kvosnik, near Lublin in Poland. In 1939 we lived in Warsaw, my father worked in the ministry as an officer.

"I search the sister of my father, her name is Lea Kleinfeld, born in Bilszwec. I think she is married

living with a non-Jewish family in Lublin. The aunt has made out papers and initiated proceedings to bring Roma to the United States. Through an inquiry it was discovered that the Christian guardian of her little sister had refused to let the child go. An investigation is now underway to determine the exact condition of things with this child.

This is just one of the thousands of such cases handled by the HIAS Location Service. These are not just inquiries, they are materials of the lives of human beings. "Who touches these letters touches a human tragedy," to paraphrase Whitman. And these letters are the daily work of the Location Service.

The Location Service has always been an important HIAS activity. After the dispersals and confusion of the war years, the department increased in importance and significance. Through this service HIAS makes contact between survivors and their kin in other lands, and between members of thousands of families who had not communicated with each other in years. In many cases relatives who had given each other up for dead have been placed in touch with one another.

In May, 1944, the Central Location Index, Inc., was chartered to help restore communication between the persecuted peoples in Europe and their relatives and friends in the United States. Ten

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social service organizations became affiliated with the C. L. I., and the most active agency is HIAS, which has contributed to the C. L. I.'s list of persons sought more than all the other agencies combined. The agency reported a total of 156,000 registrations for 1947. Of this number HIAS submitted over 80,000 or approximately 56 per cent. In that year HIAS located 16,730 survivors abroad, and 21,760 relatives in the United States.

About five years ago the Location Service was largely expanded, and increased greatly in importance. Up to about one year after the termination of the war, the bulk of the requests for location came from relatives in this country seeking news of possible survivors of their families. Since then, however, the greater number of requests come from abroad, from wanderers and from persons in DP camps seeking their relatives in this country.

Strange things occur in the search for these lost human beings. There was an inquiry that came from abroad, from a DP camp in Germany. It was on behalf of a girl in her early twenties, who sought an aunt in this country. The information given was accurate, and the aunt was quickly located. When it was attempted to make contact with the girl in the German DP camp who had filed the original inquiry, it developed that she had disappeared from camp and there was no trace of where she had gone. In her original request she had sent photographs of her parents. The Location Service in the New York office had copies of these photographs made and sent to the HITS in all countries abroad, in the hope that publication of these pictures might help to locate the girl.

The girl was not located at once, but four nephews of the aunt in America came to the Munich office as a result. They had not registered because they had never known that any relatives of theirs were in America. The aunt was overjoyed to hear of them, and efforts are now being made to effect the immigration of the four young men to the United States.

In the meantime, the girl who had disappeared from the DP camp in Germany turned up in Milan, Italy, where she had wandered in an effort to get to Palestine.

In the files of HIAS are the names of hundreds of thousands of Jews sought throughout the world. They are indexed and cross-indexed by name, by nationality, by town of birth, by occupation. And behind each one of these names stands a human problem. Over each of these index cards looms a shadow of despair and desperation.

Sometimes the search ends happily, and those who thought they were alone in the world are reunited with their families. A record for quick location was recently set in the Location Service. On February 23, 1948, the HIAS office

in Rome registered an inquiry in which search was requested for an uncle, one Salomon Rottenberg, a rabbi, who had immigrated to Philadelphia in 1913. Less than a month later the uncle was located. He was now known as Harry Rottenberg, and he was a spiritual leader in a Pennsylvania community. The Rabbi took steps immediately to assist his nephew in Rome.

Not all searches end so satisfactorily. Some end in a death certificate. Some who are sought are never found and are presumed dead. Occasionally one is found who acknowledged the relationship but is disinterested and refuses to assist.

And all day, every day, the expert location clerks stand at the long HIAS files, examining the letters of appeal that come in, and attempting to find some clue, some connection in the thousands of names registered with the Society.

They handle the tragic, pathetic letters that come in. They look at these letters with sympathy and understanding, for truly, who touches one of these letters touches a human being.

SAM TOBIAS

HIGH POINT, N. C. — Sam Tobias, a leader in civic, business, and fraternal affairs here, died at his home on November 12.

Tobias, who moved to High Point 18 years ago from Winston-Salem, was owner of Betty-Lou Tobias Company. He was a member of the American Legion, 40 and 8, Masonic lodge, and Piedmont Shrine Club. He was a member of the High Point Hebrew Congregation and was a past president of B'nai B'rith lodge here. He was also a member of the Zionist Organization of America.

Tobias is survived by his wife; two daughters, Barbara Lee and Peggy Ann of High Point; two brothers, Milton and Murray, two sisters, Misses Ida and Florence Tobias, and his mother, Mrs. Pearl Tobias, all of New York City.



JEWISH CALENDAR

1948-49 5709

1st Day of Chanukah Mon., Dec. 27
Purim Tues., Mar. 15
1st Seder Night Wed., Apr. 13
1st Day Passover Thurs., Apr. 14
Lag B'Omer Thurs., May 17
Shevuos Fri., June 3
Tisha B'Ab Thurs., Aug. 4
(All holidays begin on the preceding evening at sundown)

Palestine

... And the World

By DR. SAMUEL NEWMAN

The following is an address delivered by Dr. Samuel Newman, sage of Danville, Va., before the Civitan Club of Greensboro, N. C. on November 12th.—THE EDITOR.



DR. SAMUEL NEWMAN

IN April of the year 70 A. D. Titus appeared before the walls of Jerusalem, and conquered and destroyed the city after a siege of five months. The taking of the city was accompanied by barbarous cruelty and massacre in which one million Jews perished. The Arch of Titus in Rome still proclaims to the present generation the heroism and the downfall of the Jewish nation.

The destruction of Jerusalem, the devastation of Palestine, and the dispersion of the Jews to all the corners of the world did not sever the ties of the Jews with Palestine. The ties were romantic, religious and practical. Judah Halevi, philosopher and foremost Hebrew poet since the Bible, who lived in Spain in the 11th century, expressed the longing for Palestine in these words:

MY HEART IS IN THE EAST
My heart is in the east, and I in the uttermost west—
How can I find savour in food?
How shall it be sweet to me?
How shall I render my vows and my bonds, while yet
Zion lieth beneath the fetter of Edom, and I in Arab chains?
A light thing would it seem to me to leave all the good things of Spain—
Seeing how precious in mine eyes it is to behold the dust of the desolate sanctuary.

Through the centuries the Jews pray three times a day:

And let our eyes behold thy return in mercy to Zion.
Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

The practical tie consisted in a tenacious clinging to the soil of a remnant of Jews throughout the ages in the face of the most cruel persecution and massacres, and in a continuous stream of new immigrants who braved pestilence, capture at sea and slavery.

II

The modern Zionist movement was founded by Theodor Herzl, a Viennese jurist, playwright and journalist. He convened the first Zionist Congress in Basel, Switzer-

land in August, 1897. As the Paris correspondent of the *Neue Freie Press*, one of the leading dailies in Europe, he witnessed the Dreyfus case. With prophetic insight he realized that the civil rights of the Jew in Europe which were so laboriously and painfully acquired did not rest on solid foundations; that anti-Semitism would always be used by crackpots and political charlatans as a rallying point for disgruntled elements; and in times of crisis the Jew would be used as a scapegoat for the sins of others. Herzl maintained that the Jewish question in Europe must be viewed as a political world question to be dealt with by the civilized nations of the world.

From the very beginning the Zionist movement has attracted the most dynamic and progressive elements of the Jewish people. It has attracted Jews who concerned themselves with the material and spiritual problems of their people. Zionists were those who, unlike Heine, did not regard their Judaism as a misfortune, but as a challenge and a destiny.

During the first World War the Zionist movement was considered of sufficient importance to make it the concern of the chancelleries of both the Central and the Allied powers. On November 2, 1917, the famous Balfour Declaration was issued.

His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

Before the Declaration was made public it had been the subject of extensive discussion between Great Britain and her Allies, and had first been approved by President Wilson on behalf of the United States. Benedict XV, Pope at Rome, also endorsed the Balfour Declaration. The League of Nations made it the official policy of the fifty-two member nations, when the

Council of the League unanimously ratified the British Mandate with the Balfour Declaration incorporated. At approximately the same time—June 30, 1922—the Congress of the United States unanimously passed a resolution, "That the United States of America favors the establishment in Palestine of a National Home for the Jewish people . . ."

A resolution placing the seal of Congressional approval on Zionist aims was passed by acclamation in both the Senate, December 17, 1945, and the House of Representatives, December 19, 1945.

The persistent sabotaging of the Balfour Declaration has proved a shameful chapter in British colonial policy and a blot on her Christian civilization. When it became apparent that Hitler would realize his ambition to destroy all the Jews within his grasp, hundreds of thousands could have been saved by fleeing to the one place in the world which more than fifty nations had specifically recognized as a Jewish Homeland; but British perfidly condemned them to Hitler's gas chambers and crematoria.

The small Jewish community in Palestine showed bitter resistance to British mandatory rule. The old formula: *divide at impera*, setting Arab against Jew, was of no avail. Great Britain was forced to choose one of two alternatives: either to destroy the Jewish settlements in Palestine after the manner of Hitler; or to withdraw from the country. Britain chose a third alternative, to throw the Palestine problem into the lap of the United Nations.

On April 28, 1947, the special session of the United Nations opened to consider the Palestine problem. It was decided to appoint a United Nations Special Committee on Palestine. The committee submitted its recommendations on September 1. Implicit in the report of the committee was the acceptance of basic Zionist principles, namely:

1. There must be a Jewish state.
2. There must be immediate large-scale Jewish immigration.
3. The British have misruled Palestine.
4. Britain should withdraw.

November 29 the United Nations passed a resolution to partition Palestine. The Resolution called for the establishment of an independent Jewish state in Palestine by October 1, 1948.

The Jewish state was established by the greatest international tribunal in the world—by overwhelming vote of 33 to 13.

The British left Palestine midnight May 15. May 14, 4:06 p. m. in Tel Aviv the historic Declaration of Independence of the State of Israel was issued. Minutes later, the new Republic was officially recognized by the United States Government in a statement by President Harry S. Truman: "The United States Government recognized the provisional government as the *de facto* authority of the new state of Israel."

III

With the passing of the U. N. Resolution on partition of Palestine it was hoped that the cup of Jewish suffering had already overflowed. It was believed that having obtained the sanction of the majority of the civilized countries of the world, Jews would be permitted to build their small state in peace. But the peace the Jews had ardently prayed for was denied them.

Dark forces are gnawing at the vitals of the hope of a better world. They are bringing blood and fire to the Jews in Palestine and frustration to those who hoped that the United Nations would prove itself the instrument of universal peace and world order. Six million murdered and gassed Jews in Europe are not enough. The surviving remnants must be prevented from continuing the greatest experiment in reclamation and reconstruction in the history of toiling man. The Jew must not be given the chance in the face of back-breaking hardships to attest to his ability to recreate a civilization in the spirit of his prophets. Agonized Israel is not to be allowed to bind up his wounds in Palestine; he is to continue as the pariah among the nations of the earth!

The impetus of the Zionist movement is derived from sentiments of charity and philanthropy; from the pressing necessity for new homes of hundreds of thousands

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of displaced Jews; from the historic urge on the part of many for a normal existence as a national entity on their own soil; and from the need of a cultural center as an aid to the existence and survival of Israel in the lands of his dispersion. The impetus of Zionism is also derived from the Jewish Messianic idea. The rebuilding of the Holy Land is not one more venture in the creation of a new state. The rebuilding of Palestine has great moral and spiritual implications. In commenting on the proclamation of the Jewish State, G. Bromley Oxnam, noted Bishop of the Methodist Church stated:

In an hour of solemn rejoicing let us hope that the moral teachings of the prophet of Israel may come alive in the practices of the New State of Israel and thereby reveal to the world that a people which have given so much in religion to mankind may now give to humanity the leadership essential to the translation of religious ideals into the realities of the common life.

The section on social rights of the proposed Israeli constitution opens with the sentence: "The economic order of the state shall be based on the principles of social justice."

IV

The security of Israel as an independent nation is linked with the realization of the dream of a better world, a dream which is deeply embedded in the Christian tradition. Israel cannot contribute to the universal stream of civilization if the stream is muddled by pagan ideologies. The recent triumph of paganism in Germany culminated in the physical destruction of 6 million Jews. The fact that the civilized world could not prevent that ghastly tragedy demonstrated, in the opinion of Christian leaders, the weakness of Christianity. As a Jew and as a Zionist I am deeply concerned in the triumph of Christian ideals. Organized religion in all its forms must meet the challenge of the times. It must rivet the attention and enlist the enthusiasm of the men and women who are concerned with the currents which are carrying humanity so swiftly to catastrophe.

Modern technological progress has driven religion into a corner. The industrial, political and military leadership of the great nations allow organized religion only to pick at the edges of our really vital problems. If we are to meet the challenge of the conception of the materialistic nature of the world and of religion as a superstitious encumbrance on the life of man, moral controls must be introduced into our society. Pope Pius XI in his great *Quadragesimo Anno* encyclical (June 5, 1931) summed up the moral problem of our technological civilization in one unforgettable sentence. "Dead matter," he said, "leaves the factory ennobled and transformed, where men are corrupted and degraded." What the

Pope implied was that unless human values are introduced in our technical civilization our social order will decay.

An important event in the spiritual awakening of the world was the gathering of the First Session of the World Council of Churches, August 22 to September 4, 1948. Delegates of 150 denominations of 40 countries representing every stream of Christian tradition met in Amsterdam to inaugurate a permanent association of churches for cooperation on a worldwide basis. The Roman Catholic Church was represented by unofficial observers.

The General Theme of the first World Assembly of Churches was "Man's Disorder and God's Design." Time and space will not permit me to touch on even the most salient points under discussion at the Assembly. It will be sufficient to say here that the basic values of our common Hebrew-Christian tradition have found a most concrete and forceful expression at Amsterdam, and only they can offer the healing balm for our disordered world if it is to be saved from the Franksteins of its own creation.

In this quest for a better world, in the urgent task of bringing about the Kingdom of God upon this earth a rejuvenated Israel hopes to participate fully as an equal member of the society of free nations.

Zion shall be redeemed with justice, and they that return of her with righteousness.

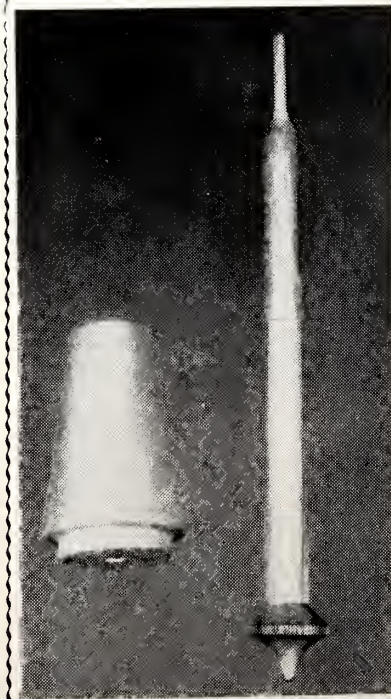
Isaiah 1:27.

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ABROMOWITZ-KATZIN

The marriage of Miss Josephine (Joy, as she is called by everyone) Abromowitz of Tel Aviv, Israel, to Leonard Katzin, 901 Gales Ave., on Sunday afternoon, November 7, came as a climax to a most unusual round-the-world romance in which fate played an important part.

The family history goes back to the maternal grandparents of the young couple who were very close friends, having traveled from Eastern Europe together and settled in Leeds, England, where both mothers were born and attended the same school. Shortly after World War I, the groom's mother left her native land, traveled to the U.S.A., where she soon became Mrs. Philip Katzin and settled in Winston-Salem, N. C. The bride's mother married Cantor Abraham Abromowitz from Israel.

In 1932 the Katzin family traveled to Israel and lived in Tel Aviv for six years. Towards the end of their stay there, the Abromowitz family arrived from England to make their home in Tel Aviv. It was then for the first time that the young couple met and shared skates and scooter one afternoon. The Katzin family returned to the States and it wasn't until after World War II, when Leonard, then a

Navy veteran, went to Israel to study at the Haifa Technion under the G.I. Bill of Rights. The old family friendship was renewed.

In August, 1947, after spending one year there, Leonard returned to the States, and it was then that the long-distance romance commenced. After cutting through what appeared to be an endless amount of red tape in both countries, East and West finally did meet once again — and this time it was for keeps. Joy arrived in the U.S.A. as a G.I. bride on October 30, 1948.

They were married Sunday, November 7, at the Beth Jacob Synagogue. Rabbi B. Sincoff of Greensboro officiated. Mrs. Sincoff presented a program of wedding music. Mr. and Mrs. Sam Katzin represented the bride's family. Elisha Katzin, brother of the groom, was best man and Rochelle Katzin, sister of the groom, was maid of honor. A reception was held immediately following the ceremony, after which the young couple left for their trailer home on the campus of State College, Raleigh, where the groom is a sophomore textile student.

Attends Convention

Miss Alice Goldberg, local Haddassah president, represented the Winston-Salem chapter at the 34th annual convention of the Woman's Zionist Organization of America held in Atlantic City, N. J. from November 5 to 9. Alice felt it was a very special privilege to attend the convention — the first since the establishment of the State of Israel. She returned home thrilled at having met so many Israeli delegates and effervescing with new ideas and projects for the club.

Engagement Announced

Mr. and Mrs. Max Teichman, 2392 Maplewood Avenue, announce the engagement of their daughter Roberta to Sidney Sutker, son of Mr. and Mrs. Louis Sutker, 1802 Friendly Road, Greensboro.

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seph M. Davis, 1115 Jefferson Avenue, became the bride of William B. Robin, formerly of New York City, at 5 p. m. Sunday, October 31 at Temple Emanuel in Winston-Salem.

Rabbi Philip Frankel of Charlotte officiated. Prior to the ceremony, Mrs. Hannah Siff, organist, and Lee Uden of Leaksville, vocalist, presented a program of wedding music.

The bride's only attendant was her sister-in-law, Mrs. Joseph M. Davis. J. Sam Robin, brother of the groom, was best man. A reception was held immediately following the ceremony.

Following a wedding trip, Mr. and Mrs. Robin will make their home at 717 Magnolia Street, Winston-Salem.

ASHEVILLE, N. C.

WEISS-BERENTER

Miss Josephine L. Weiss, daughter of Mr. and Mrs. Samson Edward Weiss, was married Saturday, October 30th, to Maurice Bernard Berenter, son of Mrs. Pauline Berenter and the late Mr. Berenter, of Washington, D. C. The wedding took place at the home of the bridegroom's mother in Washington, with only members of the immediate families present.

Mrs. Berenter, who is a grandniece of the late Julius Lowenbein of Asheville, received her education at St. Genevieve-of-the-Pines in Asheville and at Woman's College, Greensboro. Mr. Berenter, who was in Military Intelligence during the war, was educated in Washington schools and attended American University. He is in the real estate business in Washington, where the couple will make their home.

Mr. and Mrs. B. A. Pollock of

North Carolina Forms Zionist Federation

Zionists formed the North Carolina Federation of the Zionist Organization of America at a meeting in the O. Henry hotel, Greensboro, N. C., held on Sunday, November 7, and elected Sam Shavitz of High Point, president.

Other officers named were Rabbi Friedman of Wilmington, eastern vice-president; Horace Richter of Charlotte, western vice-president; Paul R. Bines of Greensboro, secretary; and Sol Levine of Burlington, treasurer.

Principal speaker was Abe Redelheim, journalist and radio commentator, who discussed Palestine. Elected to the board of directors were Dave Marden of Asheville, Irving Silverstein of High Point, E. J. Evans of Durham, I. Madalia of Charlotte, Herbert Girard of Gastonia, Sam Katzen of Winston-Salem, Aaron Weinstein of Reidsville, Rabbi Maurice Schwartz of Raleigh, J. H. Lesser of Goldsboro, A. M. Fleischmann of Fayetteville, and Adolph Guyes of Greensboro.

Secretary Bines said officers and the board will meet soon, probably in Greensboro, to chart the course of the new organization.

Atlanta, Ga., and Asheville have announced the engagement of their daughter, Ceceila Julie, to Ralph Mitchell Becker, son of Mr. and Mrs. Robert Becker of Haverhill, Mass. The wedding will take place in December.

A membership tea was held by Asheville chapter of Hadassah at the Jewish Community center, with Mrs. Philip Ness, president, presiding.

Mrs. Frank Marder, membership chairman, introduced 17 new members. A comedy radio skit, "The First Hundred Members Are the Hardest," was presented, and a motion picture, "A Letter From Israel," was shown. 125 attended.



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VISITING *Around Greensboro*

By MIN KLEIN

YOUTH took a holiday for a while in our community when the OLDSTERS stepped into the limelight. Impressive and deeply reminiscent was the special SAB-BATH SERVICE at Temple Emanuel in honor of members who had been active for FORTY years or more. Leading the list of those honored were MR. and MRS. SIMON SCHIFFMAN. The other seventeen honorees were MR. ROBERT BERBERT, MRS. MAX E. BLOCK, MRS. CEASAR CONE, MR. BERNARD CONE, MRS. A. M. LINDAU, MRS. S. J. LINDAU, MRS. J. E. LOVE, MESSRS. ELI and JAKE OETTINGER, MRS. CHARLES PEARL, MR. AND MRS. JULIUS SAMET, MR. MORRIS STADIEM, MISS SADIE STERN, MESSRS. MEYER and SIGMUND STERNBERGER. Skipping a few years in between, the hostesses for the social hour, at which a special cake was served to these honored guests, were Misses SARA ANN SUSMAN, JOAN KLEIN, ANN FALK and MARILYN KLEIN . . . This affair will not soon be forgotten by the large number of people in attendance that Sabbath . . . Within the week, MR. and MRS. MICHAEL MARKS, father and mother of BEN and HARRY and MRS. SAMET and MRS. WALD, were guests of honor at a reception in the BETH DAVID social hall, on their SIXTIETH wedding anniversary. Pleased and happy, surrounded by most of their children, grandchildren and great-grandchildren, Mr. and Mrs. Marks greeted the large number of their friends who called to wish them many happy returns of the day . . . It is not often that our community celebrates such a happy event — it was really an occasion for "mozel tov" and good wishes . . . The State ZOA luncheon meeting at the O. Henry on Sunday, November 7th attracted quite a few people from surrounding towns . . . High Point's SAM SHAVITZ carried off the state presidency . . . ABRAHAM REDELHEIM, native of Jerusalem, was the speaker for the occasion and comments have been most favorable . . . Delegate ROSE BACH and chapter president GOLDIE ZAGER brought back glowing reports of the national HADASSAH convention which they attended in Atlantic City. Rose reported on the event at the November meeting of the local chapter — it sounds as if it might have been one of the GRANDEST affairs of the year . . . SOPH FARBBER and PHYLLIS ROSE were responsible for the very successful HMO Hadassah dance at the Casa Blanca on the 22nd — they worked hard and said it was well worth it, because everyone enjoyed the Spring HMO dance so much they

wanted a repeat performance this Fall, and the girls didn't mind all the effort and energy it took, just so it turned out to be a HUGE success . . . So was the TEMPLE EMANUEL SISTERHOOD bazaar held in the lounge on the 9th — that was a very good steak supper, to get everyone into a genial mood, just right for buying — lots of home-made cakes, pickles and other delicacies simply WENT! . . . Then Sisterhood President CAROLYN LEBAUER was off to Boston for the 17th Biennial of the National Federation of Temple Sisterhoods . . . This was in connection with the 40th General Assembly of Union of American Hebrew Congregations, which was attended by RABBI RYPINS . . . The BETH DAVID SISTERHOOD carnival was a gay and very successful affair . . . Lots of fun, food and fanfare — with EVERY member of Sisterhood pitching in to help . . . Chairman - over - all BLANCHE LYON says that all members worked on committees and it took a united group to make this affair to successful — the KITCHEN fund profited . . . Prizes were won by Mrs. Mary Fein (a table-cloth made and donated by Mrs. Michael Marks) and Mrs. William Soberman . . . DR. MAURICE GOLDBURG of Washington, D. C. District No. 5 president of B'NAI B'RITH, was guest of honor at the dinner meeting of the local lodge on November 8th. This was especially to initiate new candidates and was an impressive affair all the way through . . . The TEMPLE BROTHERHOOD presented an outstanding speaker at their November 18th meeting — Dr. Robert Lee Humber, a pioneer in the World Government movement . . . Members of the Council of Jewish Women met at BETH DAVID for their November meeting, heard committee reports, with special emphasis on pre-voting information on legislation by IRENE MILLER, and had for their guest speaker City Planner STEWART CHAPIN who gave the members a look at "PLANNING GREENSBORO'S NEW LOOK" . . . On the 16th COUNCIL again made the news columns with a charming tea for old and new members at the home of MRS. CEASAR CONE . . . The B'NAI B'RITH GIRLS and AZA BOYS are busily working on plans which include a display by the BBG's during JEWISH BOOK MONTH, a CHANUKAH affair and the usual busy meeting hours full of plans for gay social affairs, money-making projects, and of course, the serious side of their various groups. Now that the movie projector is here there's no end to the feet of film which can come our way for entertainment and education . . . We see that local civic

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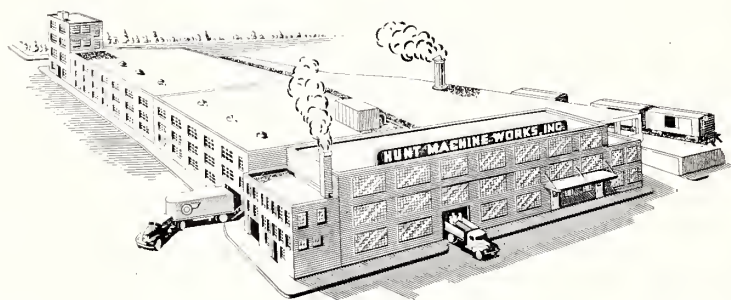
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clubs recognize the diverse talents of DR. SAMUEL NEWMAN, of Danville, Va., noted pediatrician . . . He spoke before the local Civilian Club on "Palestine and the world Conscience" . . . All around us are reports of the beauty and charm of the two Wilmington, N. C., weddings, which Rabbi Rypins recently performed, when two of Wilmington's lovelies took unto themselves two of Greensboro's favorite young bachelors . . . Welcome into the community, MRS. HERMAN CONE, JR., and MRS. SIDNEY STERN, JR., . . . The get-well list is quite long this month and we hope that by this time you are all back to normal again: the MAX LEVY'S who, we hope, are getting over their unfortunate accident of some weeks ago . . . IDA ISAACSON, ROSALEE COHEN who spent some weeks in St. Leo's hospital . . . "TIBS" BERNSTEIN who went in for a minor operation on the day she and WALTER were scheduled for a CALIFORNIA vacation . . . and of course, the entire community is happy to hear that little DENNIS SOIBERMAN is getting along so beautifully after his siege . . . And now, it's almost time for CHANUKAH again, so there will be sounds of activity from every corner of the community . . . HAPPY CANDLE LIGHTING!

HIGH POINT, N. C.

MRS. NORMAN H. SILVER, *Reporter*

Under the chairmanship of Mrs. M. Rosen, a card party was held at the Elks Club. The profit of the party goes to the council of Jewish Women.

Another charity circle affair was held Saturday October 30 at the Synagogue. The Succos-Masquerade Party was an outstanding success. The decorations, costumes, entertainment and refreshments provided a gala evening for the eighty guests. Mrs. S. Jacobs headed the committee and was assisted by Mrs. S. Tobias, Mrs. A. Cassell, Mrs. Fine, Mrs. L. Ershler, and Miss Bess Schwartz. Prizes for outstanding costumes were awarded to Mr. and Mrs. L. Waggoner, Mrs. J. Barr, Mrs. I. Tillis, Mr. Ed Win-

nenger, Mrs. A. Schwartz, and Mr. Jake Harris.

The Study Group of the Council of Jewish Women held its first meeting at the home of Mrs. S. Hyman. The program, "A Guide For Voters," consisted of the presentation of the record of the last congress, the stand of Council on the major issues, and the party platforms of the four main political parties. Mrs. H. Eshler, chairman of the legislative committee acted as chairman and moderator, and presented Council's stand and questioned the candidates on their parties stand on each issue. The Candidates were: Henry Wallace, Mrs. W. Gold; Thomas Dewey, Mrs. B. Waggoner; Norman Thomas, Mrs. W. Meyers, and President Truman, Mrs. N. Silver. The purpose of the program was not only to acquaint the members with the various party platforms but also to encourage everyone to vote.

The Council of Jewish Women held its monthly meeting at the home of Mrs. Sara Waggoner with Mrs. L. Waggoner as associate hostess. Council's main project headed by Mrs. Harry Doctor, is the Medical and Orthopedic supply room, which is creating a great deal of enthusiasm, in our group and in general. The red cross committee under the chairmanship of Mrs. A. Schwartz is not only making sweaters, but also began the making of one hundred baby garments. The Community Relations committee announced that it would collect, with the assistance of the A.Z.A., food for overseas and old clothes for the school clothes closet and for the rummage sale.

On Wednesday, October 27th, the election of officers of the High

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Inscription On Epstein-Rosenbloom Lodge Jeep



The Jeep which was presented to the Aid to Israel Program of B'nai B'rith was inadvertently credited to the Glen L. Zerden Lodge of Hickory in our November issue. It was actually the donation of the Epstein-Rosenbloom Lodge of Wilson. This lodge depleted its treasury to make the gift, subsequently recouping part of its outlay from membership contributions.

Point Congregation was held at the Synagogue. As a show of confidence, all the incumbent officers, except the Vice-President, who declined to run, were voted back into office by acclamation. The officers are: Samuel Schavitz, President; Solomon Robinowitz, Vice-President; Ben Schwartzberg, Financial Secretary; Emanuel Rosen, Treasurer, and Arthur Cassell, Recording Secretary. The Board of Governors, also elected, consisted of Joseph Barr, Herman Bernard, Louis Greenberg, Ben Herman, J. W. Samet, Al Schwartz and Robert Silver.

The A.Z.A. has chosen the fol-

lowing advisors for the coming term: Danny Ballow, Buddy Bloom, Irving Greenberg, Harold Guterman, Ben Schwartzberg. The football team won the game with Durham by forfeit and lost to Greensboro and Raleigh.

Congratulations to Mr. and Mrs. Irving Pastor on the birth of their daughter, Carolyn, on Tuesday, November 9.

Congratulations to Mr. and Mrs. I. Schwartz on their 47th wedding anniversary; also congratulations to Mr. and Mrs. L. Greenberg who celebrated their 20th anniversary. Many, many, more to you.

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Social and Personal

GOLDSBORO, N. C.

MRS. SEYMOUR BROWN, *Reporter*

Congratulations are pouring in to Mr. and Mrs. Jake Shrago on the celebration of their twenty-fifth wedding anniversary, October 16. A large gathering of friends joined them at a cocktail party given at the Hotel Goldsboro by Ruth and Jake.

Congratulations and best wishes to H. Weil and Brothers on the occasion of the opening of their new grocery department.

The Sunday School has several new pupils enrolled for the year: Sherry and Linda Mink of Wilson, N. C., Jackie Hanschrow, Linda Hanschrow, Hyman Barshay, and Barbara Barshay, all of Wilson. The fruit offerings which the children brought to the Temple to place at the Sukkah altar were donated to the Wayne County Home. The beautiful Sukkah was made by Mrs. L. Weil, Chairman, Mrs. A. A. Joseph, Mrs. C. Avery, Mrs. M. Kirschner, Mrs. E. E. Eutsler, and Mr. Abram Weil.

The Sisterhood sponsored a card party at the home of Mrs. Oettinger. A large crowd attended, making the affair a success both socially and financially. Mrs. Jake Shrago was chairman of the affair.

The Sisterhood held a meeting at the home of Mrs. Julia Weill on November 4. Plans for the year were discussed by the various committees, and a busy time is ahead for all.

Hadassah monthly meeting was held at the home of Mrs. Seymour Brown on November 9. Plans for a Valentine Dance were discussed and committees appointed.

The B'nai B'rith members of Goldsboro were invited to Wallace, N. C., on Sunday, November 14,

for an evening of fun and business. The guests were served a buffet supper by the families of Wallace. Prior to this meeting, Mr. and Mrs. E. R. Ackerman were hosts at a cocktail party.

Miss Gertrude Weil, Mrs. Maurice Feuer, Mrs. N. A. Edwards and Mrs. Seymour Brown attended the Board Meeting of the North Carolina Association of Jewish Women in Greensboro on November 3.

PLYMOUTH, N. C.

MRS. BEN M. GANDERSON, *Reporter*

The woman's U.J.A. Organization of Plymouth, Wilmington and Windsor met November 3rd at the home of Mrs. Irving Margolis in Williamston at which times Mrs. Same Zemon was hostess. At this meeting the women contributed two baby layettes for the SOS and also can goods. Next month's project was discussed which is to be a baby shower for the S.O.S. After the meeting a delightful social hour was held at which time delicious refreshments were served.

HIGH POINT, N. C.

We wish to extend our best wishes for a speedy recovery to Dickie Harris who is convalescing in New York, after a serious operation.

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GREENVILLE, S. C.

Social and Personal

WILMINGTON, N. C.
 MISSES ANNA ABEL AND ELEANOR
 GOLDSTEIN, Reporters



GOODMAN-STERN

Miss Katherine Louise Goodman, daughter of Mr. and Mrs. Siegfried Goodman, was married on Saturday, November 6th, to Sidney J. Stern, Jr., son of Mrs. Sidney J. Stern and the late Mr. Stern of Greensboro, N. C., Rabbi F. I. Rypins, of Temple Emanuel, Greensboro, performed the ceremony which took place at the home of the bride's parents. The bride was given in marriage by her father and had as her only attendant, her sister, Miss Marilyn Goodman. William Stern attended his brother as best man. Immediately after the ceremony, Mr. and Mrs. Monroe L. Shrier, uncle and aunt of the bride, entertained at dinner.

Following the ceremony, Mr. and Mrs. Stern left for a two week's wedding trip, after which they will be at home in Greensboro, where Mr. Stern is engaged in the practice of law.

Mrs. Stern, a 1945 graduate of Duke University was employed by the Wilmington newspapers and more recently has been in New York City, with Scott and Williams, Inc. Mr. Stern, who served as a captain in the Judge Advocate General's department during the war, is a graduate of the University of North Carolina, where he also received his law degree.

Miss Barbara Sternberger, daughter of Mr. and Mrs. Clarence Bear Sternberger was married to Herman Cone, Jr., son of Mr. and Mrs. Herman Cone of Greensboro. The ceremony took place on Oc-

tober 28th at the American Legion Home with Rabbi F. I. Rypins of Greensboro, officiating. The bride, given in marriage by her father, wore the wedding gown of her paternal grandmother. She had as her only attendant, her cousin, Miss Evelyn Goldberg. Mr. Cone was attended by his father as best man.

Immediately following the ceremony, the bride's parents entertained at a reception. Later in the evening the couple left for a wedding trip to Hawaii, after which they will be at home in Greensboro, where Mr. Cone is associated with the Cone Mills.

The bride, a native of Wilmington, graduated from New Hanover High School and attended Woman's College in Greensboro. The bridegroom attended Greensboro High School, Asheville School for Boys, the University of North Carolina and is a graduate of the Harvard Business School. During the war he served for three years in the Navy.

The monthly Hadassah meeting of the Wilmington chapter, was held at the home of Mrs. B. D. Schwartz. Committee reports were heard and routine business discussed. Projects for the month as planned are, Child Welfare under the chairmanship of Mrs. N. E. Block and Jewish National Fund under the chairmanship of Mrs. A. May. The cabaret dance for the benefit of the Child Welfare Committee was held at the Legion home. Mrs. N. E. Block was in charge of the dance; co-chairmen were Mrs. Martin Friedman and Mrs. Leonard Alpern.

Mrs. Abel Goldstein spent two weeks in Chicago where she was guest of relatives. From there she proceeded to New York City, where she was joined by Mr. Goldstein for a week's visit together.

Mr. and Mrs. Irving Jaffee of Washington, D. C., spent a week in Wilmington visiting Mr. Jaffee's parents, Mr. and Mrs. H. Jaffee.

HIGH POINT, N. C.

High Point is taking its share of responsibility in the newly organized North Carolina Federation of the Zionist Organization of America. At the meeting held Sunday November 6, at Greensboro, Sam Shavitz was elected President and Irving Silverstein was named to the board of directors. We wish the organization a very successful future.

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Social and Personal

DURHAM, N. C.

Mrs. MAX LIEBERMAN, Reporter

Rabbi Simon Glustrom is the new spiritual leader of the Beth El Synagogue. Rabbi Glustrom recently completed his theological training at the Jewish Theological Seminary of New York City, where he was ordained soon after graduation. He also received his B.A. degree from Yeshiva College of New York and holds a teacher's institute degree from the same college.

Rabbi Glustrom is a native of Atlanta, Ga.; Mrs. Glustrom is the former Miss Helen Stein of Toronto, Canada.

In announcing Rabbi Glustrom's call to the local pulpit, Mr. E. J. Evans, President of the Beth El Synagogue, said that the Congregation was proud to have been able to secure Rabbi Glustrom because of his southern background and the new leader was described as "one of the most promising graduates of the recent senior class at the Seminary."

The Durham Community welcomes Rev. and Mrs. B. Kaminetzky and their two daughters, formerly of Macon, Ga. Rev. Kaminetzky will serve the community as cantor and schochet.

In order to better serve the community, Rev. Kaminetzky will operate Kay's Kosher Delicatessen, located at 108 E. Parrish St., where a full line of Kosher foods for the Jewish home will be carried.

Miss Beatrice Kaminetzky, a student at Duke University, will also serve the community—she will help Rabbi S. Glustrom with the Children's Sabbath Services and will teach music and a Sunday School class.

The annual installation banquet of the Beth El Congregation was held in the vestry room of the Synagogue. The following officers were installed for the coming year: President, E. J. Evans; Vice-President, P. Greenberg; Secretary, Sigmund Meyer; Treasurer, Max Lieberman.

At the same time, the officers of the Beth-El Sisterhood were installed. The officers are as follows:

President, Mrs. Mitchell Bergman; Vice-Presidents Mrs. George Lewin and Mrs. I. Golden; Recording Secretary, Mrs. Eugene Schwartz; Corresponding Secretary, Mrs. Abe Greenberg; Treasurer, Mrs. Max Swartz; Auditor, Mrs. Nathan Lieberman.

The highlight of the banquet was the appearance of the newly elected leaders and their wives—Rabbi and Mrs. Simon Glustrom and Rev. and Mrs. Kaminetzky. Also present for the occasion was the mother of Rabbi Glustrom, who came from Atlanta to see her son honored as he took charge of his first pulpit.

Rabbi Glustrom gave the formal address of the evening in which he stressed the important phases of

congregational cooperation necessary for a Rabbi's success.

Mrs. I. Ornoff was awarded "The Mary Rosenstein Cup" for her outstanding work over many years for the synagogue and Sisterhood. By popular vote, she was voted the "Community Woman of the Year."

Rev. B. Kaminetzky and his daughter, Beatrice, presented a musical program of Palestinian songs.

Rabbi Maurice Schwartz of Raleigh gave the benediction. Mrs. I. Rancer was chairman of the banquet and supervised the preparation of the completely kosher meal.

Mrs. Myriam Granovsky of Palestine, was the guest speaker at the opening Youth Aliyah Drive. Miss Bessie Fagan is chairman of the local Youth Aliyah Drive.

Mrs. Granovsky flew to the States only a few weeks ago in order to be a guest speaker at the National Hadassah Convention in Atlantic City. She is an active child welfare leader in the Holy Land, where she has been associated with the Hadassah Movement since 1931 and has been in the forefront of Hadassah efforts to initiate pioneering youth projects into her country for the past 10 years. At present she heads the Youth Services, a committee which coordinates and directs Hadassah's child welfare and vocational education work.

Mrs. Granovsky spoke to the local group concerning life in Jerusalem during the current conflict and also spoke of the work being done for the youth of the Holy Land.

The Beth El Sisterhood is planning a large Chanukah Bazaar, to which the entire community is looking forward.

Mrs. E. J. Evans, a member of the National Board of Hadassah and Mrs. Joe Rose, Hadassah Chairman, attended the National Hadassah Convention in Atlantic City.

Rabbi and Mrs. Ben. Sincoff of Greensboro were the guests of Hadassah's first forum of the year. The forum was held in the home of Mr. and Mrs. Melvin Gladstein.

A linen shower was given at the home of Mrs. L. Ornoff for the Mizrahi. This is an annual affair given by the local Women's Mizrahi Organization.

Mr. Harry Bergman, superintendent of the Sunday Religious School, and Mrs. S. Glustrom were delegates to the first annual Seaboard Conference of Jewish Education held in Richmond, Va.

Mr. and Mrs. George Lewin announce the birth of their son, William Norman, on October 9. Mrs. Lewin is the former Miss Ray Rosenstein.

Social and Personal

STATESVILLE, N. C.



MISS HENRIETTA WALLACE,
Reporter

Recent visitors in Statesville were as follows: Bert Pearson of the University of North Carolina with Saul Gordon; Mrs. Sarah Warner of New City with Mr. and Mrs. I. S. Warner; Julius Bensev of San Diego, California with Mr. and Mrs. Alfred Israel; J. D. Goldberg of New York City with Herman Wallace.

Mr. and Mrs. Larry Rochlin have returned from trips to Miami and New York City.

The November meeting of the Piedmont Section of the National Council of Jewish Women was held at the home of Miss Henrietta Wallace in Statesville. Mrs. J. W. Chinn, President, of Salisbury, presided. The meeting was characterized by a splendid attendance and enthusiasm. The business session included the discussion and progress of outstanding Civic and Social Service projects. Piedmont Section maintains linen closets in the Welfare Depts. of both Rowan and Iredell counties. Of equal importance are the Medical Loan Closets in the Health Depts. of these counties established by Piedmont Section. The Salisbury members have aided in the recent Community Chest Drive in their town. Piedmont Section will have evening meetings the first Wednesday in each month. A successful benefit party was held in Salisbury October 27th. Mrs. Hyman of Salisbury and Mrs. Katz were welcomed as new members. At the conclusion of the meeting, the hostess served a refreshment course.

Mrs. Wallace Hoffman was a

delegate to the recent State Convention of War Mothers held at Elizabeth City, N. C.

WILSON, N. C.

Mrs. J. H. HANCHROW, Reporter

Hadassah held its regular monthly meeting at the home of Mrs. Herman Barker. There were several visitors from Rocky Mount. Plans were formulated for the reorganization of a study group for the year. The subject for the year will be, "Chapters on Modern Hebrew Literature" by Harry H. Fein which deals with modern Hebrew literature in English translation from pre-Haskalah literature to present day Hebrew writers in America and Palestine. Mrs. J. H. Hanchrow is leader of the group.

A very enjoyable Simchos Torah party was held by the members of the Mt. Zion congregation. The children especially had a fine time.

Mr. and Mrs. Leon Leder entertained at their home in honor of their son's "pidgen ha-ben."

Mr. and Mrs. Joe Barshay have just returned from a trip to New York. They were accompanied by Mrs. Barshay's brother and wife, Mr. and Mrs. David Stadium of Kinston.

MY PLEDGE

This poem was chosen to appear in the 1948 edition of the annual Woman's Club Poetry Book, edited "Winston-Salem Poets."

I pledge allegiance to the United States.

In one country I shall always have faith;

I shall abide by the Constitution and its Laws;

I shall do my utmost for a worthy cause.

I shall appreciate the freedom of free speech.

And the freedom to worship as I please.

Liberty makes one feel secure and at ease . . .

I shall love the Stars and Stripes that seem to say,

"I am the Symbol of Peace . . ."

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Mr. and Mrs. Stanley Maer announce the birth of their son.

The community expresses condolence to Mrs. Al Goodman at the passing of her mother.

In honor of the 25th anniversary of the founding of Hillel and in celebration of Religious Book Week, Rabbi Frankel devoted his Friday evening services to the topic, "Saints and Scholars." A social hour followed the services.

ROCKY MOUNT, N. C.

MRS. ERLE KELLERT, Reporter

Rabbi Hirsch Cohen, of the Hebrew Union College, was guest speaker at the meeting of the Beth El Sisterhood. Recently having returned from Palestine, Rabbi Cohen, who was introduced by Mrs. Norman Gold, spoke to the group in an interesting and informative manner on his experiences there.

Plans were also made at this meeting to sort and pack the clothing which had been collected during the S. O. S. drive.

Philip Temko, son of Mr. and Mrs. S. A. Temko, was selected to represent Columbia University's Men's Liberal Arts Undergraduate School in the installation ceremonies held for the University's new president, General Eisenhower.

Bunny Sugar, son of Mr. and Mrs. Philip Sugar of Tarboro, is in Palestine, where he is serving with the Hagannah.

HENDERSONVILLE, N. C.

MRS. KALMAN SHERMAN, Reporter

The members of the Agudas Israel Congregation elected officers for the coming year. Re-elected were Jack Davis, president, and Moris Kaplan, vice-president. Mac Prevda was elected secretary and Meyer Levinson, treasurer.

Mrs. E. J. Binder, of Newport News, Va., met with members of the Hendersonville chapter of Hadassah. Plans were made for expansion of many activities and for the coming visit of Mrs. Samuel Lupin.

Mrs. Ed Mottsmann and daughter, Suzette, have returned from Richmond, Va. They were accompanied home by young Stephen Saunders.

Mr. and Mrs. L. Sherman visited

relatives in the eastern part of the state and in Virginia.

Mr. and Mrs. J. Pliskin of High Point, and Mr. and Mrs. Jack Schandler of Philadelphia were guests of the Jack Schulmans.

New Meanings In An Old Theme

(Concluded from Page 5)

"Lord shall be One and His Name One." They were the superior race forever ruling inferior races. To be sure, the communists affirm "the ultimate liquidation of the proletariat in a utopian, classless, anarchy society." But in the meantime, they too intend to rule for countless generations through the inquisitorial discipline of an oligarchic party. All these civilizations, however different their ultimate aim, their method and their way of life, have assumed that the Common Man cannot be trusted to make decisions for himself and for his own government, without rigid control by an oligarchy. This is perhaps the deepest difference between American democracy and the democracies of the totalitarian regimes, old and new. It is this too which enables us to understand why the totalitarian civilizations, though able to digest the Greek setting and the Anglo-Saxon mechanics of democracy, could not swallow the Hebraic religious elements in democracy, namely, the abiding faith in the inherent wisdom and goodness of the common man as the creative shaper of his own destiny. In consequence, it was natural for communists to be anti-religious, and for the Nazis to be openly pagan and bitterly anti-semitic. Both saw in religion, Hebraically conceived, the source of what was to them the "rotteness of Western democracy," its equalitarianism and the lack of 'discipline."

(To be Concluded in our
January issue)

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CHARLESTON, S. C.



MISS HARRIETTE KRAFT, Reporter

CHARLESTON, S. C.

Rabbi Lewis A. Weintraub, of the Synagogue Emanu-El, was appointed part-time Chaplain at Parris Island Marine Base. The appointment was made by Dr. Solomon B. Freehof, of Pittsburgh, chairman of the Religious Activities Division of the National Jewish Welfare Board.

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The Charleston Section, National Council of Jewish Women, presented a gala program, "A Latin Quarter Night," at the Beth Israel Hall, on November 2nd. General chairman for the event was Mrs. Morris Rosen. Co-directors were Mesdames Klaperman and Gus Kahn. Mrs. A. Solomon was chairman of decorations, Mrs. Louise Schwartz was costume mistress and Mrs. Leon Banov, Sr., chairman of refreshments. Mrs. Maier Triest was in charge of publicity, assisted by Mrs. Selina Rosen and Miss Carolyn Rosen. Mr. Sanford Olasov served as toastmaster.

The entertainment was furnished by a large group of local members.

The Youth Council of the Jewish Community Center elected new officers for the year at a meeting on October 7th. Maurice Fox was elected president, Buddy Kareschvice-president, Harriet Koslow, secretary, and Norma Rae Solomon, treasurer. The first project on which the Council planned to work this year is the United Jewish Appeal campaign.

The regular Sabbath Study Group of Brith Sholom Synagogue is now holding its weekly sessions at the Synagogue. The Rabbi conducts these classes each Sabbath afternoon in the minyan room. The group plans this year to study the weekly portion of the Torah with commentaries.

The Young People's League of Brith Sholom held its first Fall meeting on November 4th, at the home of the Rabbi. The regular bi-weekly meetings this Fall will feature discussions on subjects of Jewish interest, book reviews, box suppers, etc.

The October meeting of the Brith Sholom Sisterhood featured the induction of 41 new members. Mrs. Sol Levine, president, greeted the new members and presented each with a certificate in the form of a Torah Scroll. A skit was also presented at this meeting with Mrs. Klaperman and Janet Givner in charge. The membership tea, which attracted over 100 women, was in the form of a succas party. Rabbi Louis M. Tuchman, Director of the Charleston Hebrew Institute, was guest speaker.

Mrs. Eleanor Abrams, nationally known lecturer, writer and commentator on world affairs, addressed the Jewish Ladies of Charleston at a supper meeting sponsored by the Charleston Jewish Welfare Fund, at the Beth Israel Social Hall. A brilliant speaker and an authority on foreign affairs and contemporary social problems, Mrs. Abrams delighted the large audience who came to hear her.

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Rabbi Max Kapustin, who had served Aetz Chayim Congregation here as spiritual leader for the past ten years, resigned as of November 1, to accept the post of Director of the Hillel Foundation at Wayne University.

His successor here is Rabbi David Mesis, who is a graduate of the Yeshiva University in New York city. Rabbi Mesis had occupied a pulpit in Youngstown, Ohio, for the past two years.

CHARLESTON, S. C.

The first southeastern Regional Zionist Conference since the establishment of the State of Israel, took place in Charleston over the week-end of November 20-22nd. Many high officials of the ZOA were present for this occasion which brought delegates from Georgia, South Carolina, Florida, Tennessee, Alabama, Mississippi and New Orleans, La. William Ackerman was general chairman of arrangements; Mrs. Sidney Prytowsky, president of the Charleston Senior Hadassah, directed the participation of that organization; Ben Epstein is district president.

Alexander F. Miller, director of the Southern Regional Office at the B'nai B'rith Anti-Defamation League, was guest speaker at a joint meeting of Dan Lodge No. 593 and Women's Chapter of B'nai B'rith on Sunday evening, November 14th. Mr. Miller, who is exceptionally well equipped in his particular field, spoke on "Trends of Anti-Semitism in the South." In addition to his address, Mr. Miller showed the new cartoon film, "Songs of Friendship."

Congratulations to the following parents of new arrivals: Mr. and Mrs. Melvin Solomon, on the arrival of Cheryl Fradell; Mr. and Mrs. Max Kirshstein on the arrival of Rita Joy, and to Mr. and Mrs. Ben Baker on the arrival of Barbara Lynn.

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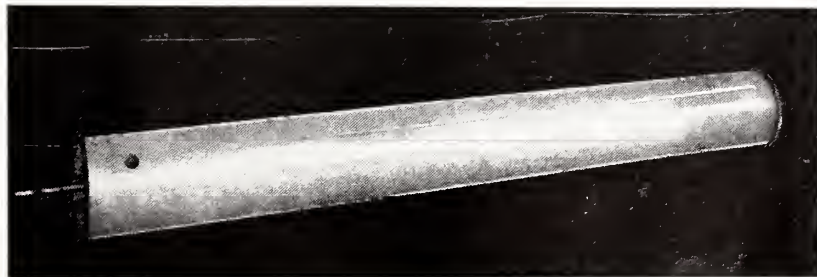
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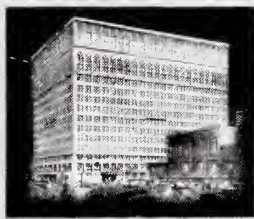
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Jewish Times

2296

January

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THE AMERICAN JEWISH TIMES

VOLUME XIV

JANUARY, 1949

NUMBER 5

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

They're at it Again

To look at the current Jewish organization scene, one would have to come to the conclusion that if there were a deliberate plan to achieve disunity in American Jewry, it couldn't be more successful than the condition that exists today. Almost everywhere you look, there are evidences of dissidence and devisiveness.

We are not one to confuse unity with uniformity. We do not believe that everyone should think alike. We believe that honest differences are healthy. But when these differences bring charges and counter-charges that are aired in public, the good name of Jewry is affected, and we are of the opinion that they are no longer healthy.

The division within the Union of American Hebrew Congregations as to whether headquarters of the Union should remain in Cincinnati or be moved to New York, started out as an honest divergence of opinion. There was much to be said on both sides. But as the time for decision drew close, so much was written and said in support of the divergent view-points that such of the general public as was sufficiently interested to pay any heed must have begun to wonder whether the contending factions were indeed the bitter enemies that their utterances seemed to indicate, or brothers in religion. And when the decision was finally made in Boston, the fur really began to fly. Although every effort was made to soothe the gaping wounds of those who had favored Cincinnati, when the decision was made to make New York headquarters of the Union, it was quite evident that it was only a gesture. Such comments as "the decision would have been different if the vote had been taken in a smaller city" are indications that the bitterness still persisted.

And then, there is the case of Rabbi James G. Heller of Cincinnati. Rabbi Heller's is a name to respect. Not only in the rabbinate, but as chairman of the United Jewish Appeal, former chairman of the United Palestine Appeal, and a man whose judgment had generally been accepted as being sound, he not only throws a bomb-shell by resigning from the Zionist Organization of America, but in his letter of explanation states, "I find I am so deeply out of sympathy with the present policy of the Z.O. A., with the alliances it has made, with the stand it has taken in regard to Eretz Israel, that I can no longer identify myself with it." Of course, it may be said, this is the view-point of but one man. But the stature of this one man is such as unquestionably to influence a great many others.

Talking of the United Palestine Appeal, there was trouble brewing within that organization too, resulting in the withdrawal of many highly regarded names and the formation of a competing group. While this eruption has been straightened out, through the good offices of the Council of Jewish Federations and Welfare Funds, some damage has already been done. Much bad feeling has already resulted and forthcoming United Jewish Appeals will not be helped by what has transpired.

And, to cap the climax, with the air full of hostilities and the need for unifying the influences greater than ever before, the one organization that had the greatest potential for achieving unity in American Jewry passes out of existence. The American Jewish Conference ceased to exist on December 31. While we have always been a staunch supporter of the Conference, with a full appreciation of its weaknesses as well as its strength, we were never so short-sighted as to say that it was indispensable to American Jewish life. Now we are not bemoaning its passing now, except for the realization that there is nothing remotely in prospect for replacing it. If the Conference was not the ideal set-up; if it could not within its own frame-work have been made to function as we would have liked, at least let there be evidence that we believe that some of the things it tried to achieve are worth while, by planning a substitute organization

that would more nearly meet the popular demand.

Disunity in Jewry is of course, not a new manifestation. It recurs with such regularity that we often wonder if anything can ever be done about it. It is no respecter of crises that face world Jewry and what advances have been made were made in spite of it. One cannot help but wonder what might be accomplished if the Utopia of Jewish unity could ever be achieved. We can only guess.

Interesting Discoveries

Dramatic discoveries which may shed light on events that happened more than 2,000 years ago are reported in the current press. Some of the disclosures may give factual status to what heretofore has been given merely legendary credence.

One of the discoveries is of particular interest to our own section of the country, involving, as it does, Dr. William H. Brownlee, of the Department of Religion at Duke University. Dr. Brownlee recently returned to the campus at Durham from Palestine, where he studied at the American School of Oriental Research in Jerusalem. While there he was called upon to identify some mysterious parchment manuscripts that had been turned over to the school by Syrian monks, who in turn had received them from some Bedouins engaged in smuggling goods between Transjordan and Palestine. The Bedouins claimed to have unearthed from a cave near the Dead Sea pottery jars containing scrolls wrapped carefully in linen.

Study of the manuscripts by Dr. Brownlee, together with an associate, Dr. John C. Trevor of Pasadena California, convinced them that they were looking at relics untouched for more than 2,000 years. Included was a complete scroll of the prophet Isaiah, all sixty-six chapters, with only a few small portions missing. After being photographed, the originals have been placed by the monks in a secret hiding place somewhere in the Near East. The scrolls have been recognized by Dr. William T. Stinespring, Professor of Old Testament at Duke, as early Maccabean or second century B.C. According to Dr. Stinespring, there are no complete Isaiah manuscripts extant earlier than 1,000 A.D. It is believed that the scrolls were left in the cave in which they were discovered by a monastic group living in the Judean wilderness as refugees from persecution by the religious majority. Included also are scrolls of written views on this ancient order, and a commentary on Habbakkuk. A particular value of these scrolls is that they contain words with new meanings rarely used in the Bible. The manuscripts have an unusually large number of vowels which will provide new keys to pronunciation, and which provide a rather startling element of surprise, inasmuch as Hebrew originally had no vowels, but only written consonants.

Another recent discovery, which if authenticated will be only less important because there are as yet no details, is the reported finding at a point of juncture among the territories of Russia, Iran and Turkey, which might well be ancient Mt. Ararat, of a vessel that seems to correspond with Noah's Ark. An American expedition had planned to explore this territory early last year, but had to abandon the project because of unsettled world conditions. It will be highly interesting to hear further of this supposed discovery.

Discoveries such as these have importance because of new interpretations which may be thrown on the Old Testament. It is generally accepted that the Bible is the result of copyings made by ancient scribes of scrolls that had successively worn out, and it is conceivable that in the process of copying, errors in punctuation and different shadings may have crept in. Anything that will genuinely confirm—or disprove—previously accepted tenets will have tremendous value for students of religion and the Bible.

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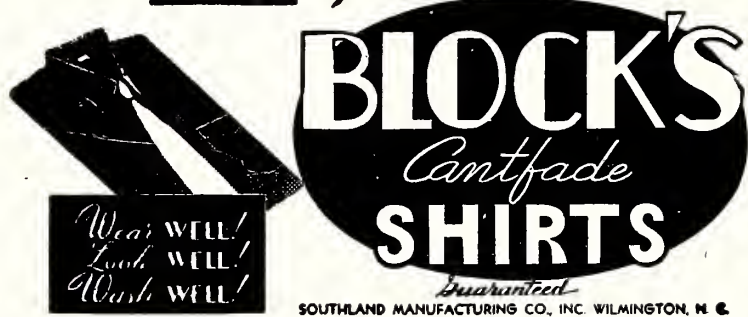
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Adventures In a Naval Training Station

WHILE World War II was in progress and hordes of uniformed young men on leave were everywhere in evidence, the average civilian used to wonder about these boys: how they got along with one another, how their lives as human beings, rather than as soldiers or sailors, were regulated and, in general, what a training camp was like. We knew, of course, that there were such people as chaplains; but what did chaplains do besides conducting religious services once a week?

Dr. Henry Berkowitz, who was himself a naval chaplain in World War II, answers these questions. Instead of writing a report in the tedious manner of an exposition, he does so in the style of a rip-roaring adventure story which makes absorbing reading. Dr. Berkowitz is widely known to the American Jewish reading public for his thrilling novel, *THE FIRE EATER*, where a Jewish boy is a hero in World War I. *BOOT CAMP* is the story of Buck Levy who runs away from home, although he is under age, and joins the Navy in World War II. He meets so many adventures that every page of the book is a thriller. Incidentally, we learn much Navy lore and a great deal about the life of a Jewish boy in a training camp.

Rear Admiral W. N. Thomas, Chief of Chaplains of the United States Navy, has the following to say about *W. Berkowitz' book*:

"A Chaplain with the armed forces has many opportunities to examine at first hand the raw stuff out of which human relationships evolve. No clergyman comes closer to people where they are; the ministers, priests, and rabbis in uniform live with their 'parishioners' and 'congregations' twenty-four hours a day, subjected to the same disciplines and pressures.

"Chaplain Berkowitz has faithfully portrayed that marvelous interplay between the sincere, efficient chaplain and his men. He has observed the colorful though sometimes exasperating details of Navy life, and has translated with fidelity the 'feel' of that Navy life . . .

"There are harsh notes sounded in this Navy Chaplain's story, warnings and reminders that should be heard and heeded.

"There are elements of greatness, too, in *BOOT CAMP'S* simple message. The work is an appropriate tribute to the many rabbis who left responsible and influential civilian pulpits to offer their mature ministry to the youngsters of our wartime Navy.

"The story will take men who

served in the Armed Forces during the last war back over their first weeks in the uniform. It will also give parents a vivid picture of experiences which some of their sons had for the first time."

Dr. Henry J. Berkowitz, Rabbi of Temple Beth Israel, Portland, Oregon, and author of *BOOT CAMP*, is a graduate of the Hebrew Union College, Class of 1921. He has served as rabbi in Detroit, Kansas City, and Portland.

His first novel, *THE FIRE EATER*, was published in 1941 and has been reprinted four times. Since then he has written fiction for magazines under a pen name.

His career as a Navy Chaplain took him to the big boot camp at Sampson, New York, where thousands of Jewish blue jackets went for training. It was the largest congregation of Jews in the armed forces and made military, as well as Jewish, history. Chaplain Berkowitz was sent to the south Pacific for a tour of duty in the forward area where he saw plenty of action.

He is president of the Alumni Association of the Hebrew Union College. He received an honorary LL.D. from the Oregon State College and is a leader in every important enterprise.

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ROSE BACH

Hadassah

... Plans for the Future

By ROSE BACH

The following is extracted from a report made by Mrs. Bach before the Greensboro Chapter of Hadassah at its November meeting.

—THE EDITOR.

The 34th Hadassah Convention, the first since the establishment of Israel, which I attended as a delegate for the Greensboro Chapter, took place in Atlantic City on November 5th-9th. 4,000 women from 406 cities gathered together to give their salute to Israel! Contrary to expectations, there was no spirit of jubilee, but rather a sense of humility at the miracle which has taken place in our own generation. After 2,000 years of prayer for the restoration of our Jewish Homeland, it has fallen to us to witness this prayer fulfilled, and to us has fallen the privilege of giving every aid and comfort, so that Israel may prove to the world that yet another democracy has been born by the toil of Jewish hands, Jewish hearts, Jewish brains and the sacrifice of Jewish blood.

From the very first session of the Convention, we became intimately aware of the sacrifices which are daily being made in Israel in the heroic fight which the Jews are putting up for their land.

The story of the siege of Jerusalem as told us by Dr. Eli Davis, the new Medical Director of the Hadassah Hospital, Mrs. Myriam Granovsky, Vice-Chairman of Hadassah Youth Services in Jerusalem and Dr. Ruth Gruber, the noted newspaper correspondent, sounded like pages out of a history book, but infinitely more exciting since they were narrated by the besieged themselves, and were supplemented by stories of human interest which no history book takes the time to include.

We heard stories of how the morale of the children and the adults was maintained. When playgrounds could no longer be operated in one section of town, they were transferred to another. Youth clubs continued to operate. We were told how the Palestine Post, the only English daily newspaper in the country came out every day. The editor, Gershon Agronsky, in full knowledge of the fact that he could not get his papers through to Tel-Aviv and Haifa, had his trucks

line up outside the building and load up with papers, so that the people of Jerusalem might not realize how desperately they were hemmed in.

Mt. Scopus was the most strategic point in the battle of Jeru-

salem, with Hadassah as its guardian. So long as patients continued to come up the Hill for medical services, the Hadassah Hospital was kept going. It was on one of these journeys up the Hill from Jerusalem with a fresh supply of doc-

tors, nurses, patients and food that Dr. Yassky and 76 doctors and nurses were brutally murdered on April 13th.

4,000 casualties were treated by Hadassah during the siege of Jerusalem. (Please Turn to Page 24)



K. K. Beth Elohim, Charleston, S. C to dedicate new building in 1950.

Celebrating the founding of K. K. Beth Elohim in 1750 that congregation will dedicate a new religious school and tabernacle, on the 200 anniversary of the event, at a time in 1950 not yet designated.

On October 24th the cornerstone for the new building was laid. Pictured above are, left to right, Maier Triest, past president and chair-

man of the committee on arrangements, Claude Blanchard, contractor, and Milton Pearlstine, congregation president.

The new building, which will cost approximately \$75,000, will take the place of one built after the city-wide fire of 1838. The program at the cornerstone ceremony consisted of introductory remarks by Mr. Triest, reading of the Scrip-

ture by Rabbi Allan Tarshish, remarks by Mr. Pearlstine, Thomas J. Tobias, vice-president, and Reuben Lapin, chairman of the building committee. The Congregation choir rendered several selections. The Committee in charge, in addition to Chairman Triest, consisted of Mrs. J. S. Raisin, Edgar A. Cohen, L. A. Meyerson and Sol Breitbart.

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How Richard the Lion Hearted Showed Haganah the Way

By RICHARD RICHHEIMER

THE MEDIEVAL fortresses built by Richard the Lion Hearted and his Crusaders eight centuries ago provided the blue-prints which helped 20 members of the Jewish underground, sentenced by the British to life terms in grim Acre jail, to engineer what might have been the most remarkable prison break in modern times.

The story of six months of ingenious tunneling, back-breaking labor and tenacious searching through underground vaults untouched by human feet for more than 800 years, was disclosed here by a former inmate of Acre who showed journalists and Israeli army officers the labyrinthine escape channel.

The Acre escape venture, which by a quirk of fate never came off, began in the library of Acre jail. The prison, notorious as the toughest in Palestine during the Mandatory regime, is built on the site of Richard the Lion Hearted's famous Crusaders' fortress. Somewhere beneath the stone floors were the cellars, dungeons and passage-ways, sealed up for nearly a millennium, which must lead to the outside world. "Our problem," one of the former inmates told journalists, "was to find out just where the underground vaults lay. We suddenly took a profound interest in the books on medieval history in the prison library. We learned from them that all medieval fortresses were built according to a certain pattern. We read scores of books on the subject, studying illustrations and accompanying diagrams. We passed the books around so that each of us was familiar with the plans.

"After weeks of calculation based on our studies we decided to dig almost straight down. The tunnel had to be dug at night by only a few men while the rest of us formed a tight circle around the entrance to prevent its discovery by British and Arab guards. We sang particularly loud to drown out the sound of hacking and scraping. We managed to smuggle some concrete into the cell and made a false wall which fitted almost perfectly into the tunnel entrance. We camouflaged it with plaster. At night we removed it to begin work. Just before dawn the 'wall' was replaced. One of our greatest problems was the disposal of debris. We would mash it up with a stone mortar and smuggle it out with our garbage each day. We kept the cell clean. When the sergeant unlocked the cell door each morning he found 20 men sleeping on their mattresses, not a speck of dust on them or on the floor.

"The tunnel, when finished, was 12 feet long and 2 feet wide. It led obliquely downward and ended in

an arched ceilinged medieval wine cellar. But the break through was only the beginning. For weeks we scouted the underground vaults and passageways with compass and flashlights, trying to find an exit to the outside world which would not bring us up right under the nose of prison guards.

"It was the end of November, 1947, when we got within reach of freedom. Only a few final preparations were necessary for the final break. But then, suddenly, the British Administration decided to remove all Jewish inmates from Acre prison lest the Arab inmates join in the anti-Jewish riots then occurring all over the country. You can imagine how we felt when the British told us to pack our things.

"But as it happened our six months' work wasn't altogether wasted. We gained invaluable experience in the art of jail-breaking. After Acre our get-away from Jerusalem prison early this year was a cinch."

COLUMBIA, S. C.

Theodore Cole, long a prominent resident of Columbia, died here suddenly on December 13th. He is survived by his widow.

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GREENSBORO, N. C.

Political Parties In Israel

By ELIAHU BEN ARMON

A bird's-eye view of the major political groups which will soon make their bid to the Israeli voters.—THE EDITOR.

WITH THE approach of elections to the constituent assembly of the State of Israel, which will transform the present provisional government into a democratically elected permanent government, the political parties in Israel, their policies and their background are of particular interest. Though in many respects these parallel Zionist parties and organizations abroad, they also differ in many significant ways. The ratio of their strength is frequently in inverse proportion. Thus while the General Zionist organization in the United States is by far the strongest and most numerous of all Zionist groups in this country, General Zionists are definitely one of the weakest political groups in Israel. The realities of the Palestine situation during recent decades which put a premium on those who actually helped build the country also led to the fact that the two labor parties are the largest and most influential factor in the country.

In the past the Yeshiv has shown a tendency toward an overabundance of political groups. This was largely due to the varied origins of the immigrants to the country. As time passes the number of these groups, some of which were distinguished not so much by a different political orientation as merely by a common land of origin, will no doubt appreciably decline. Even within the past two years some mergers have taken place uniting separate political parties. Whether Israel will in time adopt the two party system of government cannot be foretold at this time. It seems clear, however, that it will avoid

the pitfalls of too many parties, from which countries such as France have suffered in the past, while retaining enough political parties to provide adequate democratic expression for the people.

The following brief sketches will introduce to the reader the major political groups in Israel today.

Mapai, the Israeli Labor Party, is both the largest and the most influential party in Israel today. It holds twelve seats in the State Council, and also contributes the most important officers to the Cabinet; David ben Gurion, Prime Minister and Minister of Defense; Foreign Minister Moshe Shertok; Minister of the Treasury Eliezer Kaplan; and Minister of Communica-



Benjamin Cone (above) of Greensboro, has again been named vice-chairman of the National Council of the Joint Defense Appeal (JDA).

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tions David Remez. Holding the second largest number of seats in the Council, although not second in importance, is the General Zionist Party, which seats seven. Mapam, the United Workers' Party, although it holds five seats in the Council, is actually the second strongest party in Israel today. The remaining parties in the coalition are the Revisionists, who hold three seats, the Mizrahi with two seats, Hapoel Hamizrachi with two seats, Poale Agudat Israel with two seats, and Aliyah Hadasha, the Sephardim, the Yemenites, the Communists, and the Women's International Zionist Organization, each represented by one delegate to the Council.

Mapai, properly called Mifleget Poale Eretz Israel ("Party of the Workers of Israel"), was founded in 1930 as a result of the merger of two labor parties. Its basic philosophy is that the Jewish community in Israel must be built concurrently on the principles of Zionism and Socialism. Mapai membership includes agricultural, industrial, and white-collar workers, as well as members of collective and cooperative settlements. Its power is based on numbers, on the pioneer work of its members and its consequent influence on the policies of the Histadrut, the Israeli General Federation of Labor.

The second largest party in the State Council today, although not in the nation, is a non-labor party, the General Zionists. This is largely a middle-class group. General Zionists believe in a synthesis of capital, industry and labor, with equal emphasis on each. They might be compared to "center" parties of other countries. Today the two factions of this party, which merged in May, 1946, have again split. On August 31, 1948, a new party, called "The Progressive Party" was formed of Aliyah Hadasha (described below), Oved Zioni (General Zionist workers) and that part of the General Zionist Party which has always recognized the importance of labor in the growth of Israel, in opposition to the more conservative faction representing the industrialists, individual farmers and citrus growers.

Mapam, abbreviation for Mifleget Poalim Meuhedeth, The United Workers' Party, ranks second in influence in Israel, third in influence in the State Council. More radical than Mapai, it leans toward the East in its foreign policy. Its domestic platform advocates the socialization of industry. It was formed in 1948 as a result of the merger of Achdut Avodah-Poale Zion and Hashomer Hatzair. Achdut Avodah had been a left wing offshoot of Mapai which merged about a year ago with the left Poale Zion. Hashomer Hatzair, its partner in Mapam, was founded by refugee students in Vienna during the first World War, who aimed to put into practice their socialist ideals in Palestine. Its strongest demand was for a bi-national (Arab-Jewish) independent state in Palestine. To

further this end, it urged common trade union organization of Jewish and Arab workers.

Mizrachi seeks the establishment of a state based on orthodox religious laws. An offsprig of this party within Israel is the Hapoel Hamizrachi (Religious Workers' Organization) which was founded in Jerusalem in 1922. The platform of this party is best defined in its own words:

"The most effective method to revive the eternal values of the Torah and to apply its religious, national and social principles in life, is the creation of a religious labor commonwealth in Eretz Israel . . . A Torah-true Jewish commonwealth can be established only upon productive pursuit in agriculture and industry."

The United Zionist-Revisionists, founded in 1925 by Vladimir Jabotinsky, aim at "the gradual transformation of Palestine into a Jewish Commonwealth under the auspices of an established Jewish majority on both sides of the Jordan." To achieve such a majority the Revisionists propose that the Government should establish a colonization "regime" which would open the country on both sides of the Jordan to mass Jewish immigration, create a land reserve for agricultural settlement, and introduce a fiscal system which would facilitate the economic absorption of the immigrants. They hold that the demands of labor should not

(Please Turn to Page 10)



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The Bible

A Review of DR. SOLOMON GOLDMAN'S "Book of Books"

By LUDWIG LEWISOHN

THE HEBREW Scriptures have been for a long time subjects of scholarly controversy or foundations for a variety of dogma. They have not often, indeed, they have almost never in recent times been treated as what they are: the living creation of a living people—through

that people's character and fate. It is forevermore true to that character and that fate. In that truth to the character and fate of the people which produced the scripture resides its eternal validity — a validity which neither time nor the vain inventions of man can do anything to diminish.

Our fathers would probably not have put the matter in these terms. Of that fact Doctor Goldman is well aware. But living experience remains the same however its verbal expressions may vary. The sages of Israel in whose footsteps Doctor Goldman treads, conceived of the scripture as of a living and permanent experience. To them all its history was of their day, alive in their day, meaningful in their day to them its teachings were the immediate commands of their days and hours. They fulfilled those commands in order to suffuse with spiritual values their living days and hours.

Finally Doctor Goldman shows by voluminous and full quotation how this specific and concrete experience became a symbol of all, of universal experience — how the best minds and the highest spirits of the world's peoples found themselves in the Hebrew Scriptures; how they were illuminated and transformed by the contemplation of those scriptures and so by the Hebraic spirit itself.

Thus it may be said that Doctor Goldman's book is a great innovation by virtue of being a great return — one of those great and necessary returns to essential and permanent truth beyond the winds of temporary doctrines, in need of which the present age so sorely stands.

REIDSVILLE, N. C.

Mr. and Mrs. Pinckney M. Hooper announce the marriage on December 18th, of their daughter June, and Benjamin Lawrence Goodes, son of Mr. and Mrs. Abraham Goodes, of Burlington, N. C.



LUDWIG LEWISOHN

which that people brought its message and its meaning to all mankind. Such, at last, is the theme of Doctor Solomon Goldman's "Book of Books," (Harper Bros, \$3.75). He sweeps aside the malicious technicalities of certain well-known kinds of Biblical criticism. He returns to the method of those classical commentators to whom the scripture was a living thing—the total expression of the life and spiritual experience of an unique people; the commentators who collaborated in that expression and carried it on from age to age; who through their interpretations intensified and renewed its living spirit for themselves and their generation.

Thus Doctor Goldman teaches the right to use of scripture to the Jews and to the people of this age. He shows that a people's scripture, especially and above all, the Jewish people's, is the eternal symbol of

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Political Parties In Israel

(Concluded from Page 8)

be allowed to discourage private investment and that labor problems should be settled by "compulsory national arbitration." In vigorous opposition to the Histadrut, the Revisionists established in 1934, a labor organization of their own, the Histadrut Haovdim Haleumiim (Organization of National Workers), which rejects the theory of class struggle, opposes the right of labor to strike, and supports the principle of compulsory labor arbitration.

Poale Agudat Israel comes next in influence in the State Council. It is composed of the younger elements of Agudat Israel, an extremely orthodox non-labor party. Similar to other pioneer groups, it combines the social and political ideas of such groups with strict observance of religious tradition.

The remaining political parties each hold one seat in the Council. Aliyah Hadasha is the youngest non-labor group in Israel. It was founded at the end of 1942 by the German and Austrian Settlers' Association. As its name, "New Immigration" indicates, recent immigrants from Central Europe form the core of this party, which maintains that immigrants who have come to Palestine within the last ten or fifteen years must be given an opportunity to take their part in the affairs of the Israeli community. During the Mandate years, it advocated cooperation with the British and the Arabs. It believed that the aims of Zionism could be realized through large-scale immigration, land settlement and Jewish self-government. Today it has joined with the left wing of the General Zionists and the Oved Zioni to form the "Progressive Party."

The Communist party also received a seat on the State Council in May, 1948. Until the dissolution of the Comintern in 1943, it followed the line of the Comintern which considered Zionism a "tool" of British imperialism and opposed the idea of a Jewish National Home. When the Comintern was dissolved, the Jewish section came to the conclusion, at its convention in May, 1944, that "it (the party policy opposing Zionism) was wrong from the point of view of Leninist-Stalinist national policy." It joined Histadrut, and now is a recognized party in Israel.

WIZO—The Women's International Zionist Organization—is as old as the Zionist Organization itself. It is not, in the fullest sense, a political party, although it is represented on the Council, but functions rather as Hadassah functions, as the social service agency in Israel. Included in its activities are the maintenance of nurseries, hospitals and schools.

The Sephardim and the Yemenite groups, represented on the Council, are also not political parties in any strict sense. They are, rather, ethnological groups within

the community of Israel, banded together by problems of background and language rather than by political conviction. The Sephardim, who come from Mediterranean countries, represent 10 per cent of the Yishur. The Yemenites constitute 5 per cent of the population of Israel. Rather than vote as independent units, they generally join with the larger political parties.

HIGH POINT, N. C.

On Tuesday night, November 23rd, Dr. Bonner, Superintendent of the Guilford County Sanatorium addressed a joint meeting of the B'nai B'rith and the Ladies Council. His address was on the subject of tuberculosis, its remedy and prevention. After the enlightening address, Buddy Bloom showed movies of the B'nai B'rith meeting in Wildacres and refreshments were served.

The Council of Jewish Women held its meeting Wednesday night at the home of Mrs. R. T. Waggoner with Mrs. H. Waggoner as associate hostess. The meeting was opened by a prayer led by Mrs. Joe Barr in memory of Mr. Sam Tobias, late husband of Mrs. Gertrude Tobias. Mrs. Bloom reported on the canned food shipments and the rummage sale. The medical chairman reported that a hospital bed had been donated by Jake Samet and a mattress by Mrs. Tom Marlowe.

The bi-monthly supper sponsored by the Ladies Aid and the Council of Jewish Women given at the school are continuing to be a great success.

GREENSBORO, N. C.

Mr. and Mrs. Walter Bernstein announce the engagement of their daughter, Norma Jane, to Alan Kahn, son of Mr. and Mrs. Samuel Kahn, of Philadelphia. The wedding is planned for June.

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A Living Monument

By LEO LANIA

Leo Lania, noted foreign correspondent and editor, and well known to Jewish communities in his role as Joint Distribution Committee lecturer, has Europe as his assignment. Last month he completed his second post-war survey of conditions of the continent's surviving Jews and their JDC-supported recovery efforts.—THE EDITOR.

MOST of them were middle-aged, the majority women, for in Budapest—as elsewhere in Europe—the younger Jewish generation was decimated. And among the 170,000 Hungarian Jews who outlived Hitler (Budapest's 100,000 Jews make up the continent's single largest Jewish community), there are 40 per cent more women than men.

That night, in the newly rebuilt Community Center, 250 of them met to answer one question: what can we do today to build our tomorrow?

The Budapest meeting had its beginnings six months ago when JDC opened a new chapter in its struggle for the rehabilitation of Hungary's Jews. Previously, the need for emergency relief was paramount: food and clothing, medical supplies, care for orphaned children. In Budapest, 45,000 Jews were fed daily in JDC food-kitchens.

But with the successful establishment of Hungary's currency, a new chance was presented to Hungary's Jews, a chance to swing into a full-fledged reconstruction effort. They were eager to take it. And JDC was with them.

In the pattern of the national-

ized Hungarian economy, the co-operative movement is the best approach to meeting the economic rehabilitation problem of Budapest's Jews.

But the Jewish population at first was mistrustful. The only co-operative which existed in Hungary before the war, they knew, was clearly devised to squeeze out the Jewish merchants and business-



LEO LANIA

men. Would this be the same kind?

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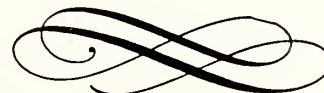
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The Negro Jews of Harlem

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DID YOU know that deep in the heart of New York City there is a synagogue where Negro Jews gather morning and evening to say their prayers, and where Negro children study Hebrew and the History of Israel in the afternoon?

The little known house of worship is called the Commandment Keepers Congregation. It occupies the second floor of a ramshackle old building on 128th Street and Lenox Avenue, but on the inside it is neat and clean and looks like thousands of other synagogues throughout the world. One man is responsible for the founding and growth of this congregation, a man who is respected and admired by all who know him. His name is Rabbi Wentworth Arthur Matthew, and the story of his life is an exciting and remarkable tale.

He was born on the dark continent of Africa near the end of the last century. Yosef Ben Moshea Benvehuda was the name given to him by his parents. Little Yosef was taken to the West Indies by his mother when he was only a few years old. As he grew up he yearned to know more about the religion of his father. He learned that his father was a Falasha, an ancient group of Ethiopian Jews. He learned that there were about three million Negro Jews on the continent of Africa, some of whom did not even know that white Jews existed, and nobody knew exactly how they got there.

Some say about 2600 years ago a group of Jewish refugees came from Palestine, which was then under Babylonian rule. A few settled in Egypt and along the banks of the River Nile, but most of them pushed on into the deserts of Africa and reached the fertile highlands of Ethiopia where they became known as Falashas, or "outsiders."

But the Falashas themselves have an ancient tradition that they are all descended directly from Menelik, the son of King Solomon and the Negro Queen of Sheba.

Young Yosef grew strong and was put to work as a laborer at an early age. His English employer had difficulty pronouncing his name, so he took an English name and has kept it ever since. As Wentworth Arthur Matthew he came to New York and settled in Harlem, New York's crowded Negro community. There he worked and studied hard.

There were thousands of Falashas in New York but few of them had ever been inside of a synagogue. He went to Cincinnati to study Judaism at a theological seminary and he came back to New York as a rabbi. At last he realized his dream by founding the Commandment Keepers Organization in 1919 in the basement of a tenement house.

Later he left the congregation

for a few years to go to Germany, and studied Jewish Theology at the University of Berlin. This was before Hitler's time, of course. He came back with the degree of Doctor of Philosophy, and has been chief rabbi of his congregation ever since.

Today Rabbi Matthew is a handsome black man who looks much younger than he really is. He has a well-trimmed black beard and always wears a little yarmulka on his head. His voice is soft and gentle, and in his eyes one can see the wisdom he has gathered in his many years of travel and study.

The members of his congregation find him always ready to help in any problem they may have. His congregation is much larger now than it was in 1919, and there are several other rabbis who assist him in his duties. But he still supervises the Hebrew classes himself. Not only are the children of the community taught Hebrew, but often their parents, whose Hebrew education has been neglected, come to Talmud Torah also. Some of them know nothing of Hebrew, and Rabbi Matthew very patiently starts from the beginning and teaches them the Hebrew Alphabet.

There are many new members in
(Please Turn to Page 18)

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New Meanings In An Old Theme

By DR. ALEXANDER M. DUSHKIN

Below is the second half of Dr. Alexander M. Dushkin's two-part exploration of contemporary currents in Jewish education. Dr. Dushkin, Executive Vice-President of the Jewish Education Committee of New York, has contributed this article in connection with Jewish Education Month and Week, sponsored by the American Association for Jewish Education.—THE EDITOR.



DR. ALEXANDER M. DUSHKIN

PART II.

THIS Hebraic faith in the common man as the child and image of the Creator is the test stone of our democratic way of life. All who believe in the American concept of democracy have therefore been impelled to dig deep for its Hebraic religious roots in Prophetism. In the most fundamental sense of the word, the Hebraic prophetic insight is essential for us Americans today, much more so even than in the days of the Pilgrim fathers. And together with other Americans, Jews too have been rediscovering the tremendous significance of their Hebraic prophetic tradition for their lives as human beings.

The second source of increased interest in Jewish education is the powerful revival of Jewish consciousness and of Jewish conscience, brought about by the great tragedy and the stirring drama of our day. Our generation has witnessed the most harrowing catastrophe and also the most thrilling achievement in two thousand years of history. In all the sad, sad tale of Jewish suffering and pain, there was none to equal in magnitude or in horror, the terrible calamity that befell our people in Nazi Europe. In all the odysseys of wandering and exile of the Jews, none could compare in sheer misery to the homelessness of boatloads upon boatloads of our refugees, wandering the high seas with nowhere to land. And perhaps because Jewish misery was greatest in our generation, Jewish salvation has been also most glorious. All of us are still dazed by the miracles of our day—the miracle of the United Nations rising, if for a brief moment, to the heights of nobility and justice, and that even greater miracle of the new-born State of Israel, fighting successfully for life and freedom; again the miracle of "the few against the many, the weak against the strong." All this, both the tragedy and the drama, has stirred us to our depths. We have been called upon not only to sympathize and to help to the utmost; we have also

been challenged to understand, to know the meaning and the purport of it all. Jewish knowledge is no longer confined to books alone nor to synagogues alone. It is required of us everywhere, at meetings, in the press, in the radio. Jewish knowledge, Jewish understanding, has become necessary, urgent. Not to know is no longer merely ignorance; it is callous indifference, lack of feeling and sensitiveness. Therefore, we ourselves seek to know and we wish to educate our children and our youth in that knowledge and life.

But there is still another, a personal source of increased interest in Jewish education, and despite all the exciting events of our day, we must not lose sight of that. To dream of the assimilators, that within one or two generations, Jewish life in America would disappear, has proven to be unrealizable. It is not easy to "die as Jews." Forces from within, and forces from without compel us to continue Jewish living. General education and material prosperity are not sufficient for inward happiness. Many of us have become aware that we owe Jewish education to our children for their personal integrity and security. If we do not wish our children to flee from us and from our institutions, if we wish them to avoid complicating their lives and ours through intermarriage, if they are to be relieved from a sense of shame, inferiority or self-hate, then we must give them Jewish knowledge and train them in Jewish living. Many of our children and youth are troubled; there are personal questions which give them no ease, despite their outward buoyancy. What is anti-Semitism?, they ask. Is the fault in them or outside of them? Has this evil a history; what are its reasons; how is it to be met? Why are we Jews and not Christians? Is it merely out of stubbornness and inertia, or for deep and sufficient reasons that our fathers and we have held to our Jewish way of life? What are these reasons? What is the meaning of the Jewish festivals and customs that our children are

confronted with? Is it all ritual, mumbo-jumbo? Or has it ethical and intellectual significance? Has our contribution to the world ceased with the Bible, or have we a continuous literature, philosophy and art, to which we could point proudly, as the peers of others? And this new Israel in Palestine that has accomplished so many marvelous things, what is its civilization, and its program? Now that living Hebrew will become more relevant and more necessary, will our children feel like ignorant outsiders or will they share in the knowledge of it?

Our fathers who came to this country were secure in their Judaism; they lacked outward security, therefore they thought that the could achieve security and happiness

for us by providing us with college education, and helping us to a comfortable living. Now we have college education; most of us live in comfort. And yet these are not enough for our happiness. For we are insecure in our Judaism. We do not know how to handle naturally those relations of our lives which are Jewish. In many American Jews, ignorance has bred inferiority and shame leading either to antagonism to things Jewish or to self-hate as Jews. We are inclined either to over-play or to under-play our Jewish roles in life. It is therefore out of deep concern for the inner happiness of our children that we want to release these tensions and to light up the dark places in their lives. We want our

(Please Turn to Page 16)



Jewish Book Month in Winston-Salem, N. C.

Hadassah, with the kind cooperation of the librarians, arranged a bulletin board and shelf display at the Public Library emphasizing Jewish Book Month (Nov. 26—Dec. 26). The following books were presented to the library by Hadassah: "We Need Not Fail," by Sumner Welles, "Blessed Is the Match" by

Marie Syrkin, and "Promised Land" by Ellen Thorbecke.

The picture, taken at the library, shows Mrs. Norman Bernat and Mrs. Stanley Tulman, Co-Chairman and Chairman of Education respectively, handling one of the donated books to Miss J. Trotter, chief librarian.

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Music has played an important part in the life of the Jewish people for thousands of years. The beautiful liturgical music of the Synagog has been a source of pleasure and comfort in times of joy and sorrow.

The fountainhead of Jewish sacred music in the great centers of Jewish culture and learning in Europe was one of the casualties of the Nazi occupation of the Continent.

To fill the void, the Hebrew Union College-Jewish Institute of Religion and the Society for the Advancement of Jewish Liturgical Music a few weeks ago opened the Hebrew Union School of Jewish Sacred Music in New York. This is the first institution in America for the training of cantors and other musical functionaries of the Synagog, and the only one in the world today.

"This School," according to Dr. Nelson Glueck, President of the American seminary, "will serve K'lal Yisroel, the entire Jewish community — Orthodox, Conservative and Reform — without prejudice to any attitude or established set of customs."

In fulfillment of this objective, two of the 16 regular students who have registered for the three-year program will receive training for service in Orthodox congregations, eight in Conservative congregations, five in Reform congregations, and one for service in either a Conservative or Reform congregation.

Dr. Abraham N. Franzblau, the Dean of the School, reports that if the present situation obtains three years from now, when the first class will be graduated, at least three congregations will be competing for the services of each of the School's graduates.

In time, the School of Jewish Sacred Music hopes to fill the need for cantors throughout America, enriching Jewish religious life in communities of every size and description.

But even its present beginning is of profound significance to world Jewry. It marks another step in the revival of Jewish tradition in America.—*American Israelite*.

HALFWAY HOME

We can rejoice at the progress of Europe's Jews.

For the first time, since the end of the war, there is a realistic program underway promising to liquidate the DP camps. The Joint Distribution Committee, which has already helped thousands of Jews to rebuild their lives in Europe, has launched a large emigration program to transport to Israel every Jewish DP seeking to build a new home in the new State.

But, while they wait their turn to leave the misery of the DP camps, Europe's Jews still face hunger, cold and disease. They need our help to see them through the last bitter months.

Thousands of new-born infants at the DP camps urgently need layettes to protect their health.

Most important of all, they need nutritious food in cans: MILK, FISH, MEAT, JUICES, FATS, OILS, COCOA and FRUITS. These are the essential foods that build new skin tissue, strengthen bones, and add new life and vigor to bodies bloated with mal-nutrition.

Tomorrow, Sunday, when the S.O.S. volunteer comes to your home between 9 a. m. and 1 p. m., give whatever you can. Be it one tin or one times 100 tins, your gift will receive the everlasting gratitude of men, women, and children whose future you will have helped to preserve — whose dreams of a new life in Israel you are focusing into reality.

—*Ohio Jewish Chronicle*.

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Israel's First Encyclopedia

By LAURENCE GOLD

THE FIRST encyclopedia to be published in Israeli has made its debut this autumn when Volume One of the sixteen-volume Encyclopedia Hebraica appeared at about the time of Rosh Hashhana. Printed entirely in Hebrew, the Encyclopedia ranges in subjects from the latest in nuclear physics to discuss throwers of ancient Greece. Its list of contributors reads like an international who's who in arts, science and letters.

In preparation for nearly six years, Encyclopedia Hebraica now has scores of researchers, translators, and proof-readers working nearly around the clock to finish each volume on schedule. Already there has been a delay of several months due to the Palestine war which for a time prevented encyclopedists in Tel Aviv from communicating with their colleagues in Jerusalem. After Volume One the remaining fifteen are expected to come out at intervals of three to four months. The encyclopedia is being published by a special company, founded for the purpose, in connection with Masada, one of the largest publishing houses in Israel.

In size and appearance Encyclopedia Hebraica is practically a counterpart of the Encyclopedia Britannica and the Encyclopedia Americana. Each volume, arranged according to the Hebrew alphabet, will be about 1,000 pages. Altogether they will contain some 40,000 articles and about 3,000 maps and illustrations. About 40 per cent of the contents will be connected in one way or another with Jewish life and history. One volume, probably the second, will be

devoted entirely to the history of the Jews in Palestine, from the days of the forefathers, Abraham, Isaac and Jacob, to the founding of Israel in 1948.

Six hundred contributors from all over the world are represented in "Hebraica." In the field of science they include Professor Albert Einstein, Professor Chain, atomic physicist, Professor

Kanter Appointed U.A.H.C. Comptroller



The appointment of Hyman Kanter of Cincinnati as Comptroller of the Union of American Hebrew Congregations was announced by Jacob Aronson, chairman of the Executive Board of the Union. Mr. Kanter, who has been chief accountant of the UAHC and its affiliates for the past ten years, was formerly a member of the Auditing Department of the City of Cincinnati. A graduate of the College of Commerce of the University of Cincinnati, he is a former president of the Brotherhood of the Isaac M. Wise Temple of Cincinnati.

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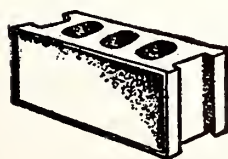
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Millikan of California, Professor Nothrup of Princeton, Professor Minot of Boston and Professor Yeger of Harvard. Contributors in other fields include Pandit Nehru, of India, Admiral Richard E. Byrd, polar explorer, Governor Herbert H. Lehman whose article is on UNRRA which he headed; Professor Harold Laski, British laborite leader, Professor Enrique Fabregat, Uruguayan delegate to the United Nations, Dr. Cecil Roth of Oxford, Bernard Baruch and scores of other world renowned personalities. Many governments have already sent sheaves of statistics and other information to be included in articles on their respective countries.

Handling the flood of contributions is a staff of 60 editors working in Tel Aviv and Jerusalem. They include Professor Simcha Asaf of the Hebrew University, who is in charge of the encyclopedia's Judaica Department; Dr. Yehuda Ibn Shmuel (Kaufman), in charge of philosophy; Dr. Yeshayahu Liebowitch, in charge of physics and chemistry. The entire project is carried on under a Supervisory Committee headed by Dr. Chaim Weizmann, President of Israel, and including Moshe Shertok, Israeli Foreign Minister, Itzhak Gruenbaum, Minister of Interior; Dr. Abraham Granovsky, president of the Jewish National Fund and member of the Israeli Council of State, Arie Shenker, head of the Israeli association of manufacturers, and Dr. Aharon Barth, managing director of the Anglo-Palestine Bank.

Representing "Hebraica" in the United States is Mr. Moshe Szejnbaum, of Tel Aviv, who just arrived here from England where, he says, the project was enthusiastically received.

New Meanings In An Old Theme

(Concluded from Page 13)

children to be doing what comes naturally as Jews. For this there is only one way—to teach them to know and to live as Jews, to give them a good Jewish education.

But the quest everywhere is not only for more but also for better Jewish education. As in the case of liberty, the price of good education is eternal vigilance. To be sure, today many Jewish schools can compare favorably with good general schools. Our teachers are closer to the American child, our buildings by and large are better, our text books more attractive than

they were in previous generations. But we are far from having taken full advantage of what is really modern education. In many instances our methods are still medieval. Even our better schools use outmoded techniques. In our teaching we are guilty of "too little and too late." Our teachers are not sufficiently inspired with the great significance of what they teach, nor do they strive sufficiently to make Jewish knowledge "click" in the setting of our world today. We have done very little to adopt for our needs the new educational techniques—the film, the radio, the record, fine art reproductions, all that we know as "audio-visual education."

It is gratifying, therefore, that community leaders are concerning themselves these days not with "Why Jewish Education?" That they are taking for granted as deeply felt and as easily demonstrable. They are concerning themselves rather with the "how" of Jewish education. How can we make our schools worthy; worthy of our Jewish tradition, worthy of the "miracle" of the new Israel, and worthy of America as the leading nation in the making of a better world.



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News Summary of the Month

DP CHILDREN STARVING ON IRO-APPROVED DIET

NEW YORK — Children in DP camps in the American zone of Germany are literally starving to death on a 2000-calory diet which the International Refugee Organization says is sufficient to keep life going, Charles Abrams, New York Post writer, reports in the first of a series of articles on conditions in DP camps which he just visited.

Dr. Silk, chief physician supervising the 5,000 Jews and 12,000 non-Jews in 11 camps in the Ulm district, said: "Of course, the children get 2,000 calories. But the food contains only a third of the proteins and fats the child needs for normal growth and development. Calories of themselves are meaningless unless the diet is properly balanced, and it is not balanced when the proteins and fats are some 20 grams a day." According to doctors, proteins needed for children range from a minimum of 40 grams from 1 to 3 years old up to 100 grams for boys 16 to 20.

* * * *

GERMAN RADIO AUDIENCE STILL HEILING HITLER

NEW YORK — Pro-Nazi sentiment still runs strong among the German people, according to "fan mail" pouring into the German broadcasting station at Hamburg in the British occupation zone, the New York Star reports in a special dispatch from Hamburg. Listeners were lately invited by the Hamburg station to state their views on the question: "Didn't Nazism Have Its Good Side, After All?" Of 500 letters received within the first few days more than half replied "Yes." The constant theme was that the German people were better off under Hitler.

U. N. Drafts Bill On Human Rights



Mrs. Franklin D. Roosevelt, Chairman of the U. N. Commission on Human Rights, talks with a group of students visiting United Nations Interim Headquarters during a meeting of the commission. An International Bill on Human Rights, which the commission recently approved, will be submitted to the next session of the Economic and Social Council in Geneva which in turn will refer it to the General Assembly of the United Nations for its final approval.

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The Negro Jews of Harlem

(Concluded from Page 12)

the congregation, who although they may be Falashas, have not been brought up in the Jewish religion. For those who have come back to the religion of their fathers, Rabbi Matthew holds special classes on Jewish customs. He instructs the women in how to Kosher meat, how to keep the meat dishes separate from the milk dishes, how to light the candles on Friday night, and all the other customs that most Jews learn when they are still children.

The members of the Commandment Keepers Congregation are all extremely pious people and they are strict about carrying out the customs of their religion. Some of them have opened up strictly Kosher restaurants in Harlem where others of the congregation come to eat. They do not have their own butcher shops, but they buy their meat from Kosher butcher shops run by white Jews. Some of the white Jews who have shops in the neighborhood come to pray at the Commandment Keepers Congregation, and some Negro Jews occasionally go to the synagogues of white Jews on the outskirts of Harlem.

Rabbi Matthew looks to the future and dreams of some day building a new large synagogue for his growing congregation. Negro Jews from all over the city flock to his schule in such numbers on the Holy Days that services are conducted continually in shifts from 6:00 a. m. until 9:00 p. m. so that all can be accommodated.

A Living Monument

(Concluded from Page 11)

Jews who want to resume their professions or other careers. So far more than 4,000 individual loans, amounting to 9,000,000 forint, have been granted; more than 75 per cent of the Jews benefited where formerly on JDC relief rolls. Today they are self-supporting again.

In Budapest six new cooperatives are in operation, and almost every week another one is formed. On my last trip there I visited more than a dozen co-ops, where Jewish men and women are busy turning out women's dresses, underwear, shoes, men's clothing, electrical appliances. The goods here produced are sold readily, the market is hungry for them, and already many of the co-ops are paying their own way.

At one center I visited—an especially fine example of the spirit which permeates this movement—all the worker-members are orphan girls. Not only do they support themselves, but they also pay three-fourths of the maintenance costs of the home in which they live together and of the school set up here.

The meeting of the Community

Center was called to hear progress reports on the Jewish co-op movement in Hungary and to draw plans for the future. It was exciting to hear these men and women report on their achievements. It was exciting to hear that the Hungarian government recently granted an outright gift of 300,000 forint to the Jewish Co-operative Bank, in recognition of its important activities.

Even more dramatic were the statements of the Jewish men and women on the platform and in the crowded audience, their little speeches, their suggestions for improvement, and their readiness to subscribe shares in the Bank. Already more than 2,500 Jewish men and women have bought shares amounting to more than 1,000,000 forint.

Towards the close of the meeting that night a woman stood up.

"I am a widow," she said. "They have killed my husband, my children. That was five years ago. I still have not recovered from this terrible blow.

"But I started to work. I succeeded in establishing a little linen factory. I want to give it over to make a co-operative out of it, so that other women like myself can use my tools and machines, so that we can work and build our lives together."

There she stood in the Community Center, so terribly tired and so wonderfully courageous, a living monument to all the mothers and wives of Hungary's Jews, a living guarantee that Hungary's Jews are determined to travel on the road to the future.

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Mrs. STANLEY TULLMAN, *Reporter*

The Thanksgiving Eve Dance (a la night club) sponsored by Hadassah at the Robert E. Lee Hotel's Balinese Room was a tremendous success. Music was furnished by Wiley Kiser and his Orchestra. The extremely entertaining floor show included Joe King, ventriloquist, and "Brandy Wine," the Daye Brothers in a specialty act, and a dance program by the Dorminy Dancers. Mr. Morris Brenner was a most capable and amusing M.C. Rochelle and Rachel Katzin made very charming cigarette girls. All proceeds from this affair went to Youth Aliyah.

Miss Alice Goldberg, President of Hadassah, spoke to the Winston-Salem Credit Women's Breakfast Club on the subject of "The Birth of Israel."

The National Council of Jewish Women held its December meeting at the Temple Rooms. It was decided that the annual New Year's Eve Dance would be canceled since it conflicted with the Sabbath.

Miss Mary Wiley, daughter of Calvin Wiley, noted North Carolina educator, spoke on the subject of "Old Salem."

Hadassah held its December meeting at the Y.W.C.A. Mrs. Fred Lowett was honored as the 100th member and was presented a silver "mezuzah" and chain which was made in Israel.

There was a candle lighting ceremony commemorating the birthday of Henrietta Szold and Chanukah.

The newest Hadassah Youth Aliyah movie "Tomorrow's a Wonderful Day" was shown. This movie was filmed at Ben Shemen, the children's agricultural school in Israel. It is a probing, pulsating story dealing with the psychological rehabilitation of a young boy who has survived the horrors of a concentration camp. The film carries a message which has been written in a stream of consciousness style best to convey the boy's innermost thoughts, fears and hopes. The hero's psychological regeneration comes, finally, through the heroine of the film with whom he falls in love; through the village of Ben Shemen; and through "Small Ben", his young friend.

Highlights of the film include: a hauntingly beautiful rendition of Haydn's "Toy Symphony" by a children's orchestra; an effective Chanukah sequence depicting the lighting of the torches near the caves of the Macabbees; and their dispatch to the village by runners. The latter episode seemed especially appropriate during this Chanukah season.

Orchids to our A. Z. A. boys who have shown a really fine community spirit by taking over and conducting services every Friday night at the Temple Rooms in the absence of a Rabbi.

A New Day For Mother and Son



Separated 15 years ago by the Nazis, Mme. Hedwig Hirsch and her son, Professor Helmut Hirsch of Roosevelt College in Chicago, were reunited recently following her arrival from Europe with the aid of United Service for New Americans. Until he came to the U. S. in 1941 Professor Hirsch edited a German resistance publication in France, where he had fled. His mother, once interned for anti-Nazi activities, later found sanctuary in England.

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CHARLOTTE, N. C.**VISITING** *Around Greensboro*

By MIN KLEIN

CHANUKAH showed in all the corners of our community, with strains of "Muoz Tsur" ringing through the rafters . . . With practically the ENTIRE month of December lending itself to the occasion, there was a festive air of planning among all groups . . . TEMPLE EMANUEL SISTERHOOD started off with the annual Chanukah luncheon meeting on 13th — the Religious school followed with the Chanukah luncheon for the children on the 19th where there was opportunity for exchange of gifts among all the boys and girls . . . Then there was the well-known FAMILY PARTY No. 2 at the Temple on the eve of Chanukah with a variety show, games, and kindling the lights — this was truly a party for all the FAMILY and JACK SALZ did his usual splendid job . . . BETH DAVID Sisterhood celebrated with a gay dinner party at the Synagogue on the 26th, which was chaired by MRS. WILLIAM WALD and her committee. The children of the Religious School of BETH DAVID were their guests at a party following a play directed by assistant-teacher-secretary BETTY ROSEN. The play was called THE SHAMOS and THE SEXTON and gave a large number of members of the school an opportunity to display their dramatic talent . . . And speaking of the Religious School, we are stopping off here to say "congratulations" to the Saul Greenberg's EVELYN, who was elected president of the school body, with younger sister, MARSHA, carrying off the secretaryship . . . The vice-presidency was a tie between JANE ZAGER and PRAUNA JACOBS — tough choice to have to make — and BARBARA PRAGO is handling the purse strings . . . Good luck, girls! . . . The ever busy BBG's packed a Chanukah box of gifts for mailing to the Warm Springs polio sufferers, helped Council members sell the TB seals, and put on a program for their December 15th meeting which featured a dramatic presentation, "SAYS ADOLF TO ANTI-TOCHUS," closing the meeting with the lighting of the Chanukah lights — practically all the members participated in this meeting, with the following taking part in the play—JOAN KLEIN, MARLYN ZAGER, EVELYN GREENBERG, JOANNE KRIEGER, MARJIE GOLDMAN, TEASA BLOOM and BETZI MORRIS — these two coming from HIGH POINT for rehearsals and meetings . . . It was a gay evening for the members of the Sidney J. Stern Lodge, B'nai B'rith when their December meeting featured "Old and New Scenes from Greensboro." JAKE HARRIS of High Point came over to take charge of this meeting, which

was of special interest to all old-timers . . . It was election time at the BETH DAVID congregational meeting and the business of the evening was devoted to this important function. Here is the new slate: president, Sam Prago; 1st vice-president, Cy Jacobs; 2nd vice-president, Dr. Harry Karesh; 3rd vice-president, Leo Kaplan; recording secretary, Joe Gray; corresponding secretary, Louis Meyers; treasurer, Al Rose . . . Trustees are Adolph Guyes, Sol Levin, Sam Lyon, Herman Davidson and Jack Biller . . . There were busy pre-vacation days for the WC and GC girls . . . there was the HILLEL service at BETH-DAVID with ten of the girls participating — there was the annual reception at TEMPLE EMANUEL, with receiving line and all the accompaniments, and there was the annual CHANUKAH service and supper tendered the girls by the Sisterhoods of BOTH congregations as hostesses . . . This took place in charming WINFIELD hall, with the Student Activities committees hosting the supper and RABBI RYPINS and RABBI SINCOFF providing the religious part of the program . . . Hillel President MIMI CROHN and her various chairmen were able participants in the service. . . BIG Hillel event was the combination SILVER- ANNIVERSARY- CHANUKAH supper and dance at Chapel Hill with the UNC chapter as hosts to approximately 300 students — must have been about 50 of our local Hillelites on hand to help enjoy it, and specially invited guests going from here — with and without girls — were the GEORGE BLANKSTEINS, the CHARLES PEARLS and the AL KLEINS . . . it was really something to talk about. . . Well, it's just about time for the return of the LOVELIES to the campus, isn't it? . . . COUNCIL OF JEWISH WOMEN put on an inspiring and stimulating course of lectures based on Dostoevski's CRIME and PUNISHMENT . . . With LOUISE FALK in charge, three WC professors gave three various phases of the book on three different occasions — DR. FRIEDLAENDER led the series, MRS. LETTY ROGERS had the second meeting and DR. LAYMAN concluded the series which ended with a luncheon for the forty or more listeners . . . GOOD and well worth repeating . . . ORCHIDS to the I. L. ZUCKERMAN'S talented BILLY who captured first prize in the oratorical contest in Greensboro on "I Speak for Democracy." This put him in line to win the state prize in the contest in Raleigh — and then, on to the national, we hope! . . . And BELLE GRABLOW is smiling proudly at the news from youngest brother, MELVIN, who has been

selected by the University of Ill. Hospitals to serve a one year internship, after his graduation from the University of Louisville, come June . . . BOBBY LYON'S Bar Mitzvah brought many out-of-town visitors for the occasion and loads of congratulations and good wishes to Bobby and the family . . . Congratulations are also being handed out to the SASLOW family at the announcement of EVERETT to ANN RAVENEL . . . and isn't it heartwarming to see how happy SID SUTKER'S smile is these days, when he speaks of his soon-to-be marriage to charming ROBERTA TEICHMAN? . . . The WALTER BERNSTEINS don't look a bit like grandma and grandpa, but just watch their faces when Martin and Shirley's SUZANNE are mentioned . . . Before we close these lines we take a minute to extend condolences to the SCHIFFMAN and MARKOWITZ families — this is the second time in a short while that such news has come from Nat Markowitz . . . Winter vacationers have enjoyed the usual exodus — and they're too numerous to mention — all are just about back to work and school now, and another year of hope and faith and trial is here . . . Next on the agenda is the JANUARY 16th SOS drive — it's just canned goods, again folks, that's what they need overseas, so watch out for the FOOD BAGS that are being mailed to you by chairman and co-chairman — MICHALOVE and BACH . . . Fill them up so that it will take TWO workers on collection Day! !

GEORGETOWN, S. C.

Marking its Silver Anniversary as a State organization, the South Carolina Federation of Temple Sisterhoods, held its 25th annual Convention in Georgetown on Wednesday, December 1st. The speaker for the occasion was Mrs. Harry L. Rosenbaum of Roanoke, Va., president of District No. 8 of the National Federation, which comprises units in Virginia, District of Columbia, Delaware, Maryland, and North Carolina.

Business sessions of the meeting took place at the Parish House, and the luncheon, at which Mrs. Rosenbaum spoke, was held at the Prince George Hotel.

Preceding the Convention, the Executive Board of the organization held a supper meeting at the Prince George Hotel on Tuesday, November 30th.

The South Carolina Federation of Temple Sisterhoods is composed of twelve local units throughout the state. Its officers are:

Mrs. Melvin S. Harris of Columbia, president; Mrs. Isadore Stein of Florence, 1st Vice-President; Mrs. Julius Blumberg of Dillon, 2nd Vice-President; Mrs. Cecil Schneider of Georgetown, Recording Secretary; Mrs. Ted Cole of Columbia, Corresponding Secretary; Mrs. Jack Patla of Columbia, Treasurer; and Mrs. Marion Hornik of Charleston, Auditor.

Social and Personal

CHARLESTON, S. C.



MISS HARRIETTE KRAFT, Reporter

Four Speakers Address B'nai B'rith Meeting

A special supper meeting was given by the Women's Lodge of B'nai B'rith at the Jewish Community center for their members. Mr. Arthur Rittenberg, Mr. Solomon Briehart, Mr. Maier Triest and Dr. Leon Banov addressed the group on how the ideals of B'nai B'rith, the world's largest and oldest Jewish service organization, and American democracy are simultaneously served.

Mrs. Manning Bernstein, chairman of the supper committee, was assisted by Mrs. Hyman Pearlman, Mrs. William Pearlman, Mrs. Nathan Rosen, Mrs. Muriel Rittenberg, Mrs. Nathan Shulman and Mrs. Max Zacker.

Rosen-Hyman

The wedding of Miss Sarah Shifra Hyman and Dr. Jack Rosen was an event of 4 o'clock Sunday afternoon, December 5, at the Fort Sumter hotel. Rabbi Gilbert Klapperman, assisted by Cantor David Sherman and Rabbi Samuel W. Rubenstein, performed the ceremony.

Mrs. Rosen was graduated from the University of Georgia where she was president of Sigma Delta Tau national sorority.

Dr. Rosen, the son of Mr. and Mrs. Sam Rosen, of 55 Montagu street, was graduated from the College of Charleston, the Dental college of Emory university and is practicing dentistry in Charleston.

He served in the European theater during World War II and is a member of Jewish War Veterans, the S. C. Dental association, Tau Epsilon Phi social fraternity and Alpha Omega professional fraternity.

Mrs. Seymour Joseph Some before her marriage in Savannah was Miss Betty Jacobs, daughter of Mrs. Louis Jacobs, of 27 Sunnyside avenue, and the late Mr. Jacobs. She and Mr. Some will reside at 27 Sunnyside avenue.

Dan Lodges Announces Award

Dan Lodge, the local B'nai B'rith chapter has recently announced the sponsorship of an annual award to be given to the most outstanding high school athlete in Charleston County.

RALEIGH, N. C.

The Thanksgiving Eve Dance of the Daughters of Jacob, under the chairmanship of Mrs. Sidney Euzent was without question a gala social event. Not only were the nicest people of town there, but they didn't feel like leaving even after the last strains of the orchestra had died away. An unusual feature of the evening was a lovely floor show, in which our own Lenore Green took a prominent part.

Mrs. Sidney Euzent conveys her thanks to the following for their assistance with the Dance: Mesdames, J. Margulies; I. Green; A. Horwitz; L. Greenspon; M. Mackler; and M. B. Steinberg. Also to Messrs, I. Horwitz; H. Shor; M. A. Satsky, and Gerald Shor and Miss Ruth Berkowitz.

The December meeting of the Daughters of Jacob was held at the home of Mrs. Max Bane. Mrs. Meyer Mackler, Program Chairman introduced Rabbi Maurice Schwartz who spoke on "Christmas and Chanukah." After Rabbi Schwartz's presentation of the topic the group participated in a challenging discussion.

Ben Weinstein has been unanimously elected Chairman of the House of Jacob Synagogue Building Committee at a recent meeting. At that time the building plans were thoroughly discussed and arrangements were made for the architect to work on the final plans.

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Social and Personal

DURHAM, N. C.

Mrs. MAX LIEBERMAN, *Reporter*

The B'nai B'rith held their regular monthly meeting in the vestry room of the synagogue, with the president, J. Zuckerman presiding. After the business meeting, Harry Bergman, the program chairman, introduced Mrs. Bert Grodsky, who directed several members of Senior Hadassah in the cantata, "What is Torah?"

After the presentation of the cantata, Rabbi Pearlman, Hillel Director of Chapel Hill, spoke on the twenty-fifth anniversary of the founding of Hillel.

At the conclusion of the program, members of the Sisterhood served refreshments.

The regular monthly Senior Hadassah meeting was held in the vestry room of the synagogue. After a short business meeting, Mrs. B. Rose gave her report on the National Hadassah Convention in Atlantic City which she had attended as a delegate.

Mrs. Bert Grodsky then presented the Cantata, "What is Torah?" with the following members taking part: Mrs. B. Kaminetsky; Mrs. S. Glustrom; Mrs. Abe Wilson; Mrs. Mitchell Bergman; Mrs. Max Swartz; Miss Elaine Yarin and little Aviva Kaminetsky. Mrs. B. Grodsky was the director and narrator. The cantata was so impressive and beautifully presented that the members asked that it be presented to the entire community.

The Mizrahi women are planning a large "lotka party" during the week of Chanukah.

The United Service for New Americans has for its major function arrangements for guaranteeing employment and housing for displaced persons who are entering the country under the new displaced law. The work of the organization is financed through the 1948 United Jewish Appeal.

Mr. and Mrs. Alfred S. Jacobs of Loch Arbour, N. J., announce the engagement of their daughter, Miss Harriet Ellen Jacobs, to Milton S. Abelkop, son of Mrs. Isadore Abelkop of Durham.

Miss Jacobs is a junior at Westhampton College, Richmond, Va. Mr. Abelkop was graduated from Randolph-Macon Academy and

from the University of N. C., in 1945 with a bachelor of science degree.

An early spring wedding is planned.

Every Sunday, 1:00 p. m. over station WDUK Rabbi S. Glustrom presents "From the Rabbi's Study." These broadcasts have created favorable comments from the neighboring communities and in Durham.

Senior and Junior Hadassah sponsored a large Thanksgiving dance at the Washington Duke Hotel. The dance was in cabaret fashion and a large crowd attended.

Rabbi S. Glustrom and Mrs. E. J. Evans attended the National Conference of Christians and Jews Meeting held at Sedgfield Inn.

Our community is delighted with the progress of the Beth El Religious school, which consists of a Sunday school for children through seven years old. Children over seven attend Hebrew school three days a week which is taught by Rabbi S. Glustrom.

On Saturday morning, 10:00 a. m., services are conducted for the children. The children are rapidly learning the prayers and will soon act as cantors. A child is appointed to deliver a self-composed prayer at the end of each service.

At the conclusion of the services, refreshments are served by a hostess, usually one of the mothers of the children attending.

During the week, Hebrew conversation is stressed along with the other major subjects. A competitive system of quality points has stimulated much interest among the students. The year's winner will receive a loving cup.

Beth-El is fortunate in having a very competent staff for its Sunday School — all the teachers have a very fine Jewish background. They are now working hard to prepare the children for the Chanukah program to be given soon.

Mr. and Mrs. Ezra Eisenberg announce the birth of a daughter. Mrs. Eisenberg is the former Evelyn Schreiber of Norfolk, Va.

Mr. and Mrs. Nathan Wolfe returned from a trip to New York, where they went to attend the barmitvah of their nephew.

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GREENSBORO, N. C.

Condolences to Nat Markowitz

Nat Markowitz is receiving condolences on the recent death in Baltimore of his father, Harry Markowitz.

New Members at Tempel Emanuel

Temple Emmanuel welcomes into its membership the families of Dr. Milton E. Block and Herman L. Weisler, of Lexington, N. C. The Block family consists of the Doctor, his wife, and children, Beryl, Betty and Diane, while Mr. and Mrs. Weisler's children are Jane Hilbreth and Nathaniel Goldier.

William Zuckerman Honored

William Zuckerman, son of Dr. and Mrs. I. L. Zuckerman, a student of the 11th grade of Greensboro Senior High School, won first



place among 23 entrants in the "I Speak for Democracy" contest recently held in the city council chamber. The prize was a \$50 portable radio, donated by Sears Roebuck & Co. A wire recorded transcription of his speech was entered in the state contest in Raleigh.

Saslow-Ravenel Engagement

Dr. and Mrs. Samuel F. Ravenel have announced the engagement of their elder daughter, Ann, to Everett Saslow, son of Mr. and Mrs. Barnet G. Saslow. The wedding is planned for April.

Miss Ravenel, a native of Greensboro, is a 1947 graduate of Woman's College. Mr. Saslow, who served three and a half years in the army, has just completed his work at the University of North Carolina for a bachelor of science de-

gree in commerce. He will be associated with his father in the Saslow Jewelry Company.

Necrology:

Harold A. Schiffman, a lifelong resident of Greensboro, and secretary-treasurer of the Schiffman Jewelry Company, died at his home, after an illness of some time. Prominent in civic and business affairs of the community, Mr. Schiffman was a member of the Masonic Lodge, the Kiwanis Club and other civic organizations. He is survived by his wife, one son, his parents, Mr. and Mrs. Simon Schiffman and a brother, Arnold A. Schiffman.

ASHEBORO, N. C.

Birth:

Daughter, Suzanne, was born to Mr. and Mrs. Martin Bernstein. The baby is a granddaughter of Mr. and Mrs. Walter Bernstein of Greensboro and of Mr. and Mrs. Charles Finkelstein of Wilmington.

ROCKY MOUNT, N. C.

MRS. ERLA K. KELLERT, Reporter

The November meeting of the Beth-El Sisterhood was held at the home of Mrs. B. Silk. Final plans were discussed for the annual Armistice dance.

The whole community offers their sincere wishes for the rapid recovery of Sig Cohen, who is recovering from a recent operation.

Dr. and Mrs. Arthur Klein announce the birth of a daughter, Jane Charlotte, October 26th. Dr. and Mrs. Klein are residents of Richmond, Va., Mrs. Klein being the former Beatrice Temko of this City.

The Armistice dance sponsored by the Sisterhood was given November 10th at the Club Carlyle, and proved a great success.

Ground has been broken for the new Temple Beth-El on November 23. It is expected to be completed by next Spring. The building, to cost about \$30,000, will be 29 feet wide and 64 feet long. It is expected a rabbi will be engaged in time for the opening of the Synagogue. Harry Harles is the designer and D. J. Rose the contractor.

This will be the first Jewish temple ever to be erected in Rocky Mount.

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(Continued From Page 5)

salem. Dr. Aaron Beller, an American trained physician under a Hadassah fellowship, performed 85 major brain and spinal operations, with a record of success of over 90 per cent. Hadassah can be very proud of the fact that on June 3rd, a plane specially piloted by it, was sent to Israel with 20,000 pounds of medical supplies. The dried egg powder included in this shipment became a symbol of healer not only of body, but moral support of all.

Now, the stand of the Jews against this siege, may seem a miracle. But when we stop to analyze it, it was the result of a supreme effort on their part to exist as a free people, or be destroyed. It was the part played by the Underground Army and the timely conversion of all armies into a modern force. It was the outcome of thousands of small acts by our people. And, it was an outcome of their knowledge that they are not alone, that we in America are standing behind them.

The miracle which speaker after speaker referred to with such delight is, that a Jewish Government has been established, assuming responsibilities in all spheres of life, and it works!

Report of the Actions Committee

A vigorous report on the Actions Committee was made by Mrs. Moses P. Epstein, who has recently returned from Israel, where this Committee met. Mrs. Epstein informed the Convention that the "Actions Committee did not concern itself with problems of truce, boundaries, international relationships of Israel, or expenditures." That has become the concern of the Israeli Government. Rather, "its removal of Israeli cabinet ministers from the Executive of the World Zionist Organization was an essential and important act, clearly establishing the fact that world Jewry was not to exert any authority on procedures of the new State, and that the State in turn would have no influence on the acts and lives of Jews who are citizens of other lands." A liaison, in the person of Eliezer Kaplan, has been retained on the World Zionist Executive, to avoid too drastic a cleavage at this time.

H. M. O.

From December 1947 until the present time, the Arabs have attempted to isolate Jewish medical institutions and prevent them from functioning, first by attacking Hadassah ambulances and transports, then by ambushing its medical and personnel, mining the approaches to the hospital, shelling and attempting to dynamite buildings, cutting water, electricity, telephone communications and finally, by intimidating the U. N. observers charged with guarding demilitarized Mt. Scopus.

Despite these attacks, Dr. Davis and his staff managed to continue

their care of the sick and wounded by transferring much of their equipment early in May to two emergency hospitals in Jerusalem. They were enabled to set up these emergency hospitals only through the generosity of the Christian ministers and nuns at the English Mission compound and St. Joseph's Convent, where these hospitals are functioning today.

Nothing daunted by the almost superhuman difficulties which beset them, Hadassah presented, and the Convention enthusiastically accepted, a courageous program of expansion of medical services in Israel, which include:

Building a hospital in the Negev, to be known as the Dr. Yassky Memorial Hospital.

Founding a model Health Center in the now Jewish city of Jaffa.

Opening the first Medical Center in the now Jewish city of Jaffa.

Opening the first Medical School in Jerusalem.

Expanding the Henrietta Szold School for Nursing in Jerusalem.

Extending the service of the RHUH out-patient department.

Endowing a Chairman of Social Medicine in the Institute of public health.

And Dr. Davis significantly pointed out, that Arabs who have chosen to continue living in Israel are applying and receiving medical services at Hadassah medical centers.

Hadassah's Contribution to Israel

In addition to caring for the wounded, Arab and Jew alike, meeting one emergency after another, as well as caring for the civilian population, Hadassah has had a share in the setting up of certain Government departments in the new State of Israel. Today, Hadassah medical services are an integral part in the social structure of Israel, healing the bodies of its people and giving sustenance to their spirit in their heroic struggle for survival.

In reviewing the stirring sessions of the Convention, I find certain
(Please Turn to Page 26)

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Social and Personal

GOLDSBORO, N. C.

By MRS. SEYMOUR BROWN

The Goldsboro B'nai B'rith appreciated and enjoyed the hospitality extended them by the Wallace group on November 14. Everyone was invited to the home of Mr. and Mrs. E. R. Ackerman first for a social hour. The Wallace women then served a turkey dinner to all present at the Community Building. Mr. J. H. Hanchrow of Wilson gave a short talk, after which an evening of fellowship was enjoyed.

In behalf of the Jewish Chautauqua Society, Rabbi Feuer spoke at Meredith College, Raleigh, and Atlantic Christian College in Wilson. He also officiated at groundbreaking ceremonies for the new Temple at Rocky Mount, N. C.

Sisterhood held its monthly meeting at the home of Mrs. Curtis Avery on December 1. Plans for the annual Chanukah Bazaar were discussed.

A district meeting of the North Carolina Association of Jewish Women was held at the Hotel Goldsboro Tuesday, November 30. Mrs. Robert Baum, Mrs. N. A. Edwards, and Miss Gertrude Weil were Co-Chairmen of the affair. Sixty-six members enjoyed the luncheon. We had as guests and speakers, Mrs. Max Miller, President of the Association, Mrs. A. F. Klein, past-president of the Association, and Mrs. Hattie Weinberg, all of Greensboro.

Congratulations to Mr. and Mrs. I. Kadis, who have moved into their new home.

WILSON, N. C.

MRS. J. H. HANCHROW, *Reporter*

The Wilson Chapter of Hadasah held its monthly meeting at the home of Mrs. Joe Barshay. A Chanukah program was presented.

Among those home for the holidays were: Gene Lester, Salem College; Carol Lou Summerfield, Greensboro College; Sidney Switzer, U.N.C.; Julian Barker, UNC.

Mrs. Fannie Arner, Mrs. Joe Barshay, Mrs. Meyer Brown, and Mrs. J. H. Hanchrow attended a district

meeting of the North Carolina Association of Jewish Women held at Goldsboro.

CAMP SAGINAW

APPOINTS RABBI WRUBEL

Camp Saginaw announces the appointment of Rabbi Samuel Wrubel of Spartanburg South Carolina, as their southern representative for the enrollment of campers for the 1949 season. Rabbi Wrubel is well-known in Carolinas camping circles, where for several



years he directed a camp in Brevard and Waynesville, North Carolina. At Camp Saginaw, Rabbi Wrubel will be in charge of religious activities and counsellor leader. Parents living in the southland may contact Rabbi Samuel Wrubel at Spartanburg, South Carolina, for fuller camp details.

Camp Saginaw, now in its 20th season, was founded and designed in 1930 to meet all the requirements of an ideal camp. With separate camps for boys and girls, it is situated high in the graden spot of Pennsylvania, 60 miles from Baltimore and 48 miles from Philadelphia, near Oxford, Pennsylvania, off the Baltimore Pike.

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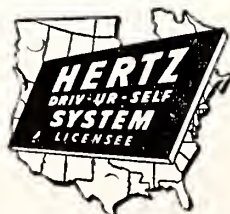
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Social and Personal

WILMINGTON, N. C.
MISSSES ANNA ABEL AND ELEANOR
GOLDSTEIN, *Reporters*

B'nai Israel Sisterhood sponsored its first Oneg-Shabbat of the season at the home of Mrs. J. Abel, 1321 Chestnut Street. Rabbi S. A. Friedman reviewed "The Life of Montefiore" by Paul Goodman.

Mr. and Mrs. I. Levine, of 1111 Chestnut had the following guests from New York City, who spent the Thanksgiving holidays with them: Mr. and Mrs. Harry Kaponsky, Mr. and Mrs. Aaron Gorowsky and Mr. and Mrs. Boris Borowsky.

The beautiful new Covenant Country Club, on the Wrightsville Beach Highway, has just been completed. The opening was celebrated with a dance on Thanksgiving Eve, which was attended by many out-of-town guests, as well as the members from Wilmington.

Mr. and Mrs. S. Weiner, of New York City, spent the Thanksgiving Holidays visiting their daughter, Mrs. Harold Abrams at her home in Oleander.

Mrs. Sam Berman, of Chapel Hill, spent a week visiting Mrs. Tillie Moskowitz, at her home on Fifth street.

Miss Johannah Shields, of New York City, spent the past week visiting her aunt and uncle, Mr. and Mrs. Martin Friedman, at their home at 2nd and Nun Street.

Miss Eleanor Goldstein of Wilmington, and Miss Hannah Myra Katsoff of Wallace, N. C. will spend two weeks in December and January, visiting friends in Baltimore, Md.

Miss Ruth Ann Schwartz will spend the Christmas Holidays visiting friends in Pittsburgh, Pa., and Baltimore, Md. Miss Schwartz resides at 2305 Chestnut Street.

HIGH POINT, N. C.

MRS. NORMAN H. SILVER, *Reporter*

Plans are now being made for the annual Debutante Ball sponsored by the High Point Council of Jewish Women, to be held in the early spring. Invitations will be issued soon to a selected list of Jewish girls between the ages of sixteen to twenty-one throughout the state. Any girl who would like to partici-

pate is asked to contact Mrs. A. Cassell, Oak Street, High Point.

Dr. Arthur S. Kaplan, son of Mr. and Mrs. Harry C. Kaplan of High Point has just received his internship at Bowman Gray Hospital in Winston-Salem to begin next July. Dr. Kaplan is at the present time connected with the Metropolitan Hospital in New York City. After receiving his A.B. degree at the University of North Carolina he completed his medical education at the New York Medical College.

To Mr. and Mrs. Gilbert Bernard congratulations on the birth of a son on Thursday, December 9.

Hadassah

(Concluded from Page 24)
deep and lasting impressions imbedded in my mind.

First, that already by its short existence, Israel has made us prouder than ever to be Jews.

Second, that by its creation, we become a glorious part of Jewish history, contributing to our sacred heritage the ideals of democracy, and have brought in a new era of courage and Jewish fulfillment.

Third, that Hadassah members can well be proud of having been in the vanguard in the creation of this new State.

And last, but not least, now that the gates of Israel are open to all displaced persons in Europe, and to those who have a desire to live in Israel, aid will have to come in a large measure from American Jews. As Jews, we must present a united and inspired front to the world.

But to me, the outstanding note in the Convention, and one which summed up the drama of present day Israel, was struck by Dr. Davis, when he said:

"The difficult things we will do first; the impossible will take a little longer."

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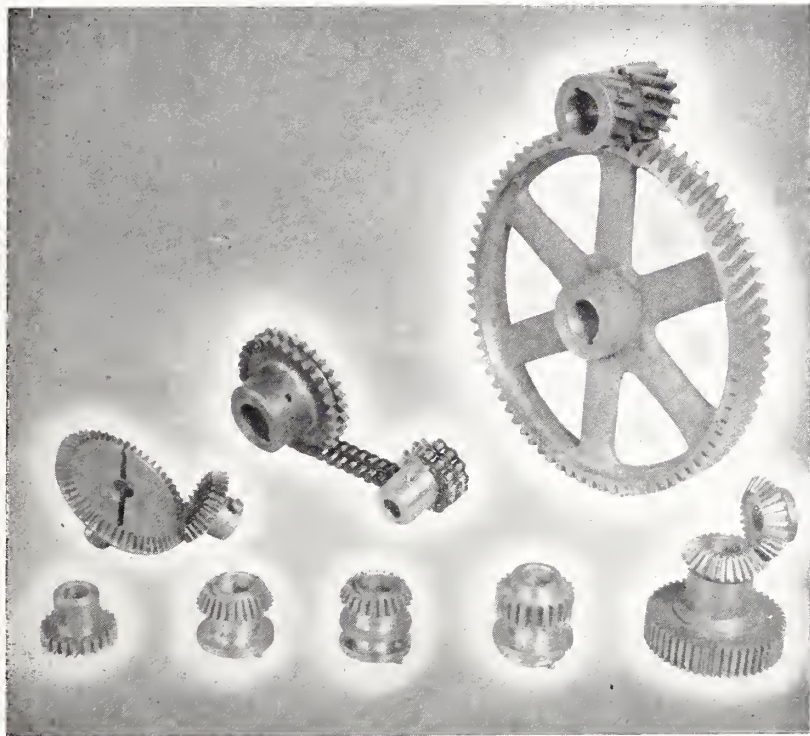
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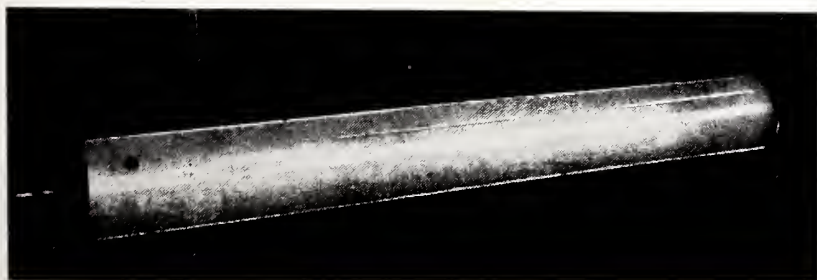
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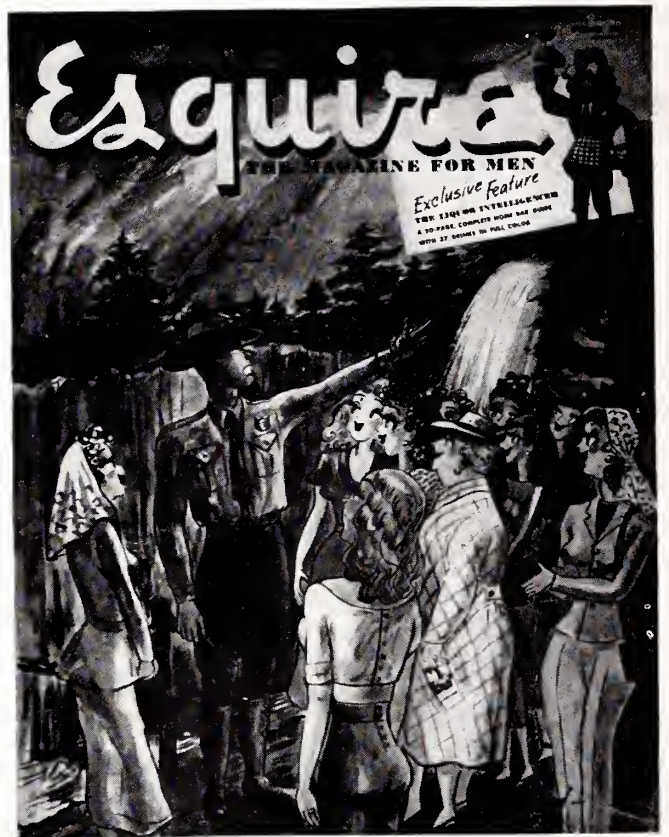
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February 20th - 27th

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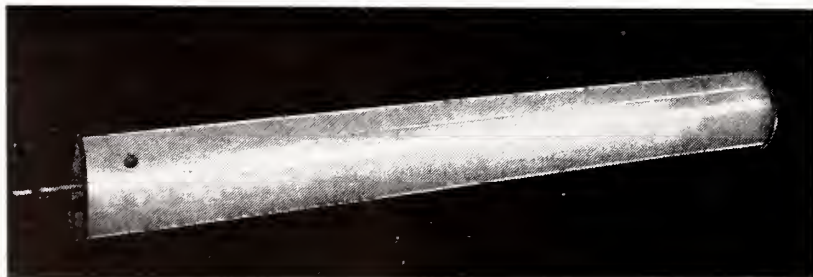
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THE AMERICAN JEWISH TIMES

VOLUME XIV

FEBRUARY, 1949

NUMBER 6

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

Brotherhood Week

Guest Editorial by NORMAN COUSINS

In Germany, recently, I was able to visit a number of camps for displaced persons in the American zone. In the camp at Bad Neuheim, about forty miles north of Frankfurt, I met a middle-aged Polish doctor, a DP who had survived the ordeal of Buchenwald and Majdanek. He had humility without weakness in his manner and carriage, and there was about him an air of great gentility and quiet dignity.

I was anxious to ask him about his experience at Bad Neuheim, particularly as it concerned relations between Germans and Jews. For the camp at Bad Neuheim was not located in a single area within a single enclosure but was spread around the center of the city with houses here and there. DP's and Germans shared the same neighborhood and intermingled freely.

"How do the DP's get along the German people?" I asked. "Are the Germans still infected with the old hates? Is there much trouble when Germans and DP's get together?"

The doctor looked at me squarely, then said, and I don't think I shall ever forget it:—

"Here in this city, there is very little trouble with religious prejudice, but tell me; I am worried about America. I am told that prejudice is growing very fast in the United States. What can be done about it?"

For a moment, I couldn't say anything. I was overwhelmed by the irony that in the heart of Germany, to which I had come on an official mission connected with the denazification of Germany, I should find — and in a DP camp at that — grave concern about prejudice in our own democracy.

I tried to answer the doctor's question as best I could by telling him that the fight against prejudice in the United States had been going on for a long time, and that periods of insecurity or war fears — such as we were now going through — made the fight both harder and more necessary, but that there were many people you could count on to see the fight through to the end. I told him, for example, about such organizations in the United States as the National Conference of Christians and Jews, in which the fight against religious prejudice was regarded as the responsibility of all citizens of all faiths. I told him of specific projects undertaken by these groups, and how it was possible to observe effective and constructive results.

I told him honestly that I had no way of knowing whether the war against prejudice would be won but that at least American citizens of good conscience were not without opportunity for joining in that fight.

I don't know whether I answered his question correctly. One good way of finding out, of course, would be to measure the support given this year to the National Conference of Christians and Jews.

The Elections In Israel

Jews throughout the entire world must have been thrilled at the historic spectacle that took place in Israel on January 25th, when for the first time, citizens of the new Republic exercised their rights as voters in the selection of the first regularly constituted government of Israel. The shades of many centuries must have looked on in amazement at this demonstration of the most modern techniques which stood out in such contrast with what had passed for government in this very same land for so many years prior.

For the event on this memorable Tuesday was staged in the best democratic traditions. A legal holiday was declared, all business ceased, and there was keen competition among several "parties." Among the 80 per cent of the citizenry that cast ballots were thousands of Arabs, and

although party feeling ran high, there was little or no disorder.

While complete returns had not been analyzed at the time we went to press, there was enough information available to make certain that the conservative labor groups which have been responsible thus far for policy, will again dominate the political scene there. This is most encouraging, for it will undoubtedly mean a continuation of the governmental philosophy which has earned for the Provisional Government of Israel the respect and admiration of the world.

One of the mental reservations held alike by many Jews and Christians as well, with respect to the new state, was concerned with the question of how Israel would measure up as a nation in state-craft and diplomacy. With so little back-ground, it could hardly be expected that starting from scratch the new state could produce the type of statesmanship that could hold its own against that of other countries with hundreds of years experience behind them. To the great credit of those responsible, it will of necessity have to be written in any man's history that the calibre of statesmanship thus far displayed by Israel's representatives has far exceeded fondest hopes, and has been equal to every occasion. Mistakes have been made, it is true, but for the most part Israel officials have deported themselves in a sincere, business-like and intelligent manner. Jewry throughout the world may well be proud, and happy that a continuation of such demeanor is indicated.

What Price Normalcy?

Guest Editorial by RABBI BENJAMIN SINCOFF, *Congregation Beth David, Greensboro, North Carolina*

Martin Buber, Professor of Social Philosophy of the Hebrew University in Jerusalem and pioneer of Neo-Chassidism, speaks out forthrightly on a Zionist problem in his recent book, "Israel and the World."

Laying aside the cloak of the mystic and the theologian, Buber sums up succinctly and realistically the fallacious thinking and illusory Eden-like goal of some of our well-intentioned Jewish friends. Buber writes:

"According to the ideas current among *Zionists* today, all that is needed is to establish the conditions for a normal, *National* life and everything will come of itself. We do, of course, need the conditions of a normal *National* life but these are not enough — not enough for me at any rate. We cannot enthrone "normalcy" in place of the eternal premise of our survival. If we want to be nothing but normal, we shall soon cease to be at all."

Though Prof. Buber refers particularly to the Zionist problem, the above quotation might perhaps even more appropriately refer to U. S. Jewry were we to substitute the words "*Jews*" for "*Zionists*" and *Americans* for *National*.

Unfortunately, a substantial number among us seem to have enthroned a new "God" of Israel — the god called "Normalcy." Their attitude is only too clear and understandable though hardly justifiable. For deeply imbedded within their consciousness is the overwhelming desire, which subtly guides their every thought and action, to be "accepted" by their neighbors.

What does being "normal" mean? Who *are* they who are considered the embodiment of normalcy? Moreover, does one earn "acceptance" by pleading slavishly and cringingly that Jews are "different" — and then stripping one's cultural heritage of all meaningful traditions and rich ceremonials thus stooping to the very lowest common denominator by destroying one's identity? What is the price exacted from us for "normalcy"?

We almost hear the hushed implication — if we strive for "normalcy" so earnestly, what do we suggest we're like now?

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A Cultural Bridge To Israel

By HAROLD U. RIBALOW

Harold Ribalow, author, and writer of hundreds of short stories and articles for the American-Jewish press, discusses the new literary link between American Jewry and Israel.—THE EDITOR.

TO AMERICAN Jews, modern Hebrew literature has been more or less of a closed book. The major names in Hebrew literature—such as Bialik, Tchernichowsky and other great figures—are vaguely known. But the body of modern Hebrew literature, especially the work of Palestinian—now called Israel—writers is completely unknown even to many intense Zionists.

More Zionists, for example, are acquainted with the story of the "Exodus," or of the events at the United Nations concerning Palestine than with the poetry and fiction of the young craftsmen in Israel. With the establishment of Israel there will have to be a cultural bridge between the two countries. We will have to know what the Jews in Israel are thinking, writing and creating—and the Israelis, if past performances are any criterion, will be more than casually interested in what American Jews produce.

Two recent books indicate that the cultural exchange is off to a good start. The Histadruth Ivrit of America has recently published the complete poetical works of Hayyim Nahman Bialik, edited with a series of introductions by Dr. Israel Efros. It is a beautiful book and one that should have been produced a long time ago. Bialik was the greatest modern Hebrew poet and to Jews who know Hebrew he is the most important Hebrew writer of the past few generations. His poetry is more than nationalistic; it has depth and meaning for all Jews the world over. More than one critic has said that if Bialik had written in a language understood by more people, he would easily have won the Nobel Prize for Literature. As it is, he has had reward enough: a reputation as the great singer of songs in Hebrew since the days of Yehudah Halevi.

In this book, Dr. Efros has collected the finest translations extant of Bialik's greatest poems. This is Volume One of two volumes. Upon completion, the Jewish reader will have at hand, in English, the complete poetry of Bialik, whose work covered entire generations. His "Matmid," (The Talmud Student—beautifully translated by Maurice Samuel), has become a symbol of all young, yearning Jewish boys caught in the conflict between love of study and love of the outer world. His "The City of Slaughter" and "Upon the Slaughter" inspired by the Kishneff Pogrom, aroused the Jewish people and resulted

among other things, in the establishment of Jewish defense groups, which later developed into the Haganah. It is, of course, impossible to capture in a foreign language all of the nobility and power of a major poet and some of these poems are infinitely greater in the original. But Israelis interested in American Jewish culture will be overjoyed to discover that such a book has been published in this country.

From Israel, on the other hand, there has come a book called "Under the Fig Tree," a slim volume of short stories about Palestinian life by Yitzhak Shenberg, published by Schocken Books. Oddly enough, the literary genius of modern Hebrew writers has been in the line of poetry to a greater extent than in fiction. An example is that although the Hebrew literary renaissance has brought forth great poets (Bialik, Tchernichowsky, Schneur, Shimonowitz, Yaakov Kahn, etc.) there have been few novelists of note. In recent years, however, young Palestinians have produced some memorable short stories. One of the best of these writers is Yitzhak Shenberg and five of his tales have been translated into English by I. M. Lask for Schocken Books. Shenberg's tales deal with Yemenite Jews, as well as with modern Kvitzah Jews. He is an artist in creating modern atmosphere and each story is told subtly. The title story itself, "Under the Fig Tree" is a tender love story of a young girl and a post office clerk, both Yemenites—of whom there are many in Israel. It is an unusual story in that the pangs of unrequited love (but which ends happily) is told as though it were the first time the tale were ever told. The adolescent flirtations, the girl's pinings, the young man's indifference and his anguish are beautifully drawn. It is a modern story in every sense of the term, yet it deals with Yemenite Jews in the ancient Holy Land.

Another story concerning Yemenite Jews calls attention to Shenberg's understanding of his milieu. This is the tale of a girl brought up in poverty who marries a rich man, later inherits his wealth, takes a young husband, loses her money and her husband and returns to her poverty. It is a tragic tale, masterfully told, with eroticism, with humor and with a deep understanding of Yemenite psychology. And as though to prove that he is just as adept in drawing portraits of modern Palestinian life, Shenberg

(Please Turn To Page 6)

The Nation's Leaders View Brotherhood Week

Planned Inter-Faith Memorial

At the right is an artist's conception of a proposed Memorial Chapel to be erected at the U. S. Coast Guard Academy, New London, Conn. A nationwide campaign for funds is in progress.



I am more than glad to join in urging an effective participation by all Americans in Brotherhood Week.

Religion is the basis for understanding and good will, and it is perverted when it is permitted to contribute to prejudice. The National Conference of Christians and Jews gives a sound community basis for attacking racial and religious prejudices at its foundations, and promoting the essential basis of religion in love and justice.

—Charles P. Taft, President
The Federal Council of the
Churches of Christ in America

A return to peace and harmony among men, like charity, begins at home. The modern world is an unhappy one because too many people, including many Americans, are suffering from man-made economic, racial and religious tensions.

Although at first thought, removal of these tensions may seem completely quixotic and utopian, let us suppose that we Americans were to resolve to reaffirm our faith in the philosophy of the Declaration of Independence and actually to make it a practical every-day rule of life. If from this moment we were to determine all our actions in the light of the fatherhood of God and the brotherhood of man, to become as scrupulous in our duties as we are zealous in our rights, we could do much, this Brotherhood Week of 1949, to help shatter the barriers of international interracial and inter-religious misunderstanding that man in his blindness or perversity has permitted to arise.

Reverend John J. Cavanaugh,
C.S.C.

President, Notre Dame Univ.

Brotherhood Week in 1949 is an occasion for rededication to a more united America, and a more united

world. Across the wide variety of interest and background which constitutes modern America, there is a unifying bond of historical responsibility to transmit to our children the freedom and the security which we have inherited from our forebears. Better understanding in America may well become the basis for better understanding across all boundaries, national, no less than group. Our forefathers created a federal system which was the first step toward unification across difference; it remains for us to carry their principle further, so as to establish a society which will be united, amidst diversity of cultural background, and even religious affiliation.

The call of the National Conference of Christians and Jews for this new unity of Americans and men, everywhere, is one that must be heard in our day.

Rabbi Louis Finkelstein,
President, Jewish Theological
Seminary of America.

We in the United States should demonstrate as never before our sincere and wholehearted support in the fitting observance of Brotherhood Week.

I deem it most appropriate and fitting to call upon all classes of people to join wholeheartedly in spirit and in purpose in its observance.

William Green, President
American Federation of Labor

Brotherhood Week is an annual milestone each year. It is for us a period of appraisal of the year that has gone before, and the rededication of brotherhood plans with which to engage ourselves in the following fifty-one weeks. We can meet vicious prejudices and criminal discriminatory practices only by promoting the principles of real brotherhood between and among

all men, regardless of race, creed, color, or national origin.

Philip Murray, President
Congress of Industrial Organizations.

In these days when our country is called upon to demonstrate the power of free men, we realize as never before the source of that power. We owe our place in the world to the energies and ideas of men who came from many different countries and who have various racial and religious backgrounds. Here they live in equality and work for the common good. The more we can do to broaden that equality, the stronger we shall be. The harder we work to secure opportunity for all, the greater will be our reward. Understanding and tolerance are more than beliefs to us. They are twin pillars of American democracy. Brotherhood Week gives us the opportunity to make sure they are still firm.

Henry Ford, II.

*Views on Brotherhood Week by
Two of the Nation's Prominent
Women*

This is an era of Challenge. It is a time for soul-searching—a time for self-appraisal. We must begin to make out the dark field of human decision.

There is too much hate between races, creeds, and colors, and even inside the groups themselves. The moral and psychological basis for world peace does not exist even here at home. There must be a profound change in human attitudes if we are to succeed in establishing a just and durable peace.

No longer can we afford the luxury of private indulgence in hatred, prejudice, and contempt for other human beings. If the preparation of the necessary moral and psychological basis for world peace seems impossible, then world peace itself

is impossible.

What we need, and what the world needs, is the simple, old-fashioned good neighborly will to get along. We need the fearlessness to lay aside our comfortable old prejudices.

We need the tolerance to lay aside our comfortable old prejudices. We need the tolerance to let others live by their rights as we try to live by ours.

We need to stop living by fear. We need to take our eyes off the vague shapes and shifting shadows in the fateful Valley of Decision, so that we can begin to turn the light of trained intelligence upon the real objects casting those fearful shadows.

Margaret Chase Smith, M. C.

It would be useless to deny that there has lately been a revival of interracial tension accompanied by a few disquieting incidents. Leaders of social relations in many communities are looking about them carefully, anxious to check the rise of intolerance before it shows itself too clearly in all its menace, disgracing the community.

Intergroup difficulties are best handled in their incipiency. Loose provocative talk can be stopped by quiet counsel from a leader in local affairs. Gangs can be broken up and diverted into constructive action rather than into destructive. Where the local papers encourage civic pride, where community cooperation flourishes, where the clergy, the editors, and the teachers are alert to any murmurs of intolerance and rowdy abuse—in these neighborhoods prejudice is easily dispelled. It must be remembered: where there is no provocation — there will be no one provoked.

Sophie Kerr Underwood.

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A Cultural Bridge To Israel

(Concluded From Page Four)

berg tells two stories of kvutzah life. They are in an entirely different mood, more impressionistic, with less "plot," but with as much interest. The final story, "Flags," is a combination of European life and Palestine life. It is the tale of a Jew wandering away from his home in Europe, finally finding a sort of peace in Jerusalem. But unable to live comfortably in Jerusalem the wanderer wants to return to his home country. The war (the first World War) intervenes and he is never heard of again. It

is a sad little tale, and in the reading one understands that Shenberg has an awareness of many facets of Jewish life.

There are many fine Jewish story tellers being developed in Israel, of whom Shenberg is merely one. Yet his work is so uniformly fine that it is very welcome on its own. The cultural bridge is now being built. The Jews in Israel, we feel, will produce a great deal more than is expected of so small a nation. It is hoped that the Jews in America do as well as the Israelis.

DP Experts Address United Service Annual Meeting



Harry N. Rosenfeld (left), member of the United States Displaced Persons Commission, and Lt. Col. Jerry M. Sage, Chief of the Field Contact Branch of the Civil Affairs Division in Germany, appeared with other nationally known figures at the Annual Meeting of the United Service for New Americans in New York City, discussing the proposals of increased immigration here of Jewish DPs.

ROMANCE OF A NAME SHULMAN

THIS is a widespread Jewish name, taken from the official title of an important functionary of the ancient Jewish communities in Poland, as they were organized prior to the Polish Partition in the 18th century.

This official's title was Szkolnik (from szkola-shul or synagogue). He had to be the best educated man in the Kehilla. He was often the only one with a sufficient knowledge of the Polish language to enable him to represent the community before the Polish authorities. He was often a skillful jurist, who represented the community in litigation before Polish Courts-of-Law.

He was the warder of the autonomous prison system. He was court bailiff, notary public and expert witness in cases where one Jew inflicted injury upon another. In small communities he was often the sexton and chazan of the synagogue at the same time.

After the partition of Poland the title of Szkolnik was translated into the German Shulman in those parts of Poland that came under Austrian or Prussian domination. Later both Szkolnik and Shulman became family names.

SPARTANBURG, S. C.

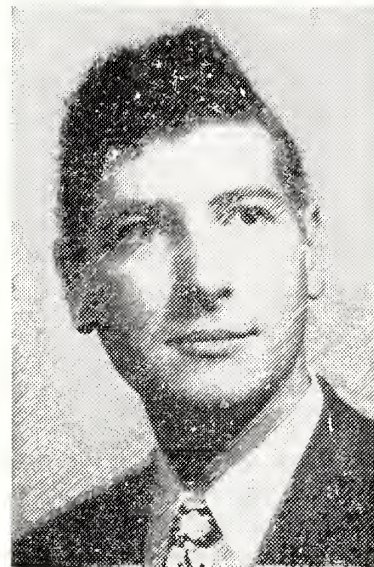
Miss Thelma Mildred Tanenbaum, daughter of Mr. and Mrs. Isaac Harry Tanenbaum was married on Sunday, January 9th to Earl Bernard Yoffe son of Mrs. Fannie Yoffe of Greensboro, N. C. The ceremony was performed by Rabbi Samuel Wrubel at Temple B'nai Israel. Given in marriage by her father, the bride had for her matron of honor, her cousin and former classmate at Greensboro College, Mrs. Gilda Hesdorffer. Her maid of honor was another cousin, Miss Toby Deitch of Spartanburg. The groom had his brother-in-law, Louis Myers, of Greensboro as best man. Ushers were: Allan Sandler, Phil Levine, Harold Cohen and two brothers of the bride, Joel and Ralph Tannenbaum.

Following the ceremony, Mr. and Mrs. Tannenbaum were hosts at a reception at the Cleveland Hotel. They left immediately after this for a trip to New York and will be at home in Greensboro, N. C., where Mr. Yoffe is associated with Myers Brothers.

Mrs. Yoffe, a native of Spartanburg, is a graduate of Greensboro College, class of 1948. Mr. Yoffe, formerly of Manning, S. C., attended the University of S. C. and Guilford College.

A Rabbi and A Presbyterian Minister

By FRANK B. BLUMENFIELD



ALVAN RUBIN

THIS is the story of two young men — one a rabbi and the other a Presbyterian minister.

It is also the story of Roslyn, Long Island.

Alvan Rubin, a student rabbi of the Hebrew Union College—Jewish Institute of Religion and a native of Brookline, Mass., is not different from other young men in other small American towns. And the Rev. John W. Van Zanten, a graduate of the Union Theological Seminary and a native of Brooklyn, N. Y., is not different from other young men in other metropolitan centers. And duplicates of Roslyn can be found all over the map of the United States.

That is why our story of inter-faith fellowship in Roslyn may interest other Americans who may never have been in Brookline or Brooklyn or Roslyn.

Our story goes back to a day al-

most two years ago when the Rev. John W. Van Zanten stopped to speak to his friend, Joshua Adelshtein. The population of Roslyn had jumped to 9,000 during the war years, Josh said, and about 3,000 of them were Jews. While there were one Catholic and four Protestant churches in the town, there was no synagogue, and Josh was troubled.

Mr. Van Zanten offered the hand of fellowship, and soon afterward the leaders of the Jewish community of Roslyn met in the Presbyterian Church to organize and make plans for a synagogue.

When the Jewish High Holy Days rolled around, the Presbyterian minister told the elders of his church: "Whoever denies another, denies us. Not until the sun denies us should we deny another." The elders agreed, and ever since then, while the Jewish community

of Roslyn has been raising funds to build its own synagogue, Jewish Friday evening and holiday services have been held in the Roslyn Presbyterian Church.

If our story were to end here, we'd have a heart-warming demonstration of true Christian charity in action. But there is more, much more, to the Roslyn story. Like a pebble making ripples in a pool, John Van Zanten's example has affected many aspects of community relations in Roslyn.

After Alvan Rubin, the president of the student body at the Hebrew Union College—Jewish Institute of Religion in New York, was named the first rabbi of the Roslyn Jewish Community Center last August, he and Mr. Van Zanten found there were many things they could do better together than either one could do alone.

In addition to holding religious services in the Presbyterian church, the Jewish Community Center conducts its Sunday School at the Pierce Country Day School, which is run by Forrester W. Pierce, the popular and highly respected Catholic educator; its Hebrew classes are held in the town Fire House; and general meetings of the Jewish Center are conducted at the Odd Fellows Hall.

The Men's Brotherhood of the Church and the Men's Brotherhood of the Center complement each other with different kinds of programs, and some of the members of each club have joined the other. The Church has organized a successful amateur dramatic group, with members of the Center participating as actors and in other ways. The director of the group, for example, is Herbert H. Hyman, a leading member of the Jewish congregation. The Church and the Center share the same organist, Leonard Nichols, and it is said that he has become so balled up with different choir rehearsals and books of music that three times he has come to Presbyterian services wearing a skull-cap!

John Van Zanten is guided by the basic teachings of Christianity and Alvan Rubin by the ethic of Judaism, and they have demonstrated that all members of a com-

munity can live together and respect one another — that they can be good neighbors.

A few days ago "The Roslyn Story—The Story of Americanism in Action" was told on the "Jinx and Tex" radio program over WNBC. An excerpt from the broadcast tells the story as well as it can be told:

Tex: "Allan Hubbard . . . won't you come over here to the microphone?"

Allan: "Yes, Mr. McCrary."

Tex: "I understand you're in Mrs. Byers' class at the Presbyterian Sunday worship," he said:

Van Zanten: "Our Presbyterian Church is a very simple edifice and by changing a few things, it serves our friends of the Jewish faith as their house of worship, too."

Rubin: "Of course, there's one thing we don't have to change, John . . . we both worship the same God."

Jinx: "And that earns an amen from many faiths . . . but tell me, what was the reaction of the members of the Jewish Center to the services you hold in the Church?"

Rubin: "I believe the general opinion of our members is reflected by a letter which Mr. Van Zanten received from a member of the Jewish Center recently. Won't you read it, John?"

Van Zanten: "It's a long letter, Jinx, so I'll just quote a part of it:

"God bless you and your congregation for giving me the first indication that we in our generation are making some strides towards what seemed like an unattainable goal."

The broadcast concluded with an invitation. Rabbi Rubin said: "Jinx, I'd like to invite you, Tex and Patty to come to the Hanukkah Festival which our Sunday School is staging for the whole community on December 26th at the Roslyn Heights School. Our children have invited the children of all faiths to attend this pageant, celebrating Hanukkah, the Jewish Festival of Lights, which usually comes at about the same time as Christmas."

Mr. Van Zanten says, "We're not trying to teach any lessons. We live together and respect each other.

(Please Turn To Page 24)



(PHOTO BY DRYZER & ROSENBLUM)

The B'nai B'rith Hillel Foundation at the University of North Carolina arranged an exhibit of Jewish ceremonial objects and books in the main hall of the University Library on the occasion of Jewish Book Month. The ceremonial objects exhibited include a shofar, talis, phylacteries, scroll of Esther, miniature Torah, a Chanukah menorah, a seven-branched candelabrum, and other objects. Three cases of books were arranged according to the following themes: Jews in America, the History of the Jew, the Teachings of Judaism, the Common Heritage of Religions, and Ancient Palestine and Modern Israel.

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The Jewish DP Story

"The Story of a Jewish D.P." by JACOB FRIED,

Reviewed by DR. GARLAND JACOBY

THE latest Jewish Affairs pamphlet "The Story of the Jewish DP," by Dr. Gerhard Jacoby, presents for the first time the whole picture in one source, clearly, succinctly. It illuminates the rocks and shoals which menace the Jewish DP in his present existence, and points the way to harbor—towards a home of their own for the homeless, now living in limbo between a graveyard they do not want and a world that does not want them.

This pamphlet is a tribute to the Jewish DP's courage and resiliency. The displaced Jews who survived the death camps, who returned from underground existence in forests, who fought as partisans, who endured the hard life of refugees from Poland in Soviet Russia, who fled from the new anti-Semitism expressed in the Kielce pogrom, took their fate in their own hands again as far as circumstances permitted. The terrible years had not destroyed Jewish intelligence and initiative. Here is the story of their community administration, their self-help, their cooperative activity. Their Central Committees of Liberated Jews, in the American and British Occupied Zones, which are affiliated with the World Jewish Congress, took the initiative in establishing schools, hospitals, recreation centers, children's homes and orphanages. They returned the DP's to productive work. They set up a Jewish Health service which supervises 45 hospitals within the camps and has 268 physicians and dentists in addition to 520 other medical personnel.

Elementary schools have been established in every camp. High schools and university preparatory schools have been set up. Books have been collected with the assistance of Jewish organizations and libraries have been established. Teachers have been trained and seminaries have been created with the help of instructors from Israel. Theaters have been founded and concerts and plays presented.

Hebrew has become a major subject. The children will easily fit into corresponding classes in Israel. Preparation for life in Israel is one of the main tasks in kibbutzim under the auspices of trainers and educators from Israel. ORT with the assistance of the Joint Distribution Committee—which has made a tremendous contribution to the physical needs of the Jewish DP's, such as food, shelter, clothing, etc.,—has established 60 vocational schools with 8,000 pupils and a great number of workshops for training and preparation in the skills and occupations needed for the upbuilding of Israel.

A Jewish press has come into

being everywhere. Every camp has its newspapers or bulletin. There are all kinds of periodicals, illustrated papers, special interest journals. They are printed in a variety of formats, in Yiddish, Hebrew, and other languages. Educational studies, poems, songs and scholarly monographs have also poured forth.

The author refutes the anti-Semitic canards of Jewish DP "black marketing," and "idleness." The figures reveal a record superior to that for any other DP group for the Jews. Where work is linked to preparation for Israel the problem is to find useful activity for the over-supply of eager volunteers.

The Jewish DP is shown to be an island surrounded by hostility. Dr. Jacoby's recital confirms the dire prophecy that Renazification would rush in to fill the Denazification vacuum should American policy in Germany fail. Today Germany 1948 is more like Germany 1938 than Germany 1945.

In conclusion, Dr. Jacoby discusses the prospects for the future of the Jew-displaced persons. He analyzes the shocking attempt of the Displaced Persons Act of the 80th Congress to legislate prejudice into law. He sees Israel as the one haven for the overwhelming majority of Jewish DP's. Their future, with immigration to the United States constricted, "will be measured by the rate at which Israel will be able to absorb Jewish immigrants." And although Israel is absorbing them at a rapid rate, they will remain in Europe for at least another two years. The problems of their physical care and mental health will remain. Their cultural, economic, religious and reeducation needs will still have to be met. The United Jewish Appeal will still have to supply the means to meet their needs and facilities for their transport and resettlement in Israel.

The pamphlet is illustrated by Mrs. Luba Gurdus, a former inmate of Maidenek concentration camp, who has caught the true feeling of the Jewish DP's story in sensitive drawings. The author, Dr. Gerhard Jacoby is a member of the Institute of Jewish Affairs. He is known for his book *Racial State*, an important study of the pattern of Nazi occupation policies under Hitler's New Order.

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A Sixteenth Century Jewish Statesman

A Review by DR. LEON LIEBREICH, Gratz College, Philadelphia, Pa.

ANTI-SEMITISM, displaced persons, immigration restrictions, refugees, Cyprus, Palestine! What a familiar ring these words have! They seem to be drawn from the daily newspaper. Will it surprise anyone to learn that in Jewish history they are rather ancient terms? If they recur today, they are merely a stern reminder of the persistence of the Jewish problem and of the imperative need of efforts to arrive at a solution.

That the same aspects of the Jewish problem existed and the same types of solution were proposed four hundred years ago, may be learned from a reading of Dr. Cecil Roth's new volume of biography, *THE HOUSE OF NASI—THE DUKE OF NAXOS*, which has just been published by The Jewish Publication Society of America, and which is a sequel to the same author's *THE HOUSE OF NASI—DONA GARCIA*, likewise published under the auspices of The Society a few months ago.

The reader is introduced to a most interesting account of the life of Joseph Nasi, one of the most influential Jews of sixteenth-century Europe. Two generations had elapsed since the expulsion of the

Jews from Spain. Its effect, however, was still being felt in the dislocation of Jews and their desperate search for new homes. Unlike the victims of Hitler's racial anti-Semitism, the sixteenth-century D. P.'s were not only territorially, but also spiritually, displaced persons. Our hero, Joseph Nasi, was one of these, for he had been a New Christian, or Marrano, before embracing Judaism. The doors to the various lands of Europe were tightly shut to Jewish refugee immigrants. The one exception was Turkey. After wandering from one country to another, Joseph Nasi at last lays down the wanderer's staff and takes up his abode in Turkey. With him he has brought strategic contacts with key persons in the most important European capitals. His "underground" connections enable him to put a most efficient "intelligence service" at the disposal of the Turkish government. He also has recourse to other means of ingratiating himself with the Sultan. Thus he proves himself a most valuable asset to the state, for which he is duly rewarded in time. The reward? The Duchy of Naxos!

Despite his impressive rise to

DP Children Enjoy Life In JDC's Summer Camps



Bathing in Lake Starnberg and exercising in the fresh air are but two of the many recreational activities enjoyed by these Jewish DP children at a summer camp operated and sponsored by the Joint Distribution Committee at Feldafing, in the American zone of Germany.

JDC, major American agency aiding distressed Jews overseas, recently opened ten such colonies in Germany, which are serving 6000 youngsters from the overcrowded DP camps. JDC, which receives its funds from the \$250,000,000 minimum campaign of the United Jewish Appeal, provides supplementary rations, athletic and camping equipment, and shows movies twice a week.

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power and influence, Joseph Nasi is not unaware of the basic precariousness of his position. The precious honors and prize he has won must be constantly guarded. He must be ever on the alert. The Sultan's court teems with intrigue. Nasi's success and prominence stir up jealousy of, and hatred for, the Jew. Intense anti-Jewish feeling lurks beneath the superficial and questionable compliments of supposed friends. He is the Duke of Naxos, but duke *in absentia*. A trusted friend is the lieutenant-governor of the duchy. Nasi himself dare not allow distance to separate him from the presence of the Sultan for fear of falling from grace. Only in nearness to the ruling power is there comparative safety for him.

Joseph Nasi and his illustrious aunt, Dona Gracia, evince keen interest in their fellow-Jews. The Duchy of Naxos is unsuitable as a haven of refuge for their harassed co-religionists. But other prospects appear on the political horizon. The Kingship of Cyprus for Joseph Nasi looms as a fair possibility. Yet he is doomed to bitter disappointment. His hope of becoming King of Cyprus and of establishing there large-scale Jewish colonization was not to be realized. In envisaging, however dimly, in Cyprus a possible solution to the Jewish problem, Nasi was the forerunner of the Uganda proposal in modern times.

Palestine as the supreme answer to Israel's woes also figures prominently in the biography of Joseph Nasi. Though once again his aunt pointed the way, Nasi, nevertheless, displays originality in his approach to Palestine as the ultimate solution of the Jewish problem. A Jewish settlement in Palestine had been one of Dona Gracia's favorite projects. A deep-seated religious motive prompted her to establish and maintain such a settlement, where rabbis and scholars might engage in the study of the Torah, undisturbed by economic considerations. Joseph Nasi, on the other hand, with an almost uncanny far-sightedness bordering on prophetic insight, beheld, beyond the all-important religious motivation, the agricultural, industrial and commercial possibilities inherent in the rebuilding of Palestine. Accordingly, he initiated the experiment. Unfortunately, it failed. And all that can be said is that to Joseph Nasi belongs the credit of being one of the early forerunners of Herzlian Zionism.

Most appropriately Dr. Roth has dedicated the biography of Joseph Nasi to Chaim Weizmann, first president of the new State of Israel.

The book is written in the same masterly style, to which the author's previous works have accustomed us. If further proof were needed that history, or historical biography, can be made fascinating and appealing, the present work furnishes it most amply. The writing of history with Dr. Roth ceases to be a "dry as dust" affair, and be-

comes full of human interest and appeal.

Obviously, through no fault of the author, an unfortunate error has crept into the description of the picture which serves as a frontispiece for the book. It should read: "Gracia Mendes, the Younger, medal made by Pastorino de' Pastorini in Ferrara."

ADL Appoints Miami Director



Gilbert J. Balkin of St. Louis, Mo., has been appointed director of the Florida Regional Office of the Anti-Defamation League of B'nai B'rith, it was announced recently by Benjamin R. Epstein, ADL National Director.

Mr. Balkin took over the office in Miami on January 1, succeeding George J. Talianoff, who resigned to enter private law practice. He has served as associate director of the Florida office for three and one-half years.

Prior to joining ADL, Mr. Balkin was a member of the President's Committee on Fair Employment Practices, with special duties involving problems of racial and religious discrimination in the South. He also served with the U. S. Department of Labor as a regional supervisor in Birmingham, Alabama.

In making the appointment, Mr. Epstein commended Mr. Balkin for his work in helping organize the Dade County Civil Rights Council, formed in 1946 to combat the Ku Klux Klan in Florida.

Mr. Balkin is a graduate of Washington University, St. Louis, and the University of Cincinnati.

DURHAM, N. C.

There was a great deal of festivity during the week of Chanukah in our community. The Religious School Children presented a pre-Chanukah program under the direction of Mrs. Sam Margolis, Sunday School Superintendent.

Mrs. Fred Bloomfield, Chairman of the Sisterhood Education Committee, thanked Rabbi Glustrom and his excellent staff of teachers and then presented each with a Chanukah gift from the Sisterhood.

The children were presented with menorahs and Chanukah candles, as well as bags of fruit and candy.

Mr. Fred Bloomfield spent a week at Pinehurst.

Probing the Secrets Of the Cell

By WILLIAM B. SAPHIRE

An adventure in science with Dr. Kurt G. Stern of Brooklyn Polytechnic Institute and the Weizmann Institute of Science, who believes he has isolated the mysterious substance which transmits heredity.

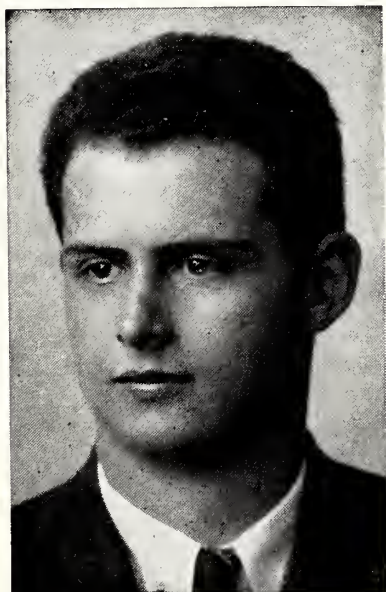
—THE EDITOR

OMEWHERE, in a mysterious proplasmic world, beyond the range of the most powerful electron microscopes, are tiny, subtle variations in the architecture of living matter, which may be the key to secrets of life and death. Probing ever deeper into this cellular world is a comparatively new army of scientists, biochemists and cytologists, whose specialty is living matter and who are slowly discovering the basic stuffs of which all human and animal life is made.

One member of this army is Dr. Kurt G. Stern, a young German Jew, Adjunct Professor of Biochemistry at Brooklyn Polytechnic Institute and head of a research team there, who believes he and his associates have finally succeeded in isolating the gene, the microscopic entity which transmits heredity. Dr. Stern's paper on this sub-

ject created a sensation at the International Congress of Experimental Cytology in Stockholm last summer. The implications of Dr. Stern's work are tremendous and the story of his discoveries is an adventure in science.

Dr. Stern, who is secretary of the



WILLIAM B. SAPHIRE

Planning Committee of the Weizmann Institute of Science, which opened in Rehovoth, Palestine in the autumn of 1948, has the genius of being able to explain his experiments in the most understandable lay terms. Here is his story:

What Mendel Left Unanswered

The famous Mendelian Law mapped out the rigid system by which genes behave in transmitting the basic heredity characteristics, i.e., height, build, color of hair, skin and eyes, from one generation to the next in the human or any given species. But while the Mendelian Law outlined the mechanics of heredity, science was still very much in the dark about its whys and wherefores. It was known that the gene was transmitted with the aid of Chromosome, a nuclear substance within the living cell which acts as a carrying vessel. The remarkably large chromosome of the tiny fruit fly has itself been localized and isolated. But the minute gene, lying deep in the living matter, has never been isolated or seen.

The task which Dr. Stern and his team of graduate students and researchers set out to accomplish at Brooklyn Polytech, was the isolation of the mysterious gene from the living matter surrounding it,

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in the very state in which it exists in the living cell.

Scientists have found that chemically the gene substance is nucleoprotein, a combination of nucleic acids, which consist of groups of bases, sugar and phosphorus, and basic protein, which consists of amino acids containing carbon, hydrogen, nitrogen, oxygen and usually sulphur. The nucleic acids and basic proteins in the cell are analogous structure, very much like two combs, lying parallel to each other so that their teeth would intermesh if brought together.

Though nucleoprotein consists of elements common to any high school laboratory, scientists in the best equipped research labs heretofore have been unable to prepare it in its natural state. For the nucleoprotein is highly sensitive to temperature and atmospheric conditions. The strong acids and strong bases required to synthesize it from the rest of the cell matter, "denature" it. While the substance remains the same chemically, it is so distorted as to reveal little or nothing of its true biological character.

Last year scientists at the Rockefeller Institute, using a neutral salt solution to extract nucleoprotein, claimed to have isolated the elusive substance in its native state, supposedly the state which it exists in the living cell. They set about to find the gene, the basic life substance responsible for blue eyes and light skin in one person and brown eyes and dark skin in his brother.

Dr. Stern and his associates studied the Rockefeller findings under the microscope. In structure the isolated substance appeared like two, parallel, elongated threads. But Dr. Stern was not satisfied. Even the neutral salt solution used in the extraction might have been too strong for the sensitive nucleoprotein. In his laboratory at Brooklyn Polytechnic Institute he placed the cellular matter taken from the thymus gland (the gland believed to be the growth regulating factor in humans and animals) of a calf,

in a centrifuge. The nucleoprotein was virtually whirled apart from the rest of the substance, and under the electron microscope appeared radically different from the findings of the Rockefeller Institute.

Found New Substance

What Dr. Stern saw through his lenses was a globular substance called Geno Protein T, the letter T standing for thymus gland. Its chemical composition was carefully analyzed and its molecular weight was found to be one to two million times the weight of a molecule of hydrogen, the standard element of comparison. Under the microscope the nucleoproteins had a rounded, apparently spherical shape. But using a scientific "trick of the trade," Dr. Stern discovered their true shape which was not apparent to the eye. On a slide next to his newly extracted protein substance, Dr. Stern placed minute salt crystals, known to be smaller in size than the protein globes. He partially covered the salt and the globes with a chromium screen, and found that the shadow cast, under light, by the salt crystals was larger than the shadow of the supposed globes, even though the latter were known to be the larger. From this observation Dr. Stern concluded that what he saw of the globes was only an outer covering, which, while appearing spherical, was really compressed and flat, of less height than the smaller but solid salt crystals.

Dr. Stern believes that beneath this compressed covering lies the true native structure of the nucleoprotein, the substance of which the gene is made. He believes that it consists of spiral coils, which are compressible. This theory falls in with the known findings of the Rockefeller Institute, whose parallel strands may very well be the remnants of the spiral coil after it was unwound, presumably by some chemical action.

Dr. Stern still does not know whether his globular nucleoprotein is identical with the gene or

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The advent of Jewish Book Month—being observed November 26 through December 26 — is a very welcome event in Jewish community life. Each year it attracts ever greater enthusiasm and participation. As in previous years, this significant cultural occasion is under the leadership of the Jewish Book Council of America, an activity of the National Jewish Welfare Board.

While figures don't always tell the whole story, in this case they are significant and revealing. Last year some 1,700 Jewish cultural and fraternal groups, spearheaded by some 320 Jewish Centers, took part. It is known that the 1,500 rabbis of the synagogues affiliated with the Synagogue Council of America will take part via sermons and programs.

Jewish Book Month is a thrilling experience for the very young as well as the venerable members of the community. It has nothing stodgy about it. It does not look down its nose at anyone. All are welcome and all participate: the children and the golden-agers; the women's and men's clubs; the Center and every kind of education and cultural group. All work together in what has become an important force for unity and co-operation in Jewish life.

The educational and spiritual uplift that the "Month" gives is undeniable. In commemorating the dates of great Renaissance and modern writers, in lectures, in radio programs, in symposia and exhibits, thousands of people are being reached.

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Charles Dickens and Fagin

By HARRY LEVINE

The following article dealing with Dickens' attitude to the Jews should be of interest in view of the presentation of "Oliver Twist" on the screen.—THE EDITOR.

THE appearance of the film "Oliver Twist" is bound to raise again the old controversy in Jewish quarters about the character of Fagin, the thief, not resolved in spite of the correspondence which in 1863 passed between Charles Dickens and Mrs. Aliza Davis.

The late M. J. Landa, in Chapter 12 of his book, "The Jew in Drama" where the whole question of the original Fagin is thoroughly examined, tells us that the correspondence was published privately in 1918, in a little brochure entitled "Charles Dickens and his Jewish Characters."

The fact that Dickens did not avail himself of the opportunity of setting on record the source whence he drew Fagin, proves, says M. J. Landa, that the character was not drawn from life, and he contends with much force that it was invented with an eye to the theatre, and was based on the conventional stage picture of the Jew, a gross libel and a ruthless travesty of the real Jew.

It comes as a great shock to the Jewish student of English literature to find that the great novelist, champion of the oppressed, fearless exposé of social evils, social reformer and campaigner against all persecution, large-hearted, tolerant, kindly and humorous, continued and strengthened the medieval popular conception of the Jew as being outside the pale of decent society.

Mrs. Eliza Davis is entitled to the gratitude of posterity for reminding Dickens that Jewry felt he had perpetrated a "great wrong" against them by identifying the loathsome and hateful character of Fagin as a Jew.

Her dignified rejoinder to Dickens's apology, which is in the category of "some of my best friends are Jews," is well worth quoting, especially as it is so little known, and was undoubtedly the cause of Dickens' attempt to atone, by drawing the character of the gentle and virtuous Jew, Riah, in his last published work, "Our Mutual Friend."

The concluding paragraph of the letter, dated July 14, 1863, is as follows:

"We dwell in this country very little known; our domestic customs completely unknown. I have myself been greatly astonished at the ignorance of my countrymen in general concerning what they appear to think an entirely foreign people. Look at the blood accusations from time to time raising against us — even such a popular paper as "Chambers" disseminating that calumny. I hazard the opinion that it would well repay an author of

reputation to examine more closely into the manners and character of the British Jews and to represent them as they really are — 'Nothing extenuate nor ought set down in malice.' Quoted from "The Jew in English Fiction," by David Philipson (where the name of the correspondent is simply given at "a Jewess.")

That Charles Dickens was aware that Anglo-Jews resented his portrait of Fagin the Jew — complete with hooked nose and revolting lisp — is demonstrated by a leading article which appeared in the "London Jewish Chronicle" of April 7, 1854, then, as now, ready to meet all attacks on the fair name of Jew, from whatever source, and however distinguished the personage. Permit me to quote:

"The systematic manner in which this popular writer incessantly vilifies the Jews in his publications, has been to us a matter of sincere regret. By hook or by crook, Mr. Dickens never fails to drag in the Jew, and to assign to him the most despicable and hateful part whenever opportunity served. Now Mr. Dickens is a great author; the power of his writing, sparkling with wit and humor, and remarkable for true pathos, exercises upon the rising generation an immense influence. Mr. Dickens, moreover, occupies a distinguished position in the foremost ranks of the Liberals. From the region of fancy he descends to the realm of realities, conspicuous as a powerful champion of popular progress and improvement.

"The conduct of Mr. Dickens toward the Jews appears to us the more inconsistent and incomprehensible, the more closely the cause of the Jews is bound up with that of Liberalism.

"Mr. Dickens' writings show abundantly that he feels with and for the wronged, that his soul is made up of the tender stuff which is easily impressed with the woes of his fellows, and deeply sympathizes with the exertions made for the redress of the grievances of the wronged. Why Jews alone should be excluded from the sympathizing heart of Mr. Dickens is to us a problem which we endeavor to solve in vain."

A later issue of the "London Jewish Chronicle" of the same year publishes the reply which Dickens made in response to an invitation to attend the anniversary dinner of the Westminster Jewish Free School:

"My engagements will not admit of my accepting your obliging invitation.

"I know of no reason that the (Please Turn To Page 19)

Vision In Foreign Policy

By SUMNER WELLES

An address delivered at a dinner-meeting of the business and professional associates of the American Jewish Congress. In two parts, the second of which will appear in our March issue.—THE EDITOR.



SUMNER WELLES

IT IS A welcome privilege to address this dinner of the Business and professional Associates of the American Jewish Congress.

I was more than glad to accept Dr. Wise's gracious invitation to speak to you this evening because of the Association's distinguished membership and because of my admiration for the magnificent part that the American Jewish Congress is playing in our country by its campaign to promote unity and to end the last vestiges of intolerances, and thereby to make of the United States a truer democracy. But I had also a more intimate satisfaction as I looked forward to your dinner tonight, because of my memory of

another evening, when I also had the honor of speaking in the company of Dr. Wise, just eighteen months ago.

I remember that at that great meeting in Boston in May, 1947, Dr. Wise, your valiant and indomitable leader in the fight for justice, and for the advancement of human liberty throughout the world, this leader who has done so much to make this land of ours a better place in which to live, pronounced words that were truly prophetic.

Dr. Wise then declared that he was certain that before another year had passed the Jewish people of Palestine would have gained

their freedom and that Israel would have become an independent nation.

Those who are blind to the vital reality may say that so long as the people of Israel are still forced to defend themselves against armed aggression, so long as the new state has not been recognized and its boundaries have not been finally determined, and so long as two major powers persist in their attempt still further to reduce the territory which the leaders of the people of Israel have so rightly declared to be an irreducible minimum, that prophecy remains unfulfilled.

Yet you and I know that when the moral opinion of the world made itself finally heard in the resolution of the General Assembly of the United Nations, adopted on November 29, 1947, the struggle for the independence of Israel was assured of ultimate triumph. From that day on, notwithstanding discouragement after discouragement, notwithstanding what must so often have seemed to them to be their betrayal by nations in whom they believed they had the right to place their trust, the people of Israel have fought dauntlessly for their liberties, by their own unflinching determination, they have now won one of the most spectacular, as well as one of the noblest, victories of modern times.

The legalists may dispute it; the anti-Zionists may deny it; the more fanatical members of the Arab League may delude themselves to the contrary; the British Foreign Office, and, I fear, some gentlemen in Washington, may still try to block their Governments' official recognition of the fact; but the rest of the world knows that Israel is today an independent nation. The truth inherent in Dr. Wise's prophecy has been amply confirmed.

I would have wished to dwell tonight upon the future of Israel, and of the immense contribution which this new, and yet very ancient, nation can make in determining the course in the years that lie ahead.

Yet because of my conviction

that the measure and nature of the influence that Israel will have upon the future destinies of mankind, as well as Israel's very survival, must inevitably depend upon the success of the world organization which we call the United Nations, it seems to me that I cannot remain silent with regard to what to me are the wholly unjustifiable charges that the United Nations is responsible for the bitter injustices that the people of Israel have suffered since the adoption of the Assembly's Resolution a year ago.

No truer analysis of this issue could have been offered us than that contained in an address delivered before the United Nations Assembly a few days ago by Dr. Evatt, the Australian Minister of External Affairs. As Dr. Evatt said, the United Nations is greater than any individual state. But the success or failure of the United Nations will be determined by the governments of its member states.

Let those who are now weakening popular faith in the United Nations by blaming it for the blunders, the inequities, and the sins of omission and of commission that are to be found in its handling of the Palestine question since November 29, 1947, remember that this sad record is not due to the provisions of the Charter of the United Nations nor to any provisions in the Assembly's Partition Resolution.

Let us face the facts frankly. What has happened is due solely to the policies of two great powers — Great Britain and the United States.

So long as the United States supported the right of the Jews of Palestine to secure their independence the United Nations, under the provisions of the Charter, was able to further the achievement of that goal. The Assembly's Resolution provided tangible evidence that an overwhelming majority of the nations of the world stood side by side with the United States on that issue. The validity of that Resolution has never been impaired.

But once the policy of the United States has been veered from sup-

Establishes Fund For Veteran Aid



The Jewish War Veterans of the United States of America in an announcement made by Brigadier General Julius Klein of Chicago, National Commander, announced establishment of the Ida S. Latz Foundation which will provide rehabilitation aid supplementary to State and Federal assistance to amputees and other disabled veterans of Jewish faith. Mrs. Latz, a resident of Los Angeles, California, is shown above during the course of one of her visits to disabled veterans, at the Veterans Administration's Birmingham Hospital, Van Nuys, Calif.

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Jack Benny Visits Children In JDC Home Near Paris



During a recent trip to France, Jack Benny, radio and screen star, took the opportunity to visit a children's home operated by the Joint Distribution Committee near Paris. Accompanied by two radio actresses, he is shown surrounded by excited youngsters from the home, one of over 380 such institutions maintained by JDC, major American agency aiding distressed Jews overseas. More than 31,000 children, most of them full or half orphans, are housed, fed, clothed, educated, and given medical attention at these homes, which are supported by JDC with funds received from the \$250,000,000 minimum campaign of the United Jewish Appeal.

port to opposition, the United Nations, in this early stage of its development, could not attain the objectives so categorically set forth in the Resolution. Had the United States continued to stand foursquare in support of the ideal whose achievement, during the summer of 1947, it had done so much to advance, it would have greatly increased the authority of the United Nations, have lessened or even prevented the bloodshed and devastation incurred in Palestine, and have assured the rapid and orderly attainment of Israel's freedom. It was not the United Nations that failed. It was the policies of the United States and of Great Britain that failed.

Yet all through these past twelve months of repeated violations of the United Nations Charter, of torturous maneuvering, of shoddy expediency, and of disregard by the two greatest Western Democracies for the principles they professed, the Resolution of the General Assembly remains unchallenged as the sole authoritative declaration of the will of the United Nations. In the years to come it will be seen that, without the recognition by the organized society of the nations of the justice of their cause, even the heroism of the Israeli people could not have guaranteed that Israel in the future would be a free and independent state.

I know of no spectacle that an American could consider more deplorable than his Government's record with respect to Palestine during the past twelve months.

Commencing in November, 1947, with a policy of full support for the Assembly's Resolution, this Government's position had changed within less than three months to one of complete opposition, and of refusal to permit the Security Council to take the steps regarded by the Palestine Commission as indispensable if the provisions of the Assembly's Resolution were to be carried out.

Six weeks later we were confronted by another total change of front. The United States proposed that a trusteeship be imposed upon Israel—a proposal which, I regret to say, was accompanied by unsavory efforts by certain officials of this Government to compel the Israeli leaders to submit by raising the threat that, should they refuse, this Government would impose financial and economic sanctions upon people then struggling for their very lives.

Later still, when the United Nations sent a mediator to Palestine to negotiate a truce, we learned of a third shift of policy. A new plan for the partition of Palestine, drafted by Count Bernadotte shortly before his tragic death, was suddenly made public. The mediator had been granted no authority to make such a proposal. The plan ignored the fact that the only valid expression of the will of the United Nations was the original Partition Resolution. Its provisions would forever block the attainment of the ideal envisaged by the Assembly when it adopted that resolution.

(Please Turn To Page 18)

News From Israel

HERZL'S REMAINS TO BE BROUGHT TO ISRAEL

TEL AVIV — A seven-member committee has been named by the Israeli Government to supervise arrangements for bringing the remains of Theodor Herzl from the Vienna cemetery where he is buried to Israel, it was reported here. It is planned to reinter Herzl's remains on the same day that the newly-elected Israeli Parliament opens.

* * * *

ISRAEL REPAYS \$1,000,000 LOAN TO U. S. LABOR UNION

NEW YORK — The State of Israel has repaid a loan of \$1,000,000 it obtained five months ago from the International Ladies Garment Workers' Union, David Dubinsky, the union president, announced here.

A check was delivered to Dubinsky at union headquarters by Dr. Israel Goldstein, treasurer of the Jewish National Fund, and Gottlieb Hammer, comptroller of the Jewish Agency.

"We did not expect the money to be repaid so soon," Dubinsky said. "I think that this action on the part of the State of Israel and the United Palestine Appeal, which joined in the guaranty, speaks for itself. It will be happy news to our members who find their confidence in Israel further confirmed by knowledge that the new state is in a position to honor its obligations."

* * * *

NEW RAILWAY LINE

TEL AVIV—Work is to begin shortly on a new railway line linking Tel Aviv with Binyamina. This will enable trains to travel between Tel Aviv and Haifa through Israeli territory all the way.

The new line will run west of Chadera and will pass through Kfar Vitkin, Nathanya and Herzlia. The project will cost LI.2,000,000 (\$8,000,000).

* * * *

AGENCY TO BUILD ACCOMODATIONS FOR NEWCOMERS

TEL AVIV — The Jewish Agency has announced that it has decided to allocate \$4,000,000 for the erection of thousands of barracks for new immigrants who have already arrived in Israel. The barracks will be located chiefly in settlements. It was also revealed that 100 new Israeli settlements will be established during the Jewish year 5709. An initial appropriation of \$8,000,000 has been set aside for this purpose by the Agency.

* * * *

ISRAEL ADOPTS STATE FLAG

TEL AVIV — Israel's provisional parliament has officially adopted as the flag of the new state the design of two blue horizontal bars across a white background, with the Star of David in blue between the bars.

* * * *

SOCIAL SECURITY FOR ISRAEL

JERUSALEM — Minister of Social Welfare Rabbi I. M. Levin announced here that the aim of his Ministry is to create the fullest possible social security system in Israel. Rabbi Levin revealed that the budget of his Ministry from July through December of this year will be \$1,440,000. Most of those funds will go towards "constructive work," he stated.

* * * *

PLAN HAIFA METROPOLIS OF TWO MILLION

HAIFA — Plans to transform the port city of Haifa and the surrounding area into a metropolis of two million, were disclosed here by Mayor Shabbatai Levy, addressing a reception in honor of President Chaim Weizmann.

* * * *

ISRAEL'S WATER RESOURCES SUFFICIENT TO GROW FOOD FOR 15,000,000

TEL AVIV — According to a recent survey, Israel's water resources are sufficient to irrigate an additional 8,000,000 dunams of land on which food sufficient for 15,000,000 people could be grown. Aaron Zisling, Minister of Agriculture, stated at a press conference here.

* * * *

ISRAEL TO HAVE POPULATION OF 800,000 BY YEAR'S END

TEL AVIV — Israeli Minister of Immigration Moshe Shapiro said at a press conference here that the Jewish population of Israel will be 800,000 by the end of this year as compared with 660,000 last year. The increase will include 111,000 new arrivals since last January; the balance represents a natural increase.

Mr. Shapiro stated that 900 "laissez passers" have been issued by the Government so far and are recognized by almost all countries. Twenty-three immigration offices with consular jurisdiction have been set up in foreign countries, he said.

Mr. Shapiro said the Government is faced with the problem now of transporting sick and disabled Jews from DP camps in Europe which will require a budget of about ten million pounds (\$40,000,000). Negotiations are presently under way between the Government, the Jewish Agency and the Joint Distribution Committee regarding the sharing of this expense.

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Vision In Foreign Policy

(Concluded From Page 16)

When we later discovered that the Bernadotte proposal had been revamped by two officials sent for that purpose to the Island of Rhodes by the American and British Governments, there was less reason for surprise because of the hasty endorsement given it by the Secretary of State of the United States.

Finally, at this very moment, we are faced with a situation which if that were possible, is still more shocking.

During the long months when the people of Israel were compelled to defend themselves against the armed aggression of the Arab States, Great Britain and the United States refused to press for action by the Security Council to restrain the aggressors, and limited themselves to tepid words of admonition. Yet now, when the Israelis by their own unaided efforts have utterly defeated their Arab aggressors and are forcing them to retreat from that Negev territory which has been granted Israel by the United Nations Assembly, Israel is ordered by United Nations agencies that seem to be clearly inspired by Anglo-American directives to withdraw her troops from the positions they have won within Israel's own territory, is threatened with sanctions if she does not obey, and is being pilloried as an aggressor who is in contempt of the authority of the United Nations.

I do not believe that in the entire history of American foreign policy a more humiliating chapter could be found; nor one in which this Government's course of action has done more to destroy the confidence of other peoples in American dependability, and in American respect for principle and for justice.

We have the right to ask the true reason for this national humiliation. And the answer, I think, is this. In view of the present tragic contest between the Soviet Union and the United States those officials in our Government who are entrusted with the determination of American foreign policy have been chiefly guided by considerations of military strategy in which Anglo-American solidarity is to them an essential feature.

Let me make it clear that I myself am a believer in the need for wholehearted, intimate, and enduring collaboration between the United States and the British Commonwealth of Nations. I am convinced that such a relationship is an indispensable foundation for the kind of world in which we Americans want to live. But I cannot believe that Mr. Bevin's policy toward Palestine is the policy of Balfour, of Lloyd George and of Winston Churchill. I cannot believe it is immutable. Nor do I believe that American acquiescence in policies which ignore justice, freedom and right, which must

weaken, if not destroy, the United Nations, and which so grossly disregard this country's enlightened self-interest, can ever be essential to Anglo-American solidarity or to American military security.

As some of you here tonight know, I am not an alarmist. But I believe that American public opinion should be alerted so that it can more readily detect the insidious nature of a campaign that is now under way.

Propaganda, inspired by official agencies of foreign governments that are hostile to Israel, is being put out in an effort to transform into antagonism the present sympathy of the American people for the Israeli cause. It is seizing the present opportunity to picture Israel as an aggressor. It seeks to make it appear that the Government and people of Israel are Communist-dominated, and that they operate in Moscow's interest.

When the arms so desperately needed for self-defense were refused her by the Western powers to whom she had looked for support, Israel was compelled to get help where she could find it. She secured some arms from Russia's satellites. But what does that prove? At a moment of life and death, when the very survival of a nation hangs in the balance, must that nation be expected to reject the means for survival which the democracies refuse her, merely because they can only be procured in countries which are under Soviet influence?

The charge that the Government and people of Israel support the ideology of Moscow is grotesque to those who have been given the chance to know the facts. Can anyone who has studied the anti-Communist records of such men as Dr. Weizmann, Mr. Ben-Gurion, and Mr. Shertok, and their official colleagues, conceive of them as stooges for the Kremlin? Can one imagine a people of whom so many have themselves been the victims of despotism submitting willingly to a new tyranny, whether that be of the left or of the right? Can one picture men and women who have spent their lives in a battle for liberty passively relinquishing that liberty when it is at last won? It is for these reasons that, while the people of Israel will remember that the Soviet Union has never wavered in its support of the Partition Resolution, they cannot and will not become the tools of Moscow.

(To Be Concluded In Our
March Issue)

Twenty-five thousand immigrants entered Israeli in the first nine weeks after the establishment of the State, according to a report by Moshe Shapiro, Minister of Immigration, transmitted to UN delegations.

Inter Faith At Camp Lejeune, N. C.



Services were recently held in the Jewish Chapel at Camp Lejeune, N. C. in which the following participated: Top, Chaplain (Rabbi) Jerome G. Tolochko; Bottom, left to right: Cantor Harry Erstling; Commander Richard E. Barnes; Maj. Gen. Franklin A. Hart; Brig. Gen. H. D. Linscott; Commander Ralph Curtis; Cantor Lester Gould.

Charles Dickens and Fagin

(Concluded From Page 14)

Jews can have for regarding me as "inimical" to them. On the contrary, I do my part whenever I can towards the assertion of their civil and religious liberty, and in my "Child's History of England," I have expressed a strong abhorrence of their persecution in olden times. If they have any unreasonable fancy on the subject, I regret it, but the fault is in them, not in me."

Alas! few children will read of Dickens' condemnation of the persecution of the Jews in his "Child's History of England," but

thousands of children in this post-Hitler age, with their impressionable minds already thinking of Jews as "killers of their Lord" and as vengeful Shylocks demanding their pound of flesh, will soon be adding the visual image of Fagin to their idea of what a Jew is, and how he acts in society. I don't think the children will ever see Riah, the gentle and virtuous Jew of the screen — or "The Children of the Ghetto," or the life of Zangwill or of Herzl for that matter. More's the pity.

News Summary of the Month

NATIONAL CONFERENCE ADOPTS \$250,000,000 GOAL FOR 1949 UNITED JEWISH APPEAL CAMPAIGN

ATLANTIC CITY, N. J. — Asserting that 1949 is the "year of historic opportunity" for the solution of the problems of homelessness and misery of the Jewish people, the Tenth Anniversary National Conference of the United Jewish Appeal today unanimously adopted a goal of \$250,000,000 as the "irreducible minimum" required for mass settlement in Israel; emigration and rehabilitation in Europe and North Africa and refugee aid in the United States.

* * *

1ST JEWISH HERO OF WORLD WAR II HONORED

WASHINGTON, D. C. — The parents of Sgt. Meyer Levin, one of the first American heroes of World War II, who was killed in the Pacific three days after Pearl Harbor, were greeted here last week by Defense Secretary Forrestal, Air Secretary Symington and other high officials as a portrait of their son was presented for the Pentagon's Hall of Fame. Sgt. Levin, a Brooklyn boy, was bombardier on Capt. Colin Kelly's famous attack on the Japanese battleship Haruna. The Meyer Levin Post of the Jewish War Veterans of the U. S. sponsored the presentation.

* * *

N.Y. Y.M.—Y.W.H.A. TO MARK 75TH ANNIVERSARY

NEW YORK — The Young Men's and Young Women's Hebrew Association at Lexington Avenue and 92nd Street, in Manhattan, will begin a long series of special events this month to mark its 75th anniversary, it was announced last week by Louis M. Loeb, president.

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(Concluded From Page 13)

ands are becoming aware of the golden treasury of Jewish lore and culture.

This annual cultural event, we are sure, is bound to leave each year a richer soil for the flowering of the indigenous Jewish culture we now see in the process of emergence. —*Ohio Jewish Chronicle*.

* * * *

TIME FOR THOUGHT

A French professor, who was recently sentenced to a term of 20 years in solitary confinement, will have a long, long time to ponder over the distance between a chair at the Sorbonne and a chair in a prison cell.

While sitting within the walls of one of France's greatest educational institutions, the professor prostituted his profession by becoming France's leading anti-Semitic theoretician during the Nazi occupation. As a teacher of history, he should have known that the world's love for freedom ultimately would triumph over the would-be enslavers of humanity. As a Frenchman he might have known that the spirit of independence of his countrymen ultimately would emerge victorious. But he was a depraved man, a defeatist in France's darkest hour, who sold his soul to the Nazis.

In prison the French professor will have many things to think about. He might think of the five Catholic priests whom he denounced for helping Jews escape. He might think of the Jews who went to death because of his betrayal. He might ponder about the crushing defeat suffered by the men who boasted invincibility. —*The American Israelite*.

Probing the Secrets of the Cell

(Concluded From Page 12)

whether there is still a stage back, a further retrogression toward the basic living state. He and research team are now seeking the answer to this problem.

But even if the gene has finally been isolated and is observable in its native state, the greatest of all mysterious still lies ahead, the mystery of why genes, all chemically identical, carry biologically different traits. To illustrate this problem more clearly, Dr. Stern uses the analogy of a phonograph record. Suppose, he says, a scientist had never seen such a record before. He will note its physical compositions and analyze its chemical structure. He will find that from center to rim it is identical chemically, yet one section of the disc will give out speech, another song. Studying a portion of the wax under a microscope, he will note the tiny wave-like grooves, made by the stylus, on the wax medium. At first the many grooves will appear identical, but after closer scrutiny, the scientist will observe tiny variations in distance between crest and crest, or between crest and trough of the waves, these variations being the cause of the difference in sounds.

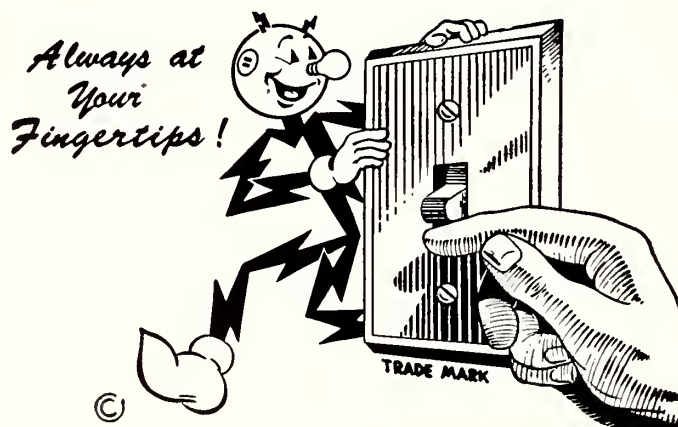
Why, the scientists ask, cannot similar architectural refinements, within the basic structure of the cell, be responsible for the great differences in traits in individual animals and humans? It is not difficult to suppose that the parallel combs of nucleic acid and basic proteins, intermeshing in innumerable combinations, are responsible for vast differences in color and structure of members of the same species. If architectural differences in chemically identical genes cause differences in heredity, cannot similar variations, deep in the living protoplasm, be the cause of a healthy cell suddenly going on a

deadly rampage, such as in dreaded cancer? All this, however, is still in the realm of conjecture, Dr. Stern cautions.

Dr. Stern now divides his time between his laboratory in Brooklyn and the Jewish Agency building in New York where he is in charge of obtaining equipment and a staff for the Weizmann Institute. He will head the Physical-Biochemistry department of the Institute when it opens a year from now, and plans to move with his family to Palestine.

Born in 1904, son of a dental surgeon in the historic town of Tilsit, East Prussia, young Stern began his scientific education at an early age, after the death of his father when his family moved to Berlin. He received his Ph. D. in chemistry at the University of Berlin, in 1930, and won the Duisberg Fellowship, for studying in the United States, awarded, ironically enough by I. G. Farben, the giant German chemical trust which later was to play an infamous role in equipping Hitler for war. Dr. Stern studied at the Rockefeller Institute in New York from 1930 to 1931 and then returned to the University of Berlin where he remained until 1933. He was about to be admitted as a lecturer there when the Nazis came to power and he fled to England. After two years at the University of London, Dr. Stern was invited to Yale as a visiting lecturer, where he remained for several years.

In 1943, Dr. Stern was approached by Dr. Weizmann, himself prominent in the field of organic chemistry, who offered him the position of head of the bio-chemistry department of then projected Weizmann Institute. Dr. Stern accepted and made his first trip to Palestine last year when the corner stone of the Institute was laid at Rehovoth.



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Social and Personal

CHARLESTON, S. C.



MISS HARRIETTE KRAFT, Reporter

Mr. and Mrs. Alex Sherman, of Atlanta, Ga., announce the engagement of their daughter, Miss Vivian Ann Sherman, to Dr. Harry Rephan Needle, son of Mr. and Mrs. Joseph Needle, 82 Dunnemann avenue. The wedding will take place in the early summer.

Miss Sherman is a graduate of Girls' high school in Atlanta and attended the University of Georgia where she pledged Sigma Delta Tau sorority.

Dr. Needle is a graduate of the Citadel and Emory university

School of Dentistry in Atlanta. He is a member of the Alpha Omega dental fraternity. At present he is practicing dentistry in Charleston where he is associated with Dr. Herman Needle.

Sabel-Leff

Mr. and Mrs. Dave Leff, of Harts-ville, have announced the engagement of their daughter, Miss Theresa Helene Leff, and Mr. Herman Sabel, of Charleston. The date for the wedding will be announced later.

Miss Leff is a graduate of the University of Georgia where she was a charter member of Sigma Delta Tau, national women's fraternity, and a member of the Hillel Honor Society.

Mr. Sabel, son of Mr. and Mrs. Joseph Sabel, of the Folly Beach road, served three years with the navy. He is now associated with the Sabel Iron Works.

Lourie-Brody

Mr. and Mrs. Solomon Brody of 223 West Poplar Street, have announced the marriage of their daughter, Miss Betty Joyce Brody, and Mr. Herbert Lourie, son of Mrs. Annie G. Lourie of St. George, and the late Mr. Louis Lourie. The wedding took place in B'rith Sholom synagogue with Rabbi Gilbert Klaperman officiating.

A program honoring the 75 new members of the Charleston Section, National Council of Jewish Women, followed the business meeting at the Jewish Community Center. Corsages were presented to the new members, who were introduced by Mrs. Monroe Spanier, membership chairman.

Dan Lodge No. 593, the local chapter of B'nai B'rith, announces its sponsorship of an annual award to be given to the most outstanding high school athlete in Charleston County.

The Youth Council of the Jewish Community Center, with a quota of \$1,000 for the UJA, raised \$500 or 50 per cent of its quota, at a Youth Rally at the Center.

Our heartiest congratulations to Betty Joyce (Brody) and Herbert Lourie who were married in the Synagogue on December 26, and to Melvin Solomon who was engaged on the same day . . . Our warmest good wishes to them.

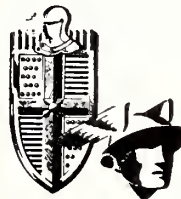
We also join the many friends and well wishers of the following in extending felicitations to them on the occasion of their wedding anniversaries during the coming month: Mr. and Mrs. Morris J. Abramson, Sam and Birdie Berlin, Alex and Leslie Karesch, Louis and Sarah Kirshtein, Sol and Anita Levine, Mitch and Eva Robinson, Rudolph and Muriel Robinson, and Cantor and Frances Sherman . . . May they enjoy many, many more years of married bliss together . . .

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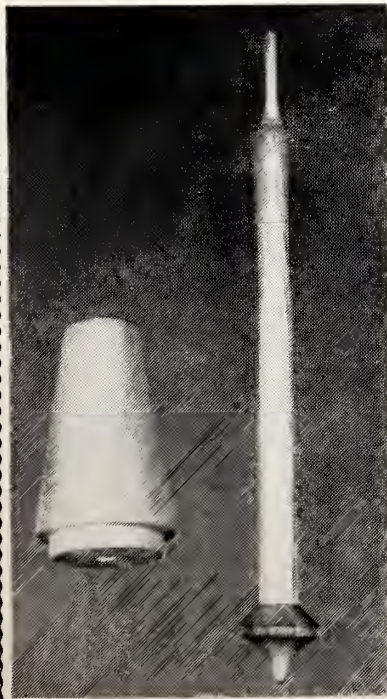
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Social and Personal

DURHAM, N. C.

MRS. MAX LIEBERMAN, *Reporter*



Finkelstein-Zuckerman

Mr. and Mrs. Charles Thomas Zuckerman announce the engagement of their daughter, Shirley, to Seymour Finkelstein, son of Mr. and Mrs. Samuel Finkelstein of Patterson, N. J.

Miss Zuckerman is a graduate of Durham High School and is now attending Duke University. Mr. Finkelstein attended Eastside High School before entering the navy in 1943. He is now in business in Patterson.

Rabbi and Mrs. Marshall Maltzman, Boston, Mass., were guest of Rabbi and Mrs. S. Glustrom during the week of Chanukah. Rabbi Maltzman occupied the pulpit Friday night; his topic was: "Trial By Jury."

Rabbi and Mrs. Glustrom were hosts to the congregation after the services. Refreshments were served, Palestinian songs sung and a very enjoyable evening was had.

The Sisterhood Bazaar held Sunday, December 26th, was one of the outstanding events of the year. The bazaar was held in the Bnai B'rith clubrooms under the chairmanship of Mrs. Joe Eckstine. To Mrs. Eck-

stine is due all the credit for the success of this bazaar, both financially and socially. Mrs. Eckstine planned and carried out the entire affair almost singlehanded.

Chances for a bond were sold that evening; Little Carol Bloomfield won the bond.

Mrs. Fred Bloomfield was hostess to many of her friends in the community at a cocktail party New Year's evening. Mrs. Bloomfield was assisted in entertaining by her mother, Mrs. A. Lobow, of Bridgeport, N. J.

After the cocktail party, the guests went to Terrace View Night Club in Chapel Hill, where the New Year was welcomed in. A very enjoyable time was had.

Mr. and Mrs. Leon Rose entertained New Year's evening at their home to many of their friends.

Mrs. Edith Newman entertained many of the "Rice Patients" in her apartment, New Year's Eve.

Senior Hadassah presented a Chanukah program at their last meeting, with Mrs. Joe Rose, as president, presiding. The birthday of Henrietta Szold was appropriately observed — candles were lighted on a cake in her honor.

Mrs. J. Margolis, chairman of the Sewing and Knitting for Hadassah, reported that many socks and gloves had been knitted by the members for the Haganah.

A Joint Junior and Senior Hadassah meeting will be held highlighting Jewish Youth Activities. Miss Marice Katz is chairman of Junior Hadassah and Mrs. Joe Rose is Senior Hadassah Chairman.

During the entire week of Chanukah, the children were entertained with Chanukah Parties. Mrs. F. Bloomfield entertained the Hebrew School class; Mrs. Sam Freedman and Mrs. Max Lieberman were hostesses to the Sunday School classes. The candle lighting ceremony and Chanukah program was carried out at each party; refreshments were served.

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CHARLOTTE 3, NORTH CAROLINA

Social and Personal

ASHEVILLE, N. C.

Michalove-Kanter

Mr. and Mrs. William Michalove announce the engagement of their daughter, Doris Annette, to Fred S. Kanter, son of Mr. and Mrs. A. Kanter, also of Asheville. The wedding is planned for the Fall. Mr. and Mrs. Michalove entertained at a reception at their home on New Years Day for friends and family of the young couple.

Miss Michalove is a student at Woman's College, Greensboro. Mr. Kanter, a graduate of the University of N. C., served four years in the U. S. Navy during the war. He is associated with the Stanton Furniture Company, in Asheville.

Crohn-Slavin

Mr. and Mrs. Max H. Crohn announce the engagement of their daughter, Miriam, to Joseph George Slavin, son of Mr. and Mrs. Bernard Slavin of New York. The wedding is planned for some time in June, following Miss Crohn's graduation from Woman's College, Greensboro.

The bride-elect, a member of the senior class at Woman's College, is a native of Asheville where she received all her earlier schooling. Mr. Slavin, a senior psychology major at George Washington University, Washington, D. C. is a member of the Psychology Club and of the Psychology Vocational Investing Committee in Washington. He is a veteran of World War II, having served three years in the U. S. Navy.

GREENSBORO, N. C.

J. O. Ottinger, 63, died on Friday, January 7th, after suffering a heart attack. He had been in declining health for some time.

A native of Kinston, Mr. Ottinger came to Greensboro in 1906 and was associated in business with his cousin, Eli M. Ottinger until his retirement several years ago. He was a member of Temple Emanuel and prominent in many civic organizations.

Mr. Ottinger is survived by his wife and one sister, Mrs. E. E. Eus-

slar of Goldsboro.

Funeral services were conducted by Rabbi F. I. Rypins, with burial in the Greensboro Hebrew Cemetery.



Miss Belle Grablowsky, daughter of Mrs. Esther Grablowsky and the late Morris E. Grablowsky, was married on Sunday, January 16th to Robert Savage, son of I. Savage and the late Mrs. Savage of Baltimore, Md. The ceremony was performed in Oakland, Calif., at the home of the groom's cousin, Dr. M. Weinstein, at high noon. The bride was given in marriage by her uncle Max Grablowsky, of Los Angeles.

Mrs. Savage, whose father was a prominent merchant, well-known throughout Georgia and South Carolina, is a native of Augusta, but lived in Brooklyn, N. Y. prior to coming with her family to Greensboro in 1938. She was employed at Brownhill's, Inc., until her departure for California, in December. Mr. Savage is a native of Baltimore, Md., and a graduate of the School of Pharmacy, University of Maryland. For some time he owned and operated the Surry Drug Company, at Pilot Mountain, N. C. He has been in California for two years and is a pharmacist in Oakland, where the couple will make their home, following a honeymoon in Mexico.

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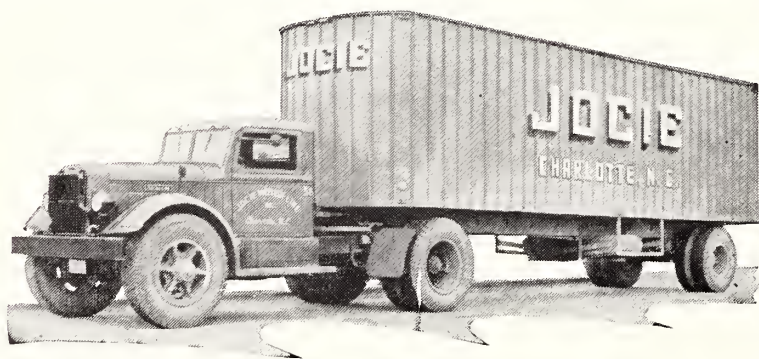
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Replica of a poster by Ezekiel Schloss is being distributed—along with other program aids—by the National Jewish Music Council to the 321 Jewish Community Centers affiliated with the National Jewish Welfare Board (JWB), synagogues, fraternal and cultural groups, to aid them in observing Jewish Music Festival to be held in this country and abroad, from February 12 to March 15.

A Rabbi and a Presbyterian Minister

(Concluded From Page 7)

This is just being neighbors. What else does Christianity mean?"

Nevertheless, a lesson has been learned in Roslyn from the example set by the rabbi and the Presbyterian minister, if not from any sermons they might have preached.

One day one of the boys who attends Mr. Van Zanten's Sunday School asked Rabbi Rubin where he holds services. The boy was told that the Jewish Center shares the church. The boy thought about this for a moment, and then he said:

"Rabbi, why don't you just cut

off the rear part of the Church and move it to your land. We can have our classes in the Tower!"

The Roslyn Jewish Community Center now has its own plot of land, and perhaps before long it will be able to build its own home. And it may very well be that when the Jewish congregation moves to its own quarters, it will take a part of the brotherly spirit of John Van Zanten's church with it. And that when Alvan Rubins' congregation is gone from the church, it will leave behind a feeling of good neighborliness which will always remain a part of the church.

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GREENSBORO, NORTH CAROLINA

VISITING *Around Greensboro*

By MIN KLEIN

NINETEEN - FORTY - NINE gives great promise of being as full and as busy a year as the one we've just left — not a week seems to go by without our share of many-sided activities . . . And just for good measure the year begins with a series of ENGAGEMENTS and WEDDINGS and congratulations ringing all around . . . NORMA BERNSTEIN started it all off with the announcement of her engagement to ALAN KAHN of Philadelphia — and the stars in her eyes are a lovely sight to see . . . EDITH SAMET just missed ringing in the year with her January second wedding at Miami Beach—those who were there say it was a breathtakingly beautiful affair . . . and there were many from here who were either in the wedding party or just happy spectators . . . Edith's sister, ANNE WILKINS, her husband KENT, and two little sons, and niece, DEE DEE SAMET, did the honors for the family, being a part of the wedding party — others going down for the affair were the TED SAMETS, the WALDS, the MAX BLOOMS whose daughter JOANNE was a junior bridesmaid, too, and DONNA HINCHEE, another little bridesmaid, with her mother . . . True expression of friendship is the fact that SID SUTKER and EARL YOFFE decided on the same date for their weddings — the many miles between did not seem to affect them much — they wanted their anniversaries to be on the same day . . . SO, SID and ROBERTA were married in Winston-Salem and EARL and THELMA in Spartanburg, S. C. at the same time . . . BELLE GRABLOW supplied the surprise wedding on Sunday the 16th and everyone is saying MAZEL TOV to the family in Greensboro on her marriage to BOB SAVAGE formerly of Pilot Mountain and now in OAKLAND, CALIF. . . Our congratulations to all these newlyweds . . . But it MUST be the month of Romance, for we saw two beautiful solitaires on the WC campus, too — seems that Hillel President — MIMI CROHN and Freshman DORIS MICHALOVE, both from Asheville, decided to make it official during winter vacation — so, now it's definitely Mimi and Joe and Doris and Freddie . . . Cupid has really been working overtime . . . Speaking of vacations, the NED COHENS really had one . . . NED and ROSE were on a 17-day Caribbean cruise coming back via NEW ORLEANS where son LARRY joined them for the Sugar Bowl game . . . We still like to hear about it . . . LOU SILVERSTEIN was in Cincinnati recently where he gathered much information apropos of the HUGE building program now starting at Temple

Emanuel . . . Lou is chairman of the Building Committee and serving with him are SIGMUND STERNBERGER, MILTON ZAUBER, BERT BLOCH, ELI OETTINGER and RABBI RYPINS. Ex officio members are the two first officers of the congregation — president HERBERT FALK and vice-president GEORGE BLANKSTEIN . . . It's exciting to look forward to this era of expansion . . . Much planning by the WC and GC HILLEL for their Valentine dance to be held at BETH DAVID — Senior JINX Harrison is in charge of this BIG college affair . . . The GEORGE CARPS threw open the doors of their charming house honoring their guests, the SEROTAS and the BECKERS of NY . . . Everyone had a GRAND time partaking of the sociability and friendship . . . DAVE HELBERG'S mother flew down from Chicago to keep watch over him while he convalesced from from a rather serious operation. Dave's on the get-well list now, and back among his fiddlers . . . DAVID ARNER'S mother was here, too, for a week's visit . . . THE ZAGERS made it a family affair when they all went to NASHVILLE, TENN., for the wedding of MIKE'S niece, DORIS, and visiting them in Greensboro was sister, ROSE, from Chicago . . . And to add to her travels Goldie made a trip to NORFOLK to attend a HADASSAH Regional Educational Seminar. She told all about this conference at the monthly HADASSAH meeting at BETH-DAVID . . . CHILD WELFARE was the keynote of this meeting, with ESTHER SANDS catering a luncheon assisted by many of her kitchen-helpers. REBECCA ZUCKERMAN was over-all-chairman for the affair, GLORIA ROBINSON had the job of setting up those attractive tables, EDITH DAVIDSON read a paper pertaining to the Child Welfare project, and EVERYONE was pleased with the results of the envelopes which had been distributed among the Religious School children of both congregations, having been well-filled before being returned to the chairman . . . BETH DAVID Sisterhood held its regular monthly meeting, with routine business transacted and many plans afoot for a few busy weeks ahead . . . And TEMPLE EMANUEL Sisterhood substituted a series of three study group meetings in place of the regular January meeting. The series was based on the subject "The Jewish Child in the Christian World" and was led by Rabbi Rypins. Members met at various homes — once at LENA KRIEGER'S, once at FANNIE LOVE'S and again at LEE TANNENBAUM'S, with each member bringing along a

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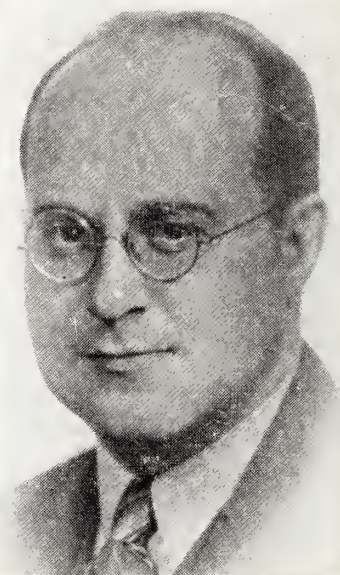
Fayetteville

GREENSBORO, N. C.

Wilson

sandwich and making a sort of congenial luncheon meeting out of it . . . Wasn't that an attractive COUNCIL MEETING announcement which was gotten out by both the PHYLLIS'S (ROSE and LANDSBURGER) Phyllis Rose had charge of the SHIP-A-BOX meeting and the box was filled and ready to ship to the children in Europe. In addition there was MISS LEA SCHWARCZ, student at UNC on a COUNCIL scholarship, who brought an interesting message . . . A Council highlight was the BOARD MEMBERS' WORKSHOP conducted by MRS. J. H. LAVENSTEIN of PETERSBURG, VA., who came as a member of SECTION SERVICE to discuss Council problems and answer questions asked by committee chairmen. Luncheon at the charming BLANKSTEIN home provided the proper setting for this interesting and informative meeting, presided over by Council President CLARA MAY FRIEDLAENDER . . . Temple Emanuel BROTHERHOOD Sabbath brought to the pulpit President AL HAMBURGER, BILL STERN, LARRY COHEN, ARNOLD MARKS, EDWIN JOSEPH, CHARLES PEARL and Burlington member, BILL COLTMAN. The committee on arrangements was composed of WALTER BERNSTEIN, LOUIS SILVERSTEIN and MILTON WEINSTEIN . . . And the BB Girls Sabbath service was a thing of beauty and a joy to behold — every member of the ET-TA SPIER chapter participated — from the kindling of the lights to the reading of the Scripture, reading of the service, giving a sermonette, and participating in the music . . . They even acted as USHERS and HOSTESSES for the evening . . . So proud of our GIRLS . . . A special reception honoring TEMPLE EMANUEL'S new members (since the beginning of the fiscal year) was an occasion for friendly gathering after services and meeting some of the new folks. . . . At BETH DAVID there was a double anniversary celebration after the Sabbath services when CANTOR and MRS. ROSENBLATT and GENE and CY JACOBS (who, by the way, were hosts for the Oneg Shabbos) graciously received many good wishes and congratulations. . . . It was the ROSENBLATT'S 23rd — the JACOB'S 15th . . . It was also the occasion for an expression of appreciation for the Cantor's faithful service to the Congregation . . . The WALTER BERNSTEIN'S were hosts at Temple Emanuel's ONEG when granddaughter SUSAN was formally named . . . And the ED LOEWENSTEIN'S (she was Frances Stern) are receiving congratulations on the birth of second daughter, JANE . . . Social activities for the month closed with a repeat performance of the SQUARE DANCE (same as the one held in Spring) with all the trimmings, lots of fun and plenty

of exercise and costumes appropriate for the occasion — sponsored jointly by the Temple Brotherhood and Sisterhood and successfully managed by you-know-who, JACK SALZ of the Activities Division . . . RABBI and MRS. SINCOFF treated the community to another of their ISRAEL SINGS programs over station WCOG, and, as always, it was enthusiastically received . . . BOB BERBERT says he's all set to sell anything in his new real estate office, just opened. . . . The SOS committee wants us to say "thanks" for cooperating so splendidly on the January drive. . . . Keep it up, folks . . . It's BROTHERHOOD week once more and a good time to remember its value to all our BROTHERS here and everywhere . . . Which reminds us—DON'T fail to read Howard Fast's MY GLORIOUS BROTHERS, about which you've no doubt already heard plenty — it'll make you glow with pride.



RALEIGH, N. C.

Rabbi Harry Caplan

Rabbi Caplan is the spiritual leader of Temple Beth Or, Raleigh, N. C. He is a graduate of the Hebrew Union College, and before coming to Raleigh served in pulpits at Allentown, Pa., Natchez, Miss., and Albany, Ga. He is married and has two sons, Neil, and Marc.

JACKSONVILLE, FLA.

**JDC South East Region
To Meet February 6**

The third annual conference of the Joint Distribution Committee's South East Region will be held in the Hotel Roosevelt here on Sunday, February 6, it was announced by William P. Engel of Birmingham, Regional Chairman.

The meeting, which will be attended by Jewish leaders from nine states in the Southeast, will also be open to the public. First-hand, authoritative reports on the latest conditions facing the Jews of Europe will be presented at the meeting, along with a description of the most recent phases of JDC relief, resettlement and reconstruction operations.

Social and Personal

WINSTON-SALEM, N. C.



Sutker-Teichman

Miss Roberta Teichman, daughter of Mr. and Mrs. Max Teichman was married to Sidney Sutker, son of Mr. and Mrs. Louis Sutker of Greensboro, on Sunday, January 9th. The ceremony was performed by Rabbi Benjamin Sincoff of Greensboro at the Robert E. Lee hotel in the presence of family and intimate friends. Given in marriage by her father, the bride had as her only attendant Miss Edith Sutker, sister of the groom. Best man for his cousin was Bernard Richter of Mt. Gilead, ushers were brothers of the bride, Herbert and Stuart Teichman. Mr. and Mrs. Teichman were hosts at a dinner following the ceremony. The bridal

couple left for a wedding trip to New York after which they will be at home in Randleman, N. C., where Mr. Sutker is in the mercantile business.

Mrs. Sutker, a native of Winston-Salem, attended the Winston-Salem schools and the Ringling School of Arts in Florida. She graduated from Maryland Institute of Art.

Mr. Sutker, attended high school in Randleman, where he resided prior to moving to Greensboro with his family. He attended the University of North Carolina and served three and a half years in the U. S. Navy during World War II.

Festival of Rededication (Chanukah) services were held by children of the Sunday School at Temple Emanuel on January 2, 1949.

The participants of the candle-light ceremony were Larry Schwartz, Freddie Katzin, Teddy Wainer, Arthur Kurtz, Robert Scott, Jacob Faldbaum, Faith Dall and Gail Robbin.

DURHAM, N. C.

Visitors to the Sugar Bowl game were Mr. and Mrs. E. J. Evans and son, M. Gladstein, Nathan Wolf, Mike Gladstein and Mr. and Mrs. Chas. Wilson.

Congratulations to Mr. and Mrs. Robert I. Lipton on the birth of their son, Howard Alan. Mrs. Lipton is the former Miss Ceil Rosenblum of Gulfport, Miss.

CHARLESTON, S. C.

The Synagogue extends its heartfelt condolences to the families of the late Mrs. Ida Savitz, Alec Doo-brow, and Sam Karesh. May their near and dear ones be spared all further sorrow and "may the Lord comfort them among all the mourners in Zion and Israel."



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Kalmanson-Samet Wedding

Miss Edith Samet, daughter of Mr. and Mrs. Julius Samet, was married on Sunday, January 2nd, to William Kalmanson, son of Mr. and Mrs. John Kalmanson of Miami, Fla. The ceremony took place on the terrace of the Delano Hotel, Miami Beach and was a formal affair. The bride was given in marriage by her father and had her only sister, Mrs. Kent Wilkins, of Greensboro, as her matron of honor. Junior bridesmaids were Dee Dee Samet, niece of the bride, Joanne Bloom and Dona Hinchee, all from Greensboro. Samuel Kalmanson was his brother's best man. Ushers were another brother of the groom, David Kalmanson, and the bride's brother-in-law, Kent Wilkins, of Greensboro. Pages were

Kent Wilkins, II, and Charles, nephews of the bride.

Following the wedding, Mr. and Mrs. Samet were hosts at a reception in the ballroom. A formal dinner was served immediately after the reception.

Mr. and Mrs. Kalmanson left for a wedding trip to Santa Rosa Island, Fla., after which they will be at home in Miami, where Mr. Kalmanson is in the automotive business.

Mrs. Kalmanson, a native of Greensboro, is a graduate of Greensboro High School. She attended Woman's College and the Pheonix Art Institute, in New York. Mr. Kalmanson attended the University of Texas and served four years as a navy pilot in World War II.

WILSON, N. C.

Mrs. J. H. HANCHROW, *Reporter*

The Epstein Rosenbloom Lodge B'nai B'rith held their Third Annual Dinner Dance on New Year's night. Many guest from all of Eastern Carolina were present as well as many from out of state.

The Wilson Chapter of Hadasah took care of two needy families in the community. We provided them with much needed groceries, clothing and gifts for Christmas. Both families really appreciated the help we had offered.

Mrs. Leon Leder was hostess for a Chanukah party given by the Wilson chapter of Hadassah.

JEWISH CALENDAR

5709 — 1949

Fast of Esther.....Monday, March 14
Passover, 1st Seder—

Wednesday, April 13
Rose Hodesh Iyar—Saturday, Apr. 30
Lag B'Omer.....Tuesday, May 17
Shavuoth, 1st Day.....Friday, June 3
Tish B'Av.....Thursday, August 4

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COLUMBIA, S. C.

Ness-Gergel

Mr. and Mrs. Joseph Gergel announce the engagement of their daughter Shirley Jean, to Everett Ness, son of Mr. and Mrs. Ben Ness of Sumter, S. C. Miss Gergel graduated from Columbia High School and last year received her A. B. degree from the University of South Carolina, where she was an officer of Alpha Epsilon Phi, Hillel, Y. W. C. A., Hypatian Literary Society, and others. Mr. Ness graduated from Riverside Military Academy, and attended Parks Air College, where he was a member of Phi Alpha Chi. He is at present a student at the University of South Carolina.

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Congratulations to:

Mr. and Mrs. Herman Weil on
the occasion of their twenty-fifth
wedding anniversary.

Mr. and Mrs. Jack Bernstein on
their new home.

Dr. William Trachtenberg, on
being elected House Chairman of
the Wayne County Medical Society.

Rabbi Maurice Feuer on being
honored with membership on the
Board of Directors of the Golds-
boro Chapter of Red Cross.

David Weil on the occasion of
his thirteenth birthday.

Mrs. A. Oettinger and the Golds-
boro Chapter of British War Relief,
which she organized, on being
awarded the King's Medal "for ser-
vices in the cause of freedom."

Mrs. Harry Shrago represented
the Sisterhood and the Congrega-
tion at the biennial Convention of
the Union of American Congrega-
tions held several weeks ago in Bos-
ton. Mrs. Shrago brought an inter-
esting report of the highlights of
the Convention to the recent meet-
ing of the Sisterhood, held in the
home of Mrs. C. M. Avery.

On January 2, the annual Sister-
hood Hannukah Bazaar was held in
the Temple Vestry rooms. A per-
formance of the Religious School
Hannukah play, "Children of To-
day" was presented by the children
in the second, fifth, and eighth
grades.

Rabbi Feuer recently addressed
the Youth Leagues of the First
Christian Church and St. Stephen's
Episcopal Church. He also deliv-
ered a lecture at State Teachers
College of Fayetteville, N. C., in
behalf of the Jewish Chautauqua
Society.

Our sincerest condolences to Mrs.
E. E. Eutsler on the passing of her
brother, Leon Ottinger, and to Mrs.
I. Kadis, on the passing of her
uncle, M. S. Tesler.

Mr. and Mrs. Seymour Brown,
and Mr. Roger Ackerman honored
their father and mother, Mr. and

Mrs. E. R. Ackerman, with a din-
ner-dance in the Hotel Ball Room
on December 26th, on the occasion
of their twenty-fifth anniversary.
Three hundred friends helped the
Ackermans celebrate this joyous
occasion.

Mr. Sidney Meyers, Mr. Roger
Ackerman, and Mr. and Mrs. Sey-
mour Brown went down on the
special train to New Orleans for
the Sugar Bowl game.

HENDERSONVILLE, N. C.

Mrs. KALMAN SHERMAN, Reporter
B'nai B'rith Chapter Organized

Hendersonville, N. C. Jewery has
organized a chapter of B'nai B'rith
here. Formerly the local members
belonged to the Asheville group.

The Hendersonville chapter of
33 charter members have elected
the following officers:

George Heyman, President; Wal-
ter N. Caesar, Sam Kalin, Vice-
Presidents; Kalman Sherman, Sec-
retary; and Howard Kiss, Treasur-
er.

Installation of officers and receiv-
ing of the charter will be in the
very near future.

Travelers

Mrs. Nathan Patla and Mrs. Sam
Cooley are spending the winter in
Charleston, S. C.

Mr. Mac Provda has returned
from New York.

Mr. and Mrs. W. N. Caesar spent
the holidays in Charleston, S. C.

Enroute to Mexico, Dr. and Mrs.
P. Feldman of Roselle, N. J., Mrs.
Murray Isaacs of Denver, Colo.,
have been the guests of the Kal-
man Shermans.

Mrs. Dan Michalove has return-
ed from Miami Beach, Fla. Mr.
and Mrs. Jack Schulman and
daughter Toni were also holiday
visitors there.

Mrs. Dave Rudin of Norfolk,
Va., visiting the Ernie Gimples.

Mr. and Mrs. Beyrl Cohen have
had as their guests Mrs. D. Gar-
finkle, Monticello, N. Y.; and Mrs.
I. Volnitz of Brooklyn, N. Y.

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This figure does not include those employees whose service years are below five . . . the "youngsters" of our employee family who are rapidly learning the "know-how" of providing dependable utility services from their more experienced associates.



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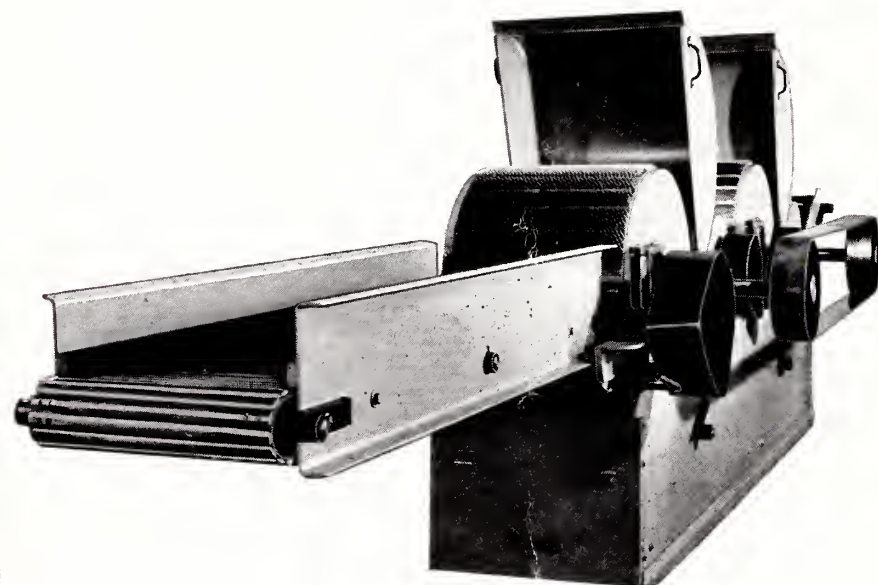
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This machine has been designed and made for the purpose of saving cotton mills the waste that was heretofore sold at a loss. As an illustration, your roving waste can be recaptured at a saving of 85 per cent, and when put thru the blending hoopers and properly mixed it goes back into the new cotton without showing any loss in the breaking strength of the yarns. And it will not break the staple, but leaves it at the original length. These features alone will save enough in a short time to pay for these machines.

All parts accessible and changeable, reducing repair time to a minimum; no more taking the whole machine down to repair some small part.

No suction fans or dust pits necessary, thereby eliminating fire hazards. Double reversible feed rolls, which means double duty service and improved condition of the waste.

Beaters are 30" diameter and equipped with ball bearings and ad-



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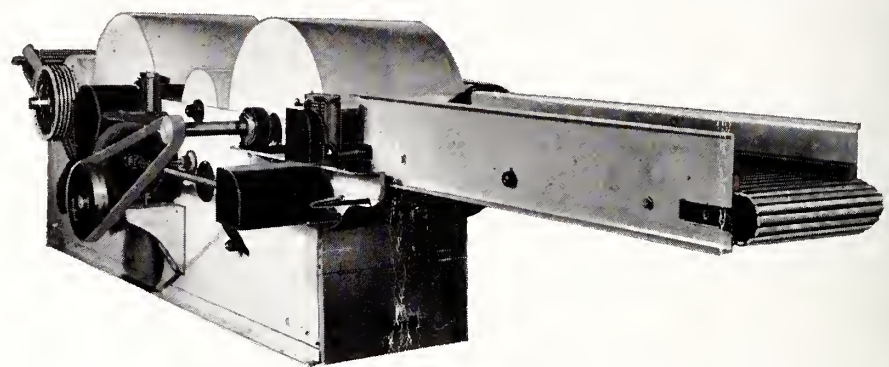
Each machine fully equipped with Sargent Comb, Gridbar Cleaners, Dust Pans for removing dirt. Electric signal controls, Motors and other features that make this the most perfect hopper on the market. Certain changes may be made to meet the individual requirements of the mills. We also make Conveyors for opening rooms, plain or ball bearing. Let us know your requirements.

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justable slides for adjusting Beaters to any position according to the staple of waste.

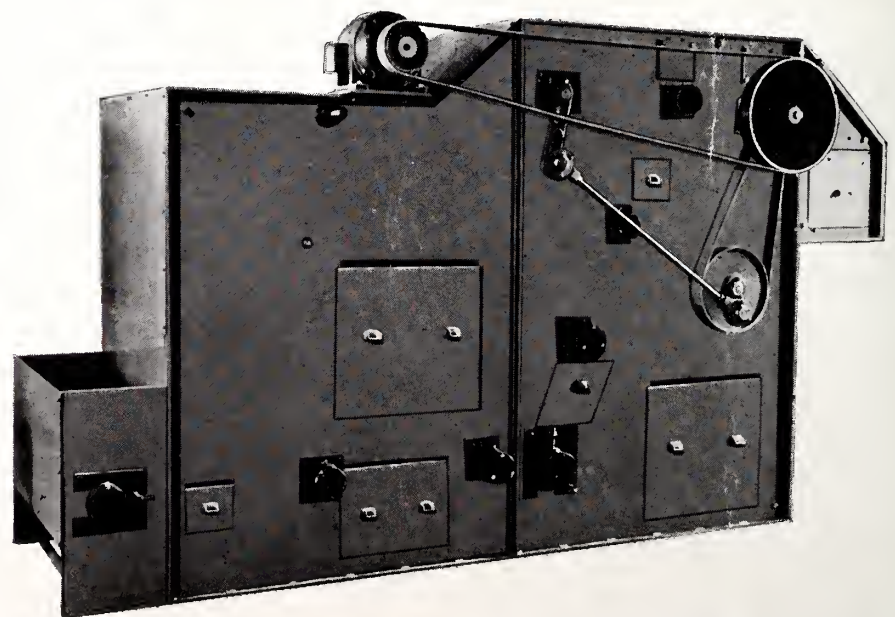
Only two belts on entire machine; all other parts driven by roller chain power, which eliminates slipping and gives positive action. All gears made of best grade iron and steel and made by the hobbing process. The frame work is made of ½" steel plates, and all covers made of 10 gauge steel sheets.

The beaters and screen have adjustable positions, and the machine may be reversed by a lever at the front where the operator can reverse it as the work demands.

All running gears are completely covered and house in steel covers, which eliminates the danger of operators being injured by moving parts when machine is running at high speeds.

Dimensions of complete Machine, with 6' feed aprons; 63" wide, 18' 2" long, 52" high, with beater covers closed. The feeder apron may be removed by removing four bolts. Weight crated for domestic shipment, 4,500 pounds—for export shipment, 6,000 pounds.

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The American JEWISH TIMES

FEB 26 1949



March 1949

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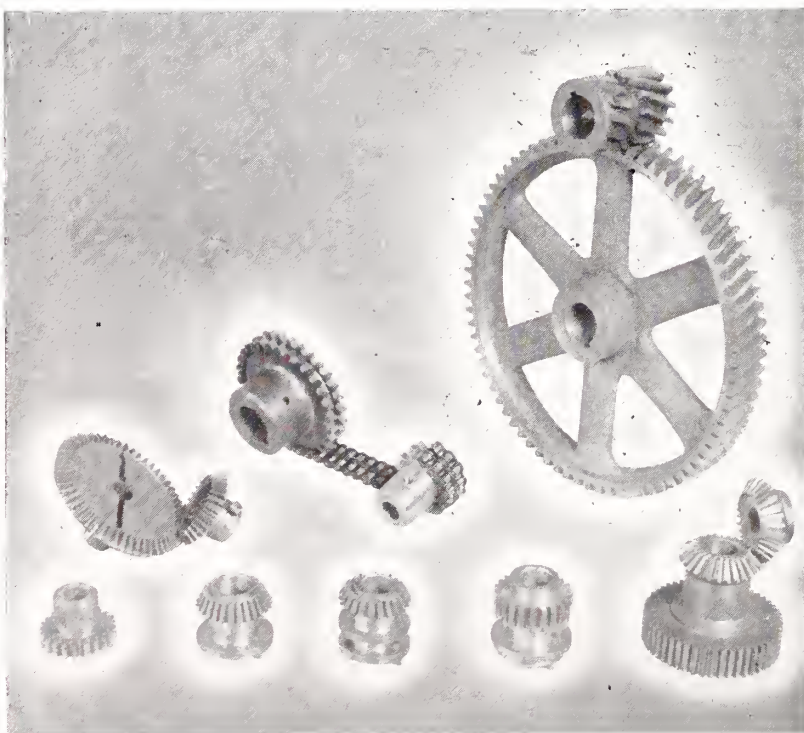
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« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

Of Great Importance

The announcement by the Rabbinical Council of America that it has taken initial steps toward recognition of the Chief Rabbinate of Israel as the "supreme religious authority for Jews" is, in our humble opinion fraught with grave danger. Dr. Israel Tabak, president of the Council, in announcing the Council's action compares the contemplated authority of the Chief Rabbinate of Israel with that of the Pope in Rome and the Catholic world.

Of course, the Rabbinical Council only represents the Orthodox group, and it would be presumptuous on their part to infer that any action that they might take would be binding on all Jewry. There is no indication that the Conservative or Reform rabbinical groups are at all thinking along the same lines. Hence, any apprehensions might be premature.

We are quite sure that the great majority of Jews in this country are not thinking in terms of allegiance to any central rabbinical authority, particularly one outside of this country.

The entire matter of Church and State within Israel remains for the people of that country to work out for themselves. Statements of men like Rabbi Judah L. Fishman, Minister of Religion in the Israeli Cabinet, are reassuring. Rabbi Fishman has stated: "We will not rule the State with the power of religion, but we will use the spirit of religion to uplift our people and our land and to raise its place as a moral force among the nations of the world. We will not force our way into the private life of the individual, either by religious law or religious taxation; but we do want to see to it that the taxpayers' money will not be used against religion."

As far as the remaining communities of Jews throughout the world are concerned, the relationship with Israel on matters of religion should be no different than that which prevails in lay matters. The ties must be only those of sympathy and interest as fellow Jews with nothing involved that would in anyway effect their status as Jews of other nationalities.

It is perhaps natural that there should be some confused thinking in view of the newness of Israel's establishment as a nation. But as time goes on, and we become more accustomed to the new situation, we must be careful that our thinking and planning be straight and involve us in no inconsistencies that are fundamental. To do anything else would be getting on dangerous ground.

Applied Brotherhood

One of the finest stories to come out of the recent Brotherhood Week observance is the one concerning the Ueberall family of Brooklyn, N. Y. The story was actually first recorded in the magazine *Coronet* last year. It is a story of brotherhood in action.

Almost half a century ago, Solomon Ueberall, a native of Austria, together with his young bride, opened a small dry goods store in one of the poorer sections of Brooklyn. One of their first customers was a young priest, Father Caruana, from neighboring St. Lucy's Catholic Church. He came in to buy a pair of shoe-laces. Conversation brought out the fact that the priest was in dire need of \$500 to meet parish bills, his parishoners being poor and unable to provide the needed funds.

The Ueberalls were far from wealthy. As a matter of fact, they had staked their all in the new store venture. Yet, compassionate in heart, they loaned Father Caruana the sorely needed \$500.

The truth of the maxim which begins, "Bread cast upon the waters" proved itself. Almost immediately the Ueberall business prospered. To-

day the store is one of the largest neighborhood enterprises in Brooklyn, and branches are successfully operating in cities throughout the country. And the money seemed to have magic powers for St. Lucy's too, for not only was the loan repaid, but the church today is a handsome edifice. And in it are several memorials dedicated to Samuel Ueberall, since gone to his heavenly reward.

Now comes the O. Henry type of ending to the story. Mrs. Ueberall was anxious to bring over from Austria some of her husband's relatives who had been caught in the Hitler tyranny there. The task seemed hopeless. Direct immigration was out of the question. But Mrs. Ueberall learned that refugees who could be transported to Cuba would have a good chance of ultimately reaching this country. Through the co-operation of the current priest at St. Lucy's, (Father Caruana had long since been moved to other fields by his church) Mrs. Ueberall was able to secure an audience with the Archbishop in Havana. Upon her arrival, she was greeted by — Father Caruana who was now an Archbishop in Cuba! Of course, her troubles were over, and through the man she and her husband had once helped many years before, she was able to arrange refuge not only for the relatives, but for many other Austrian refugees.

Factual demonstrations of this nature are worth all of the many well-intentioned cliches that are uttered on the subject of brotherhood. That there are many comparable evidences is our hope for humanity's future.

Israel's First President

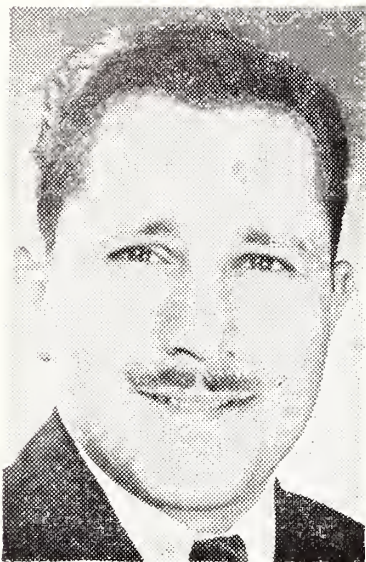
That Dr. Chaim Weizmann would be the first president of the Republic of Israel was a foregone conclusion. His selection is eminently a fit one. Without question, his contribution over a period of years to the ultimate establishment of the Jewish State was the most important one of all, and that statement is not intended in any way to detract from the heroic efforts of his many contemporaries in the state-hood struggle.

Dr. Weizmann is world-famous independently of his part in the emergence of the Jewish state. His contributions in the field of science alone would qualify him for recognition as an outstanding man among men. He will bring to his high office the respect and regard of the entire civilized world, and his induction as the leading figure in Israel is a happy augury for the success of the new nation.

A Well-Earned Respite

With the announcement by the American Jewish Committee, at its recent annual meeting in New York, that Jacob Blaustein had been elected president, to succeed Joseph M. Proskauer, a tribute is in order to a man who has served his organization well over a period of many years. Tribute was paid to him by his fellow members of the Committee, who created for him the office of Honorary President. But he is entitled to praises from world Jewry in its entirety, for he steered his group along a course that was temperate, although lacking nothing in vigor and definiteness of purpose.

It was our privilege to know Judge Proskauer in his earlier days when he was making a brilliant career for himself as a member of the bar in New York City. While he is certainly entitled to a respite from activity by reason of his many years of ardent service, it is our belief — and our hope — that he will continue to give the Committee the benefit of his counsel and wisdom. Mr. Blaustein, in inheriting Judge Proskauer's office, faces a challenge which we believe he is well qualified to accept.



RABBI GILBERT KLAPERMAN

We Think We've Solved The "Milah" Problem

By RABBI GILBERT KLAPERMAN

Reprinted From Jewish Life

CHARLESTON, South Carolina is an Average American city and the Jewish community of Charleston is likewise an average Jewish community. Perhaps the fact that there are four distinct and well-organized houses of worship, their attendant Hebrew schools and the usual Community Center serving the less than 600 Jewish families of the city is a sufficiently telling illustration of the capacity for difference of opinion enjoyed and indulged in by the community.

There was one problem, however, which recently galvanized the entire community into action, transcending all private allegiances and individual fealties, and welding the small, fiercely loyal units into one group. This had to happen, for if immediate and drastic steps had not been taken, a major tragedy would have been visited upon our religious wellbeing.

For several years the brew had been fermenting. Various local physicians had also raised their voices of discontent from time to time. Finally the matter could no longer be silenced. It was brought to the attention of the public that the "Mohel" was getting old and incompetent.

Rumors of supposed mishaps, unconfirmed — baseless in some cases and maliciously initiated in others — nevertheless undermined the faith of our people in the reliability of the Mohel. Pregnant women, inspired by fear, dreaded the prospect of bearing boys. Grandparents who insisted on the use of the Mohel precipitated major family quarrels. Even those who were religiously meticulous and observant began to fear an impasse when the irresistible protective emotions of mothers, bolstered by the claims of the medical men, would meet the immovable force of religious tradition. Mohelim of the neighboring communities, whose reputation was enhanced by distance, could not ease the tension because they refused to infringe on the rights of the local Mohel when they were called upon to perform.

The most difficult aspect of the

entire unpleasant situation was that there was no forum upon which the complaints or defense could be properly aired and judged. There were many who saw in this conflict still another facet of the manifold battle between Religion and Science. When the physicians, in all honesty, began to talk of the need for aseptic techniques, the knowledge of anatomy, the control of infection, etc., the proponents of Science, regardless of the circumstances, rushed to its defense, and to the attack on ritual circumcision. Responsible leaders of the community had no way of examining the qualifications of the Mohelim or defending them in scientific terms, even when their qualifications were acceptable. Nor had the critical physicians any valid method of judging the Mohelim. They agreed in general terms, with the disdain of the professional for the layman, that the mohel must *ipso facto* be inadequate.

Regardless of the merits of the case, the unavailability of such a proper medium for a roundtable, constructive discussion of the problem, the give and take necessary for the healthy solution of an unpleasant situation, made it impossible for any positive action to be taken either to dispel the rumors or correct the conditions they implied. Instead the rumors grew in geometric proportions. Those less concerned, encouraged and bolstered by medical testimony that *milah* was barbaric and dangerous, made the first break. Gradually they began to employ the services of a physician to perform circumcisions. A beautiful and basic traditional rite of our people, made to appear backward, dangerous and unclean, began to be abandoned.

Even when, under the pressure of public opinion and the prodding of the doctors, the Mohel was pensioned and two other competent Mohelim brought to the city, our troubles were not over. For the dam had already been broken. The same objections that were leveled against the now-retired Mohel

were also lodged against the new incumbents. The Jewish physicians continued to talk about the need for aseptic techniques and the knowledge of anatomy, implying that the new Mohelim as well were strangers to these skills. It was to no avail to repeat time and time again that the Mohelim were competent and had each performed hundreds of successful operations, more perhaps than all the six Jewish doctors together. What had been happening in many of the smaller towns of the United States had finally come to pass in Charleston.

The major and deciding factor in the entire conflict came when the physicians made the categorical assertion that the Mohelim just did not know their work well enough to be trusted. How could a European immigrant or an untutored American, for that matter, they argued, perform a surgical operation without formal education in anatomy? Or, if faced with excessive bleeding, how could the Mohel apply proper medical techniques to halt the hemorrhage? And what did the lay operator know about preventing the dangers of infection? In any cast, the argument would be climaxed, why expose the new born child to needless risks when a physician could make the necessary incisions with complete efficiency?

Interestingly enough, in all the arguments that flew back and forth over the bridge tables and at the synagogue meetings, it was generally conceded that there was no inherent incompatibility or conflict between the religious demands and modern medical requirements. What was necessary to solve this problem, was the application of this premise through a plan permitting every religious need to be fulfilled, and at the same time giving the infant the benefit of all modern surgical processes.

Yet, when during the first week of June only one of the seven boys that were born in the community was ritually circumcised the situation appeared too far gone to be

salvaged. It was then, when it seemed that the battle for ritual circumcision was all but lost, that the only way out, which was also the easiest, was discovered. Why not really create a forum for the frank interchange of ideas and opinions between the Mohelim and doctors? Such an arrangement would give the participants an opportunity to know each other better, to acquaint each other with their respective operating techniques, and generally pave the way for a healthier relationship and greater mutual respect. Why not really call a meeting of all the Jewish doctors in the city and ask them to constitute themselves a Consulting Board to do the following:

1. Set the standards, according to their specifications and satisfaction, by which Mohelim could be certified as capable.
2. Examine the incumbents as to their qualifications in relation to the standards established.
3. Instruct the Mohelim in whatever field they be lacking, thus bringing them up to the standards established.
4. Then, certify them to the community for employment without fear.

The plan was so simple that we all wonder today that no one had thought of it years before. Since there was no religious objection to the examination and certification of the Mohelim by doctors, this plan would enhance their prestige, and consequently, that of the act of circumcision itself. Furthermore, it would allay the fears of members of the community about the competence of the Mohelim and induce them to abide by traditions.

After much concentrated effort, persistence, and persuasion, the first meeting of the doctors was held in the middle of June and the unanimous sympathy of the Board for the plan was assured. Then came weeks of checking on the religious aspects of certain recommendations set forth by the physicians. For example, we went into the question of the use of a probe in order to separate adhes-

(Please Turn To Page 21)

Is Zionism Fulfilled?

By TRUDE WEISS-ROSMARIN

With the establishment of the Jewish State of Israel a fait accompli, there has been much controversy regarding the status of Zionism and Zionist organizations now that much of their purpose has been realized. Mrs. Weiss-Rosmarin here presents her views.—THE EDITOR.



TRUDE WEISS-ROSMARIN

IT is . . . premature to argue, as Dr. Petegorsky does, that although they were indispensable in the creation of the Jewish state, Zionist groups "are today impairing the functions they were served to create."

The inference from the incapacity of the officers and staffs of given organizations to the conclusion that their ideologies and programs are deficient has misled many. The fact that the only distinguished American Zionist magazine in English is published by the Labor Zionist organization does not prove that the ideologies of Mizrahi or of the Zionist Organization of America contravene the production of "a journal of merit and genuine substance," but merely that the leaders of these organizations have been incapable of appreciating and respecting their intellectual literati in the manner the Poale Zion appreciates and respects Hayyim Greenberg. In England, to cite but one example, both Mizrahi and the General Zionist Federation have distinguished them-

selves with journals, books and pamphlets of that "merit and genuine substance" which Dr. Petegorsky and I, too, would like to see published on these shores.

Dr. Petegorsky's criticism of non-labor American Zionist groups is fully justified also in the educational sphere. "New channels, new techniques, new approaches, and above all, a new philosophy must be developed." And, alas, "the history and practices of the American Zionist groups do not inspire one with the confidence that they will be able to perform the task."

Unity in American Israel would be reduced to a variety of *Gleichschaltung* if, as Dr. Petegorsky suggests, "the *Hadassah Newsletter*, the *New Palestine*, the *Jewish Frontier* and *Congress Weekly* were to pool their circulations, budgets, and some of their staffs." Unity is not obliteration but expansion.

Indeed, there is a great deal of duplication on the American Jewish scene. As shown by Dr. Petegorsky in another context, as well as by a survey conducted by Rabbi

B. Benedict Glazer for the Central Conference of American Rabbis, we are bedevilled by four or five "defense" organizations when one could do the job. To look at another field, there are three national orthodox organizations competing in the Jewish Day School organization effort to the detriment of the cause.

But Zionism is not a duplication. It is a unique, distinct and yet all-embracing philosophy which interprets the past, molds the present and charts the future. If Zionism were nothing else but a program of action, one could possibly justify such calls for the self-immolation of American Zionist groups as that sounded by Dr. Petegorsky. But Zionism is more than a program. It is Jewish being-and-becoming, past-and-future, meaning-and-destiny distilled into a capsule, sized for our generation's stunted spiritual stature. Yet its dynamism is such that it is not subject to call or recall at will and at random.

Jewish survival is largely the fruit of the union of the undying Jewish will to live and the firm belief in the progressive expansion of the Jewish Mission, i. e., the Jewish task-and-purpose realm. Those who equate Zionism with Judaism know the distance which separates them from the goal. The establishment of the Jewish State has not simplified matters for them; it has added new tasks and obligations to those of yesterday.

Dr. Petegorsky is right: Israel is the concern and the responsibility of all Jews. It should be. Factually, however, there are no indications of the surging identification with Israel for which we Zionists, and Dr. Petegorsky in our midst, had been hoping. Now, even as prior to May 14, 1948, the Israel load is largely being shouldered by those who have carried it for years and decades: the American Zionist groups.

I fully agree with Dr. Petegorsky that party divisions in American Zionism have become meaningless and, therefore, a dangerous liability. To be more specific, when the Mizrahi Organization

of America, the American Poale Zion, and the Zionist Organization of America allocate funds to Israeli Mizrahi, Poale Zion, or General Zionist settlements, they interfere with the organic-internal structure of Israel and impose their respective groups' philosophy and ideology upon the Jewish State by means of the financial support extended too their Israeli counterparts.

As this writer sees it, the Israel-gearred Zionist tasks now devolving upon the Diaspora are centered in the provision of funds for bringing the Jewish multitudes for whom Israel is waiting to the shores of the Homeland, and to assist the Israeli Government in providing homes, schools, land and work for the new Israelis. As "public capital" will not suffice to create the industrial enterprises which are required for supporting an Israeli population of twice and three times its present size, Zionists of means and resources must be interested in Israel as an "investment" opportunity.

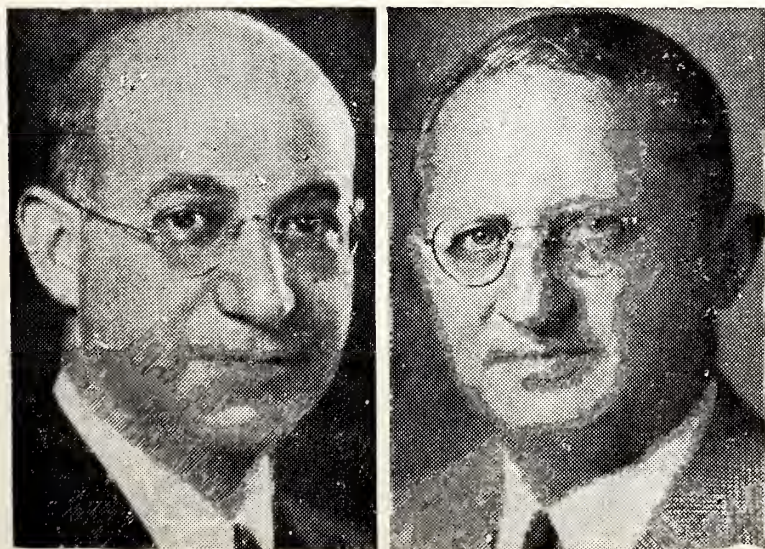
In recent years the differences between American Zionist groups have been overshadowed by the emphasis on common convictions and interests. Here are some illustrations: Ten years ago only Mizrahi was active in the Jewish Day School field. Today Poale Zion is sponsoring Jewish Day Schools where Bible, Mishnah and Jewish customs and ceremonies are taught as a matter of course.

General Zionists have become increasingly appreciative of the contribution of the cooperatives to the growth of Israel. Labor Zionists, on the other hand, perceive that "public capital" must be implemented by "private investment capital" if Israel is to prosper.

The successful experiments of Zionist Emergency Council and of the Zionist Youth Commission go to prove that American Zionists of different party allegiances have learned to work together.

Party Zionism is obsolete. Zionism which is synonymous with Judaism will never die and will never yield its organized ground.

Blaustein, Engel Named Leaders of the American Jewish Committee



Jacob Blaustein (left) of Baltimore was elected president of The American Jewish Committee, succeeding Judge Joseph M. Proskauer, and Irving M. Engel (right) of New York was elected chairman of the executive committee at the 42nd annual meeting of The American Jewish Committee.

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FORM 1040

Thoughts Mainly Melancholy On A Timely and Irresistible Topic

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"Those who expect to reap the blessings of freedom must, like men, undergo the fatigue of supporting it."

—Thomas Paine.

"You can confiscate only once, but you can tax perpetually."

—Senator Walter F. George.

"Income tax has made more liars out of the American people than golf has."

—Will Rogers.

"In passing, it might not be out of place to remark that should tax returns of many of our 'good men and true' be conclusive as to the value of their property, numbers of fortunes in the state would shrink and shrivel even as a ripe plucked fig when exposed to a summer sun."

—Judge Oliver H. Bloodworth.

"When you mention your tax troubles to others, how nonchalant they seem about it all."

—William Feather.

"Government is emphatically a machine: to the discontented a 'taxing machine;' to the contented a 'machine for securing property.'"

—Thomas Carlyle.

"He who hath money hath fear, and he who hath none hath sorrow."

—Chinese Proverb.

"Next t'handshakin,' nothin' has been as overworked an' successful as promisin' t'reduce taxes."

—Abe Martin.

"What is the difference between a taxidermist and a tax collector? The taxidermist takes only your skin."

—Mark Twain.

"Lying is not taxed."

—Spanish Proverb.

"How the government spends its money is almost more important than how it collects it."

—Wendell L. Willkie.

"Taxes are the sinews of the state."—Cicero.

"Another great difference between death and taxes is that death doesn't get worse every time Congress meets."—Anon.

"Taxes are indeed very heavy . . . we are taxed twice as much by our idleness, three times as much by

our pride, and four times as much by our folly."—Benjamin Franklin.

"A tax is a payment exacted by authority from part of the community for the benefit of the whole."—Samuel Johnson.

"To tax and to please, no more than to love and to be wise, is not given to men."—Edmund Burke.

"It is against the franchise of the land for free men to be taxed but by their consent in Parliament."

—Edward Coke.

"Of all debts, men are least willing to pay taxes. What a satire is this on the Government."

—Emerson.

"The power to tax involves the power to destroy."

—Chief Justice Marshall.

"The power to tax is not the power to destroy while this court sits."

—Associate Justice Oliver Wendell Holmes.

"Waste is a tax on the whole people."—Albert Atwood.

"All taxes must at last fall on agriculture."—Edward Gibbon.

"The art of taxation consists in so plucking the goose as to obtain the largest amount of feathers with the least possible amount of hissing."—Colbert.

"It is the part of a good shepherd to shear his flock, not flay it."

—Tiberius Caesar.

"The thing generally raised on city land is taxes."—C. D. Warner.

"The marvel of history is the patience with which men and women submit to burdens unnecessarily laid upon them by their governments."—William E. Borah.

ROCKY MOUNT, N. C.

Mrs. ERLE KELLERT, Reporter

Birth:

A daughter, Susan Ann, was born to Mr. and Mrs. A. R. Fox on January 17.

* * * *

Necrology:

The community offers deep sympathy to Mrs. Count Gold, at the loss of her father and to Mrs. D. Eickner at the loss of her mother.

Vision In Foreign Policy

By SUMNER WELLES

PART II

Let us try to show this kind of propaganda for what it is. Let us make the truth prevail so that every American will remember that the people of Israel, far from being aggressors, have been the victims of aggression; that far from flouting the authority of the United Nations they are struggling to retain the territory adjudicated to them by the United Nations; and that those who have so long sought their freedom, and who have now won their independence, are neither Communists nor Russian satellites.

There is also the further danger that because of our Government's adoption until now of Mr. Bevin's Middle Eastern policy, Israel may still be confronted with an ultimatum to accept the essential features of the Bernadotte Plan. The Israeli have defeated the armies of Syria, the Lebanon, Iraq and Egypt. The forces of Transjordan have made no headway. But Mr. Bevin seems determined to reward Egypt with a slice of the Negev as the fruits of her defeat, and to obtain for Transjordan the balance of that territory so that Great Britain will thereby obtain control of Gaza and of the link which this port affords with her air bases in Transjordan and Iraq, as well as access to the Red Sea at Aquaba.

Should the United States connive in such a deal, Israel would be permanently deprived of the means of resettling all but a handful of the European refugees who wish to make their homes in Palestine, and of the means of developing those natural resources and of building up those new industries that could make of Israel a prosperous state. It would make it certain that Israel would be reduced to the status of a country whose survival depends upon charity from abroad.

Meager as it is, I am nevertheless convinced that the territory allotted to Israel by the Assembly's Resolution of 1947 is sufficient to permit Israel to assume the leadership in the Middle East which is her rightful destiny. I wholeheartedly agree with the opinion so often expressed to me by President Roosevelt that if the people of Israel are only given the opportunity, they can by their example raise the living standards throughout the Middle East; by cooperation with their neighbors increase the prosperity of the entire region; and finally, by becoming a bulwark of true democracy advance the cause of human liberty in those ancient lands where its blessings have never yet been known.

When I think of what one organization in this country, the American Jewish Congress, has done to further the true interests of

the American people by its courageous fight against discrimination and by the help it has given the persecuted, the suffering and the destitute, both here and abroad, I am led to the conclusion that if the people of Israel are inspired by the same measure of idealism, of



SUMNER WELLES

devotion, and of patriotism as that which has ever distinguished the service to this country of so vast a majority of my fellow-citizens of the Jewish faith, Israel will not only prove victorious in her present struggle, but will without doubt become a beacon light of freedom of humanitarianism, and of democracy, that will illumine a darkened region of the earth.

The tragedy is that the influence of those who insist that the United States must subordinate principles to what they so short-sightedly deem expediency should have so long prevailed in Washington.

Can any impartial observer of the events of this past year doubt that the true interests of the American people would have been better served by an American foreign policy that consistently supported the Assembly's Resolution of November 29, 1947, and that strove persistently to further the implementation of its provisions, outside as well as inside of the United Nations, than by the course this Government has actually pursued?

Can anyone maintain that American interests would not be better safeguarded than they are at present if this Government at once refused to submit further to Mr. Bevin's leadership on Palestine; urged the United Nations to return to the plan provided by the original Assembly Resolution; extended immediate de jure recognition to Israel, and recommended similar action to the other members of the United Nations; and, finally, undertook to extend such financial and economic cooperation to Israel

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as would help Israeli people to succeed more readily in overcoming the appalling obstacles with which they are faced?

Is it not evident that because such a course would be determined with enlightened vision it would be more likely to lead to the goal of our national advantage than the course recently charted for us by the self-styled realists who have been deciding our policy?

In the earlier years of the life of this Republic it was this Government's practice, although the nation was still small and weak, to support the cause of peoples who were fighting to secure their liberty. Now that the United States has become the greatest power of the earth, and the oppressed throughout the world look to her for the fulfillment of their hopes for freedom, for safety and for peace, are we to forswear our glorious tradition of the past, and permit our national policy to be decided for us by those who hold that it must adhere to their concepts of military strategy, and that in its considerations of justice, freedom, right and collective security need have only a subordinate place?

In this profoundly shaken world all of us recognize that American foreign policy, however idealistic, however enlightened it might be, could have no practical value unless it were backed by the military force and by the material resources that the times demand.

But we should not for that reason, however, ignore an equal truth. An American foreign policy which is no more than the strategic plan of our Armed Services, and which envisages no instrument but armed force, can never make for the creation of the kind of world order for which the American people have fought in two world wars.

Our foreign policy is but the expression of the nation's will. Should this nation, during these years that will prove determining in the history of mankind, prove itself to be devoid of vision, it must perish, and with it the civilization of the Western World.

FAYETTEVILLE, N. C.

Julius Cohen, director of the JWB in Fayetteville, is doing a fine job of furnishing entertainment for the Jewish boys at Fort Bragg. On two week-ends in February he brought several of the fellows over to Greensboro for a dance at Temple Emanuel and one at Beth-David, sponsored by the Hillel group. On various week-ends he transports the boys to Durham, Raleigh and other nearby towns where they can participate in Jewish activities.

"Tales from the Old Country," an album of recordings of Sholom Aleichem short stories was presented on a special program following services at the main Post Chapel. Sgt. Ronald Schwartz served as Cantor, and Rabbi Samuel Epstein

The American Jewish Times

of Fayetteville delivered the sermon.

A luncheon meeting of the JWB Armed Service Committee was held at the Highland Cafeteria, with Mrs. A. M. Fleishman, chairman, presiding. Bernard Stein and Harry Erstling, members at large on the committee were introduced and spoke briefly.

Congratulations to:

Mr. and Mrs. Irvin Fleishman on the birth of a daughter on February 3rd.

HIGH POINT, N. C.

The Study Group of the Council of Jewish Women met at the home of Misses Bess and Edna Schwartz at which time the recent bestseller, "Naked and the Dead" was reviewed by Mrs. Harry Jacobs.

DURHAM, N. C.

MRS. MAX LIBERMAN, Reporter

We welcome three new born little girls and extend congratulations to their parents — Mr. and Mrs. Sheldon Abelcop upon the birth of twins, Karen Jean and Elayne Joy; Mr. and Mrs. Richard Ruby upon the birth of Barbara Carol.

The children of the Sunday School celebrated Hamisha Asar B'Shebat by planting a tree in front of the synagogue and contributing to the J. N. F. for the planting of several trees in Israel. Appropriate refreshments, Palestinian fruits were served to the children.

One hundred new Sabbath and Festival Prayer books were presented to the Beth El Synagogue by Mr. Jake Nurkin. Mrs. J. Robbins also presented six books in memory of her brother-in-law, Mr. Sam Tobias.

Dr. Frank Hickman of Duke University was the guest speaker at the Beth El Synagogue during Brotherhood Week.

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Jesus of Nazareth

By MARTIN ULLMAN

Martin Ullman is a student at Guilford College, in Greensboro, where he has recently taken up residence. A veteran of World War II, his paper indicates a thoughtful approach to a most interesting subject.
—THE EDITOR

Two thousand years ago, a man was born who was destined to change our world as no other man has ever done. I'm speaking, of course, of Jesus of Nazareth, son of Joseph. Whether a person is Christian or not, Jesus' tremendous influence cannot be denied. One of the great paradoxes of history, however, is that while Jesus was a Jew, his followers were not. In this paper, I would like to sum up the Hebrew Orthodox view on his philosophy and, in so doing, explain why they are not among his followers.

I have not bothered to name the twelve points in the syllabus because Jesus was not a philosopher who devised a new theoretical system of thought. Like the Hebrew prophets and the Jewish sages, he put forward religious and ethical ideas which closely concerned the conduct of ordinary, daily life. He did this when something would happen; he would utilize the opportunity to draw some religious or moral lesson. Only rarely did he practice instruction for instruction's sake and piece together thoughts, sayings and proverbs unconnected with any specific incident.

Of Jesus' career, Herman Samuel Reimarus, professor of Oriental Languages at Hamburg (1694-1768) wrote as follows: "The keynote of Jesus' teaching was 'Repent! for the kingdom of heaven is at hand!' This drew large numbers of Jews who were groaning under Roman tyranny and believed in the coming of the Messiah. Jesus never opposed the Mosaic law and, at the most, only emphasized the fact that mere observance of ceremonial laws was not enough to prepare men for the kingdom of heaven, but that a high ethical standard of life was requisite. He told his disciples to preach the gospel of the kingdom not to the Gen-



E. J. EVANS

N. C. U. J. A. Conference
in Charlotte March 20

E. J. Evans, regional United Jewish Appeal chairman for North Carolina, announces a conference in Charlotte on March 20th. Charlotte was chosen to honor the incoming regional chairman designate, Morris Speizman, of that city.

While the program was not complete at press time, it was announced that prominent national and internationally-known speakers would address the conference. Among them will be Gen. John H. Hildring.

The incoming cabinet of the North Carolina UJA Region including all state officers, zone officers and members of the Executive Committee, will hold a preliminary session Saturday night, March 19th. This will be followed by a session Sunday morning, 10:30 a. m., and a Luncheon Session, Sunday, 12:30 noon. There will be no solicitation of funds at the conference. All sessions will be held at the Charlotte Hotel.

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tiles but 'to the lost sheep of the House of Israel' (Matthew X:6)."

Like the rest of the Jews, Jesus observed the Passover without introducing any change, and, in general, the sole difference was that the Jews believed in a Messiah still to come, Jesus taught the Messiah had already come.

At first, Jesus tried to gain followers by sending his disciples to preach throughout the cities of Israel and he believed that "they should not have gone through the cities of Israel before the Son of Man was come." (Matthew X:23), but his disciples did not attract many. He then decided to test his powers in Jerusalem, the center of the Jews. His initial success caused him to execute judgment on the traffickers in the temple. But, even here, his following was small and the Sanhedrin and Romans were able to arrest and crucify him. His cry on the cross, "My God, my God, why hast Thou forsaken me," proves that he neither thought nor wished to die and he looked on his death as the end to all his work; he saw that God had abandoned him and not helped him to finish what he had begun, to establish an earthly kingdom and deliver his people from the Romans.

His disciples had expected earthly greatness and that, in the kingdom about to be, they should be appointed by the Messiah rulers, princes. In this they had been encouraged by Jesus' saying, "There are some standing here that shall not taste of death till they see the son of man coming in his kingdom." (Matthew XVI:28). It had never occurred to them that Jesus would be killed; otherwise they would not have shown such cowardice at his trial and crucifixion. At first, they were wholly perplexed and afraid even to stir from their homes. Later, however, their spirits revived and they remembered the other Jewish messianic belief — a spiritual and not a material hope — found in the Book of Daniel and in the Hebrew Apocalypses. According to this idea, the Messiah must suffer and die, but he would, in the end, rise again and, this second time, appear in glory and establish the kingdom of heaven. To make this idea appear true the disciples stole the body of Jesus and hid it. After fifty days — by which time, the body must have become unrecognizable even if found, they spread the rumor that he had risen from the dead and that he had shown himself alive to them. They then awaited his Second Coming, when he should establish his kingdom, the everlasting kingdom of heaven. And this coming, rather than the ethical teaching of Jesus, became the fundamental hope and basis of

early Christianity. All, at first, believed in his speedy coming; but when there seemed no prospect of an early coming, they allocated it to a later age, to the close of a thousand years (The Millennium).

That Jesus never regarded himself as God is most obvious from his reply when hailed as "Good Master." "Why callest thou me good? There is none good but One, God." (Mark X:18; Luke XVIII). When the disciples wanted to know the exact time of the coming of the kingdom of heaven, he tells them: "That day and that hour no man knoweth, not even the angels of heaven, nor the Son, but the Father only." (Matthew XXIV:36). This shows that he and the Father are not equal in knowledge.

I would also like to mention here that in the Garden of Gethsemane, he begs the Father to let the cup pass from him, and that, during the crucifixion, he cries out: "My God, my God, why hast Thou forsaken me." It is perfectly obvious that in no sense did he look upon himself as God. Like every Pharisaic Jew, he believed in the absolute unity of God, and he turned to God in time of trouble.

Nor could he have regarded himself as the Son of God in the later trinitarian sense. For a Jew to believe such a thing during the period of the Second Temple is quite inconceivable; it is wholly contradictory to the belief in the absolute unity.

I would also like to explain here Jesus' use of the term "My Father" and his excessive emphasis of the term.

From the day when he was baptized by John, Jesus looked upon himself as the Messiah, and as the Messiah, he was closer to God than was any other human being. On the one hand, as Messiah he is "the Son of man coming with the clouds of heaven" and "drawing near to the ancient of days" (Dan. VII:13) so that here, literally, he is near to the Godhead. On the other hand, it is he, the Messiah, who is spoken of in the Psalms "Thou art my son, this day have I begotten thee"

(Please Turn to Page 12)

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Goldberg-Solomon

Miss Alice Goldberg, daughter of Mr. and Mrs. Joseph Goldberg, 1838 Brantley Street, became the bride of Seymour Solomon, son of Mr. and Mrs. J. Solomon, 1792 Robin Hood Road, at 7:30 p. m. Saturday, January 8, at the Beth-David Synagogue, Greensboro. Rabbi Benjamin Sincoff officiated.

Mrs. Fred Burk, sister of the bride, was her only attendant. Julius Morgan, brother-in-law of the bridegroom, was best man.

The bride wore a gray suit with matching accessories. She carried a prayer book topped with a white orchid.

Mr. Solomon attended the University of North Carolina. During World War II he served with the Marines. He is in business with his father at Better Homes Furniture Co.

Mrs. Solomon attended Salem College and the University of Miami.

Following the ceremony the couple left for a wedding trip north. On February 5, after their return, a reception and dance was held at the Ballroom of the Robert E. Lee Hotel.

Birth:

Mr. and Mrs. Phil Michalove, 1156 Walker Avenue, announce the birth of a second son, Gary Norman, on January 6th.

Bar-Mitzvah:

The Bar-Mitzvah of Malcolm Coplon, son of Mr. and Mrs. Harry Coplon, 827 Roslyn Road, took place January 28 at the Temple Rooms with Rabbi Rypins of Greensboro officiating. A reception

was held for friends and relatives at the State Room of the Robert E. Lee Hotel.

B'nai B'rith:

The Moses Shapiro Lodge No. 1077 of B'nai B'rith, held an open meeting "for men only" on Wednesday, February 9th, at the Temple Rooms. Mr. Chester A. of Greensboro, Editor of the *American Jewish Times*, was guest speaker. A program of "magic" entertainment was presented and refreshments were served.

Valentine Supper Party

The WS Chapter of Council for Jewish Women held a Valentine Supper Party on February 15th at the Temple Rooms. A home-cooked meal was served to the surprise and enjoyment of everyone present. A program of entertainment was offered, games were played and prizes presented. All proceeds went for overseas projects.

Books

Mrs. W. Phil Robin, chairman of Council Religious Activities and Mrs. Jack Schiller delivered, on behalf of Council, copies of Florence Mary Fitch's book, "One God" to all of the twenty city schools. It was decided at a later meeting to deliver additional copies of the same book to all county schools as well. Mrs. Moe Wainer, president of Council, has received many "thank you" notes from the school principles, acknowledging these books.

Friday night services were conducted on February 11th at the Temple Rooms by guest Rabbi Max Simmons of Glasgow, Scotland. After the services, a reception was held in honor of Rabbi and

Mrs. Simmons, which enabled everyone to meet them personally.

This month Council made a large shipment of clothing, food, toys, and constructive playthings to the orphanage in Budapest, Hungary. Sending similar packages is a monthly project of the WS Chapter of Council.

Levin-Simons

Mr. and Mrs. Louis Levin announce the engagement of their daughter Elaine Nina, to Harold D. Simons, son of Mr. and Mrs. Alfred M. Simons, of Columbia, S. C.

BRISTOL, TENN.

In a recent issue of the Bristol Herald-Courier, Bristol, Tenn., Mrs. David Weinstein, the former Elizabeth Sternberger, daughter of Mr. and Mrs. L. Meyer Sternberger of Greensboro, was given a spot write up in the "Woman of the Week" column.

Because of her outstanding work in civic and religious circles in Bristol, Mrs. Weinstein was given special commendation for having brought to Bristol, since her arrival there at the time of her marriage, eight years ago, new and invigorated interest which has been responsible for the growth of many worthwhile activities in the city. Called by the reporter "a delightful shot in the arm for Bristol," Mrs. Weinstein has been active in the League of Women Voters and is now treasurer of the local and finance chairman of the state chapter; active in the Temple, she serves there in a secretarial capacity; she was state president of the Tennessee B'nai B'rith Women's group and is a charter member of the local chapter, serving her third year as secretary. She is an ardent and active member of the Temple Sisterhood and is president of the Needlework Guild.

During the war Mrs. Weinstein

gave unselfishly of her time and energy to the selling of bonds, working at the Twin City Service Center, taking Red Cross courses and helping generally in every phase of the war work.

Mrs. Weinstein's popularity in her community is not due to her activities in these projects alone; she is known as a good homemaker, a charming hostess, a gardener of enviable reputation and a good neighbor wherever neighborliness and friendliness are needed. Attractive, charming, and pleasant, Mrs. Weinstein is a source of pride to her home folks in Greensboro and to members of the community which she has chosen to adopt as her home.

Mr. Weinstein, in the jewelry business in Bristol, is a brother of Milton Weinstein, of Greensboro.

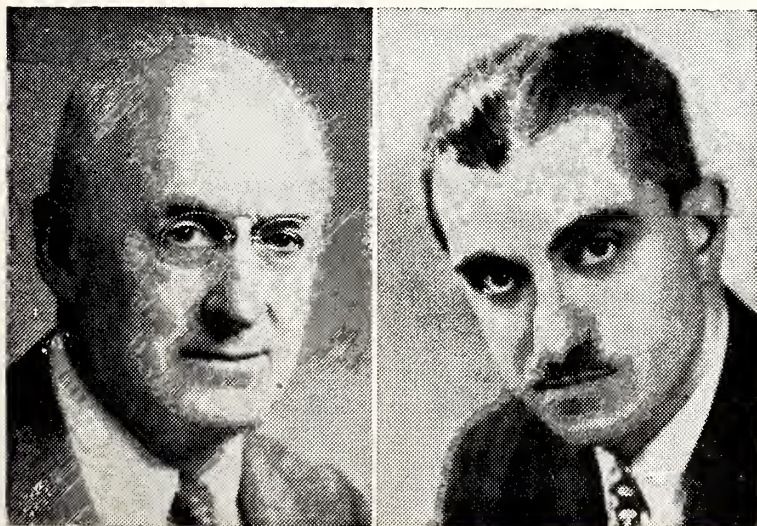


S. HERBERT KAUFMAN

N. F. T. B. to Hold
Regional Conference

A regional conference of the National Federation of Temple Brotherhoods, for the southeastern states, will be held in Richmond, Va., on March 19th and 20th, it was announced by S. Herbert Kaufman, president of that organization.

Morgenthau and Montor Head Big PEC Investment Program In Israel



A nationwide effort to mobilize American capital for large-scale investments in Israel has been inaugurated under the leadership of Henry Morgenthau, Jr., (left) former Secretary of the Treasury, who has just been elected Chairman of the Board of the Palestine Economic Corporation. Henry Montor, (right) former Executive Vice-Chairman of the United Jewish Appeal, has been named Vice-President of the Corporation, which was founded in 1926 by the late Felix M. Warburg, Louis Marshall, and Supreme Court Justice Louis D. Brandeis.

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Jesus of Nazareth

(Continued From Page 10)

(Ps. ii:7). In Jesus' time, it was never doubted that these words referred to the Messiah, for earlier the Psalm says definitely: "and the rulers take together against the Lord and against his *anointed*" (Ps. ii: 2). The Messiah, therefore, is nearest to God: God is his Father in a closer sense than to the rest of mankind. This idea that his is nearest to God of all men, the Jews could not accept. Jesus' own teaching is poles apart from the Trinitarian dogma; but it contained the germ which, fostered by gentile Christians, developed into the doctrine of the Trinity.

Still another element in Jesus' idea of God that the Jews could not accept is the following: Jesus tells his disciples that they must love their enemies as well as their friends, since their "Father in heaven makes his sun to rise on the evil and on the good, and sends his rain upon the righteous and upon the ungodly." (Matt. v:45). Here it is no case of Jesus' justifying himself against the Pharisees who blamed him for eating with publicans and sinners — "they that are whole need not the physician but they that are sick"; the "sick" are no longer under consideration: both publicans and sinners are "whole" in the sight of God: sinners and non-sinners, evil and good, ungodly and righteous, all alike are of the same worth in God's sight. It follows, therefore, that God is not absolute righteousness but the good before whom is no evil ("There is none good save One, and He is God"). He is not the God of Justice, in spite of his Day of Judgment. In other words, he is not the God of History. With this Jesus introduces something new into the idea of God. The Talmud also tells how "the rain falls equally for the righteous and for the sinful" (Ta'anith 7a). But in more detail, the Jewish conception of God is: the wicked are not worthy that God's sun should rise upon them. Not that Judaism does not also rate highly the repentant sinners; none say more about the value of repentance than do the authorities of the Talmud; it is they who said, "Where the repentant stand, the wholly righteous do not stand." (Berachoth 34b). But the unrepentant destroy the natural order too. If there is no righteousness in the world, it is not worth while that this world, with its sun and moon and stars and fixed laws of nature, should continue (hence, the "Flood").

God is good, but He requires justice. He is "merciful and compassionate, long-suffering and of great kindness," but none the less "He will, by no means, acquit the guilty." It is for this reason that the Jews acclaim their God, in the same breath, "Our Father; our King." He is not only "Father of mercies" but "King of Judgment,"

the God of the social order, the God of the nation, the God of history. Jesus' idea of God is the very reverse. However lofty a conception it may represent for the individual moral conscience, it stands for ruin and catastrophe for the general conscience, for the public, social, national and universal conscience, that conscience, for which "Weltgeschichte ist Weltgericht." (The nearest literal translation I can give is: Universal History is the Day of Judgment.) And such an idea of God, Judaism could by no means accept.

The main strength of Jesus lay in his ethical teaching. His moral precepts and parables are one of the most wonderful collections of ethical teachings in the world. These sayings are mainly grouped in the Sermon on the Mount, but it would be too lengthy for me to go into each one here plus those throughout the Gospels. Not all of the sayings probably were uttered by Jesus, but they are all in accordance with his spirit and they are all of distinct originality. Yet, throughout the Gospels, there is not one item of ethical teaching which can not be paralleled either in the Old Testament, the Apocrypha, or in the Talmudic and Midrashic literature of the period near to the time of Jesus.

In H. G. Enelow's "A Jewish View of Jesus," he states: "Jesus gave nothing that was not already to be found in Judaism, but he presented the old material in more striking fashion than did the sages of Israel, and in all his sayings he left the impress of a unique personality which moved him to embody his teaching in actual practice."

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Announcement was made at the meeting of the N. C. State Association of B'nai B'rith Lodges in Goldsboro, February 5 and 6, that the Hillel Foundation at Chapel Hill has been incorporated as a non-profit organization. The North Carolina B'nai B'rith Hillel Foundation, Inc., held its election of officers at the meeting. They are shown above. Left to right, front row: Ben Krieger, Greensboro, president; Caecar Cone, Greensboro, vice-president; George Blankstein, Greensboro secretary-treasurer; Rabbi Samuel Perlman, director; rear row: Joe Hanchrow, Wilson, trustee; Sam Gitlin, Charlotte, trustee; Maurice Weinstein, Charlotte, trustee. Absent, Ben Rose, Durham, trustee.

"Therefore, although the Jews cannot see in him anything divine (which would contradict the whole idea of Judaism) or even the Messiah (since the Jewish expectations were not fulfilled in him nor by his coming to the world), they should still look upon him as a great and exceptional Rabbi and teacher, who gave a new aspect to Jewish ideas and thereby influenced humanity more than any other great man among the Jews." This presentation of Jesus is virtually "Unitarianism."

In G. Friedlander's "The Jewish Sources of the Sermon on the Mount," the writer shows that, not only the Sermon on the Mount, but the entire Christian system (excluding its asceticism) is borrowed from the Old Testament, the Book of Ben Sira. The Testaments of the Twelve Patriarchs, Philo of Alexandria and the earliest portions of the Talmud and Midrash.

He shows further that Jesus

himself was not consistent. He taught that men should not make long prayers, but himself prayed the whole night through; he taught that men should love their enemies, and himself spoke in hatred of the Pharisees; he said, "Judge not that ye be not judged," and himself judged all his opponents harshly; and other such examples might be given. Friedlander also argues that society and the state must collapse if men lived in accordance with the teachings of Jesus; but that Judaism was given to such as belonged to civilization, to nations and societies and states, that through it they might live and not die.

The "Lord's Prayer" is a remarkable one, universal in its appeal, earnest, brief, and full of devotion. Every single clause in it is, however, to be found in Jewish prayers and sayings in the Talmud. "Our Father which art in heaven"

(Please Turn To Page 14)

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Social and Personal

WILMINGTON, N. C.

A regular meeting of the Wilmington Hadassah Chapter was held at the home of Mrs. Robert Berman, Hawthorne Road, Oleander on Monday evening, January 17, at 8 o'clock. An interesting program on "Youth Seeks an Answer" was arranged by Mrs. Nathan Schwartz.

Mr. and Mrs. Sam Katsoff of Wallace, formerly of Wilmington, announce the engagement of their daughter, Hannah Myra, to Leonard Suls, son of Mr. and Mrs. Sol Suls of Baltimore, Md. The wedding is planned for the early summer.

Mr. and Mrs. Herman Hoffman, of Highland Park, N. J., announce the birth of a son, Arthur Miller. Mrs. Hoffman is the former Lucille Miller, of Wilmington.

The B'Nai Israel Sisterhood held its monthly meeting on February 6 at 8:00 o'clock at the home of Mrs. Ben Kingoff, 301 North 15th Street. A musical program featuring Mrs. O. E. Durant, Jr., as soloist was enjoyed. Mrs. S. A. Troy accompanied Mrs. Durant.

WILSON, N. C.

The Epstein-Rosenbloom Lodge of B'nai B'rith held a dinner meeting for members and their wives at the Club Zam-Zam in Wilson on Monday, February 14. Rabbi Samuel Perlman, Hillel Director at Chapel Hill, addressed the meeting.

The newly elected officers, who will be installed at the March meeting are: President, Samuel E. Marks, Roanoke Rapids, N. C.; 1st Vice-President, Joseph Barshay, Wilson, N. C.; 2nd Vice-President, Charles Barker, Wilson, N. C.; Secretary, Arthur Schwartz, Roanoke Rapids, N. C.; and Treasurer, John E. Hurwitz, Tarboro, N. C.

At the installation meeting State President Sam Gittlin, State Secretary Dr. Philip Naumoff, and District Secretary Julius Fisher attended.

Mr. and Mrs. Max Chazon of Brooklyn, N. Y., recently visited their daughter, Mrs. Herman Barker.

A socially and financially successful Dutch Supper was given by Hadassah at the home of Mr. and Mrs. Morris Freedman.

Mr. and Mrs. Sol C. Davidson have recently returned from a visit to Mr. and Mrs. Max Frank former residents of Wilson.

Mr. and Mrs. Meyer Brown have returned from a short trip to Florida.

Mr. and Mrs. Morris Freedman and their daughter, Sandra of Wilson, and Mr. and Mrs. Jack Freedman of Farmville recently returned from an extended tour of New

York and New Jersey.

A delegation from the Wilson Chapter of Hadassah attended the Institute held in Raleigh for all of the chapters of the Seaboard region. Those who attended were: Mrs. Meyer Brown, Mrs. David Lester, Mrs. Fannie Arner, Mrs. Julius Switzer and Mrs. J. H. Hanchrow.

Jesus of Nazareth

(Concluded from Page 13)

is a Jewish expression found in many prayers. An ancient prayer said when returning the Scroll of the law to the ark, begins four times with "May It Be Thy Will, O our Father which art in heaven." "May Thy name be hallowed and may Thy kingdom come" occurs in the Kaddish. "Thy will be done, as in heaven, so on earth" occurs in "Short Prayer" of the early Tanna. "Give us this day our daily bread" is found in the Old Testament and in Rabbi Elezer's "Short Prayer." "Forgive us our debts" is the sixth blessing in the "She-moneh-Esreh" prayer. And "bring us not into temptation" comes in a Talmudic prayer, a prayer that has been included among the "First Blessings" of the Book of Prayer used throughout Jewry to the present day.

Because of the extraordinary similarity of the Gospels to the matter contained in the Talmud and Midrash and other equally striking resemblances, I would like to sum up the Jewish point of view on Jesus as: Everything which he taught which is true was not new; and everything that he taught that was new was not true.

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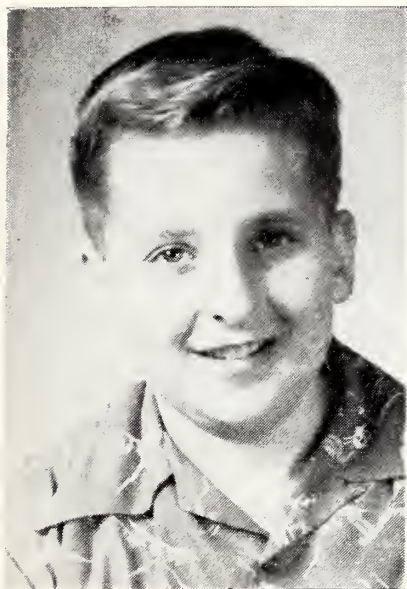
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GREENSBORO, N. C.



Michael Hart Temko, son of Mr. and Mrs. Herman Temko, celebrated his Bar Mitzvah with services at Temple Emanuel on Friday evening, February 11th. Michael was instructed by Rabbi Rypins and Rabbi Kagan and acquitted himself well on this important occasion. Mr. and Mrs. Temko were hosts at an informal reception following the services.

Births:

Mr. and Mrs. Norman Block announce the birth of their son, Nor-

man Edward, on Saturday, Feb. 5th, at Sternberger Hospital.

Bar Mitzvah:

Alan Getz, son of Mr. and Mrs. Harry Getz, celebrated his Bar Mitzvah on Friday night and Saturday morning, February 18th and 19th, with services at Beth-David Synagogue. Alan was instructed by Rabbi Sincoff and did a good job with his chanting and reading. Mr. and Mrs. Getz were hosts at an informal reception following the Bar Mitzvah services.

Mrs. A. F. Klein was recently appointed chairman of District No. 8, National Federation of Temple Youth. She has been for a number of years, local chairman of the Youth and Student Activities of Temple Emanuel Sisterhood.

The eighth district of the National Federation of Temple Sisterhoods is made up of the following five states: North Carolina, Virginia, District of Columbia, Maryland and Delaware. Mrs. Jos. B. Hearst of Norfolk, Va., is president of the district.

Mrs. Klein will attend the Spring conference of the district in Wilmington, Del., March 23-24. She will conduct the clinic on Youth Activities, scheduled for the 23rd.

COLUMBIA, S. C.

Engagements:

Mr. and Mrs. C. E. Rivkin, of Columbia, S. C., announce the engagement of their daughter, Harriett, to Robert Zolkin, son of Mrs. Joseph Zolkin, of Charleston, S. C.

Mr. and Mrs. Ben Stein of Columbia announce the engagement of their daughter, Helene Caryl, to Daniel Kessler, son of Mr. and Mrs. Morris Kessler, of Brooklyn, N. Y.

Mr. and Mrs. Morris Ness of Denmark, S. C., announce the engagement of their daughter, Ritta Evelyn, to Melvin Solomon of Charleston, S. C., son of Mr. and Mrs. Walter Solomon.

Marriages:

Mr. and Mrs. Julius Love of Columbia, S. C., announce the marriage of their daughter, Tobe Clare, to Allen Reyner, son of Mr. and Mrs. Charles Reyner, also of Columbia, on February 16th, in Columbia.

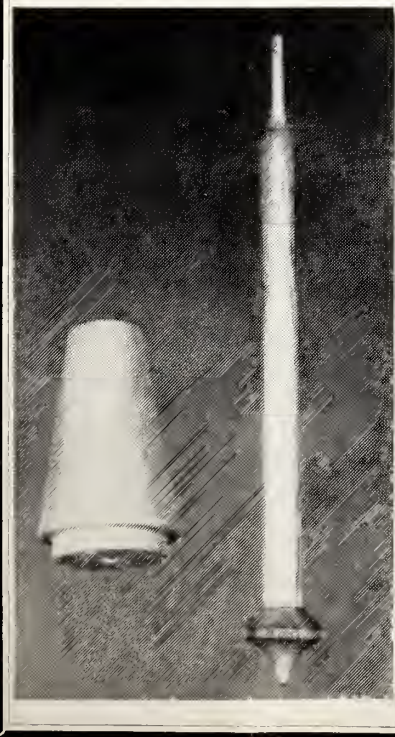
Mr. and Mrs. Max Edelsburg announce the marriage of their daughter, Rhea, to Leonard Aronoff of Miami, Fla. Rabbi P. Liner of the Tree of Life Temple, Columbia, performed the ceremony, which took place in Sumter. Mrs. Aronoff is a graduate of Edmunds High School, Sumter and attended the University of S. C. Mr. Aronoff is at present attending the University of Miami, majoring in radio. The couple will make their home in Miami.

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RALEIGH, NORTH CAROLINA

Social and Personal

CHARLOTTE, N. C.

The new Temple Beth-El was dedicated with special services at this new house of worship, when Dr. Samuel Goldenson, Rabbi Emeritus of Temple Emanu-El, New York, was a special Sabbath guest in Charlotte. The occasion was one which has been long awaited by Charlotte and the inspiring and challenging service by Dr. Goldenson tended to increase the already overflowing interest.

While in Charlotte, Dr. Goldenson spoke before several religious groups, including the Queens College chapel service.

The Men's Club of the Temple met on February 3rd. Harry Golden was in charge of the program which was devoted to Brotherhood Month.

The Beth El Sisterhood held their regular meeting on February 8th.

Rabbi Philip Frankel contributed extensively with addresses and editorials to the Brotherhood Week celebrations.

HIGH POINT, N. C.

Mrs. NORMAN SILVER, Reporter

The February meeting of Council of Jewish Women was held at the home of Mrs. Ben Swartzberg, with Mrs. Max Rones as associate hostess. Mrs. Al Rabhan was in the chair and heard reports from the various committees. A special plea was made by Mrs. Ben Herman for clothes for the closet at Emma Blair school. Mrs. Samuel Hyman, education chairman reported on the study group meeting. Mrs. Inez Clark, executive chairman of the local Red Cross chapter was guest speaker. She was introduced by Mrs. A. Schwartz, Red Cross Chairman. Mrs. Clark outlined the work of the Red Cross speaking on home service and disaster service.

The February meeting of The Ladies Aid Society was held at the home of Mrs. Harry Doctor. The meeting was called to order by President, Mrs. Louis Greenberg

and various projects were discussed by the group.

Engagements: Shensky-Rose

Mrs. Rachel Rose announces the engagement of her daughter, Molly, to Emanuel Shensky, of Columbia, S. C., son of the late Mr. and Mrs. A. H. Shensky of Savannah, Ga. The wedding will take place on March 20th.

Mrs. Lillian E. Tepper of Teaneck, N. J., has announced the engagement of her daughter, Ruth Cecile, to Robert M. Silver, son of the late Mr. and Mrs. N. H. Silver, of High Point. Wedding plans have not yet been completed.

Dr. and Mrs. Leonard L. Berman of Norfolk, Va., announce the engagement of their daughter, Phyllis Anne, to Dr. Arthur Sanford Kaplan, of High Point, son of Mr. and Mrs. Harry Kaplan. The date for the wedding has not been set.

Miss Berman is a sophomore at Connecticut College, where she is majoring in Psychology. Dr. Kaplan is a graduate of the University of North Carolina, Chapel Hill, where he was elected to Phi Beta Kapa, and of the New York Medical College. At present he is completing an internship at Metropolitan Hospital in New York, and in July will begin an internship at Bowman Gray School of Medicine, Winston-Salem.

Our condolences to:

Irving and Louis Greenberg on the death of their beloved father.

Mrs. Israel Bloom on the death of her beloved father, the late Mr. Jacobson of Portsmouth, Va.

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VISITING *Around Greensboro*

By MIN KLEIN

BROTHERHOOD WEEK celebrations kept our members busy — RABBI RYPINS headed the local committee on plans for the testimonial dinner for Chancellor W. C. Jackson of WC—an affair which climaxed Brotherhood Week activities in the state — and one which will be long remembered . . . TEMPLE EMANUEL Brotherhood had Dr. Jackson as their guest speaker for the February meeting with BEN CONE doing the MC'ing, and Dr. Clyde Milner, president of the Greensboro chapter of the National Conference of Christians and Jews delighted the Sisterhood of the Temple with a talk at their Valentine luncheon meeting; Msg. Hugh Dolan addressed a group at BETH-DAVID on "Catholicism" and Min Klein chaired a city-wide luncheon meeting of all the Women's civic and religious clubs, which was a major part of the Brotherhood week celebration in Greensboro . . . Highlight of the month was the dinner meeting held at the Temple honoring DR. SAMUEL GOLDENSON, Rabbi Emeritus of Temple Emanu-El, NYC, who brought spiritual warmth with his inspiring address to over 100. While in the community, Dr. Goldenson addressed the Rotary Luncheon meeting and was guest speaker at Grace Methodist Church . . . Our own RABBI RYPINS was busy with four speaking engagements at the Greensboro High School, an address at Guilford College and also at Bennett College, and a visit to Farmville, Va., where he spoke on subjects of Jewish interest . . . Later in the month he attended a national meeting in NYC in preparation for going on a speaking tour with the JEWISH CAVALCADE . . . RABBI and MRS. SINCOFF and BEA KARESH continue to please audience with their Saturday evening radio program — ISRAEL SINGS . . . The Joint COUNCIL-HADASSAH program in February brought out a GRAND crowd of interested members for the program arranged by EDUCATION CHAIRMAN, ROSE BACH, with the following members of Hadassah and Council participating: HILDA WEINSTEIN, MARGIE CAMRAS, IDA TEMKO, RUTH MICHAELove, IRENE MILLER and MIN KLEIN . . . Council's HEAVY month of activities included a beautifully entertaining STYLE SHOW at the O. HENRY, sponsored by BROWNHILL'S and chaired by the following ladies who sent out those CLEVER little announcements and took care of the details: Mesdames: CARP, FARBER, KRIEGER, H. MARKS, ROSE, SABEL, SILVERSTEIN, STARTZ, S. STERN, JR., and TANNENBAUM. And while

on the subject of COUNCIL, we want to remind all you ladies who are "nimble with the thimble" that the LAST Wednesday of each month is Council day at the Red Cross Sewing rooms, with Mesdames BLANKENSTEIN and S. LYON in charge — come when you can . . . LENA KREIGER'S spaciouly beautiful home was thrown open for the SOS baby shower, which brought in a quantity of infant items and gave us all a chance to have a cup of tea and chat for a minute . . . The BBG's have been busy little beavers and their fine Sabbath program at Temple Emanuel is still remembered, at which the surprise guest speaker, RABBI JOSEPH RAUCH of Louisville, Ky., left an indelible impression . . . Their February meetings were devoted to community programs, when, in honor of the campaign for the MARCH of DIMES, a film was brought to them by chief Therapist, Miss Virginia Harker, of the Convalescent Hospital here, showing the miracle of the building of the hospital and the magnificent job being carried on there now . . . the other February meeting was devoted to a film and short talk on Israel — a film being "THE HOUSE IN THE DESERT" . . . We hear buzzing of another important affair soon to take place — stand by for more details . . . And the AZA's have really been busy, too, with election of officers and plans for the Spring dance to take place . . . Their Sabbath services at BETH-DAVID will soon be followed by those at TEMPLE EMANUEL — Those participating in the splendid service on the 25th were: SEYMOUR BATES, LOUIS BATES, BILLY ZUCKERMAN, BOBBIE KREIGSMAN, ELLIOTT SOLOMON, MELVIN LITCH, JR., BEN MARKS, JR., and BOBBY PEARLMAN . . . Those were two FINE Bar Mitzvahs celebrated during February, with MICHAEL TEMKO at Temple Emanuel on the 11th and LARRY GETZ at Beth-David on the 18th . . . We hear via the usual grapevine that some fine things are coming out of the Hadassah Officers' Training Corps, conducted by our very able and efficient RUTH MICHAELove — first session at the J. SMITH home . . . Using the well-known album "Israel Sings", Mr. Charles Underwood, of the Guilford College Music Department, gave a demonstration lecture in celebration of the Jewish Music Festival, at the Brotherhood Forum at Temple Emanuel — a program received with much enthusiasm by a large audience . . . The newly formed JEWISH EMERGENCY COMMITTEE of Beth David members, was organized for the purpose of administering a

Social and Personal

CHARLESTON, S. C.



MISS HARRIETTE KRAFT, Reporter

CHARLESTON, S. C.

Sutker-Kirshstein

Miss Esther Kirshstein, daughter of Mrs. Sarah Kirshstein and the late Mr. Kirshstein, became the bride of Abe B. Sutker of McColl, son of Mr. and Mrs. M. Sutker, in a ceremony at B'rith Sholom Synagogue. The ceremony was performed by Rabbi Gilbert Klaperman, assisted by the Rev. David Sherman, Cantor, and Rabbi Alter Kirshstein, uncle of the bride. The bride was given in marriage by her mother and her brother, Jack Kirshstein. Mrs. Sylvia Yellin of Savannah, Ga., was her sister's matron of honor. Bridesmaids were: Misses Minnie Nussbaum and Phyllis Kaufman, cousin of the bride. Nancy Ann Kirshstein, another cousin, was flower girl. Kolman Sutker, also of McColl, was his brother's best man. Ushers were Max Kirshstein, brother of the bride, Herbert Steinert and Albert

Yellin and Louis Sutker. A reception was held in the Beth Israel Social hall, after which the bridal couple left for a wedding trip to Florida. They will be at home in McColl, S. C., where Mr. Sutker is teaching a veteran's class in the public school. He is a graduate of the Citadel and served with the navy during the war. Mrs. Sutker was employed before her marriage by the W. L. Youngblood Co. and the U. S. Casualty Co.

A symposium "Tomorrow's Judaism" was presented by the Community Center Cultural committee on Thursday, February 10, with three Rabbis participating. Rabbi David Max Eichhorn, a Reform Rabbi, Rabbi Edward T. Sandrow, a Conservative Rabbi and Rabbi Emanuel Rackman, an Orthodox Rabbi took part in this interesting event.

Rabbi Arthur Lelyveld, National Director of the B'nai B'rith Hillel Foundations, was guest speaker at the Dock Street Theatre for B'nai B'rith Sunday, February 13th.

Celia Adler, celebrated Yiddish actress, appeared on the Yiddish Movie program of the Center Cultural committee on February 17th. This will be followed by several other Yiddish movie programs in the months to come.

loan fund, for educational and other practical purposes. Chairman of this group is I. M. KARESH, treasurer is ABE STERN, and director is RABBI SINCOFF . . . Another recent group growing out of the Beth-David Congregation is the "Wednesday Night Club", whose aims are listed as "social, cultural and recreational." SEYMOUR WEISS is president and all persons between the ages of 21-40 are invited to attend the meetings and join the group in its activities . . . Among the Beth-David Religious School's outstanding activities of the year, will be remembered the program on CHAMISAH ASAR B'SHEVAT, the Jewish Arbor Day as celebrated in Israel. The children of the school planted a tree on the Synagogue grounds, which will be known as the "Beth David Religious School Memorial of 1949," and a program appropriate to the occasion was presented. BLANCHE LYON was in charge of the program which included greetings from president of the congregation SAM PRAGO and Sisterhood president, BEA KARESH . . . GOLDIE ZAGER was full of exciting description of the reception she attended in February, given by National Hadassah, honoring Mrs. Eleanor Roosevelt and Israel representative to the UN, Aubrey Eban. This was the occasion at which Mrs. Roosevelt was presented the first

Henrietta Szold citation and award for her work as advisory head of the Youth Alyah, a position which she has held since its inception. The reception was held in the Starlight room of the Waldorf-Astoria in NYC and included many guests prominent in Hadassah. . . The community looks forward with eager anticipation to the coming visit of MRS. DAVID DESOLA POOL, past national Hadassah president, brilliant and forceful speaker, ardent Zionist leader and currently, chairman of the Hebrew Medical School committee — Mrs. Pool will be in Greensboro March 27th and 28th and many plans are being made for her stay . . . The February meeting of HADASSAH featured a program on the JNF, in which a number of the HILLEL students participated. RUTH MICHAELove, in her charming manner, read the poem "The Lifeline" and a film put out by the UJA, "The House in the Desert" portrayed the work of this vital force. . . ELMA DRYZER, JNF chairman was in charge of the program — Hillel students from WC who took part in this program, included Alice Bernholz, Catherine Cahn, Sharon Levin, Bobbie Reisman, Marilyn Tolochko, Milly Simon, Shirley Lyon, Edna Friedman, Bernice Bronstein, Lois Buck, Bernice Greenberg, Naomi Cooley, Pati Finkel (Please Turn to Page 19)

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Social and Personal

STATESVILLE, N. C.



MISS HENRIETTA WALLACE,
Reporter

The February meeting of the Piedmont Section, Council of Jewish Women, was held at the home of Mrs. Phil Rubin, Salisbury, with Mrs. J. W. Chinn, presiding. Committee reports were heard and the Ship-a-Box project was discussed. Mrs. Chinn was elected official delegate from the Piedmont Section to the M.A.C. conference in Asheville. Miss Henrietta Wallace director at large of MAC will also attend. The meeting was then adjourned after which the hostess served delicious refreshments.

Mr. and Mrs. Julius Aronson attended the Gift show in Atlanta, Ga.

Mr. and Mrs. L. Gordon have returned from an extended trip to Pittsburgh. They had for a week-end visit, their two sons, Saul, from the U. of N. C. and Alfred from Oak Ridge.

Mr. and Mrs. L. Feldman and son of Brooklyn returned home after a visit with Mr. and Mrs. Julius Aronson.

H. Gordon of High Point is spending some time with his daughter, Mrs. M. Steinberger and Mr. Steinberger.

GOLDSBORO, N. C.

MRS. SEYMOUR BROWN, Reporter
Congratulations to:

The William Trachtenbergs on the birth of Judith Eve. The Trachtenbergs also have three boys.

Mr. and Mrs. Emil Rosenthal on the birth of a grandson, David Richard Ladenheim.

Rabbi Feuer on his recent election to the Vice Presidency of the Goldsboro Ministerial Association.

The community is happy to welcome Milton Pentzer back to Goldsboro.

Mrs. A. M. Shrago is showing steady improvement from her recent illness.

Mrs. A. Oettinger is wintering in Los Angeles.

Goldsboro is mighty proud of Harold Kadis and Manny Bernstein, two high school students who are doing a grand job of teaching in the Religious School.

We extend our sincerest sympathy to Mrs. Hyman Meyers on the passing of her mother, Mrs. Louis Tabakin.

Hadassah held its monthly meeting Tuesday night, February 8, at the home of Mrs. Louis Sherman. A sketch of the life of Chaim Weizman was given by Mrs. Seymour Brown. Final plans were laid for the Valentine Dance to be given Saturday evening, February 12 at the Hotel Goldsboro.

Sisterhood held its monthly meeting Wednesday evening, February 2, at the home of Mrs. Maurice Feuer. Plans for a donor banquet for the congregation were discussed. Mrs. Jake Shrago, Mrs. Moe Kirschner, and Mrs. Julia Weill are on the committee for this affair to be given in March.

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BURLINGTON, N. C.



Raphael Eisenberg

Mr. and Mrs. Harry L. Eisenberg announce the engagement of their elder daughter, June Carolyn, to Arnold Martin Raphael, son of Mr. and Mrs. Harry A. Raphael, of Brooklyn, N. Y. The wedding is planned for early Fall.

Miss Eisenberg, a native of Burlington, is a sophomore at Duke University and plans to complete her education in northern schools. Mr. Raphael attended Washington and Lee University, St. Johns, in Brooklyn and State College in Raleigh. He is connected with the Chester H. Roth Company, New York.

The engagement was announced on February 13th at an informal buffet supper for about two hundred friends and relatives of both families. This was also the occasion

of the 25th wedding anniversary of Mr. and Mrs. Eisenberg.

WILSON, N. C.

Mr. and Mrs. Sam Heller and their son Alfred visited their daughter in Brooklyn, N. Y.

Visiting Around Greensboro

(Continued From Page 17)

stein, and Barbara Tobias. . . . DOROTHY HAMBURGER introduced the performers and was responsible for the reception following the meeting. She was assisted by FANNY RIMSKY, MARY SEGAL and GLORIA ROBINSON. . . . Be on the alert for more news on the HADASSAH COUNTY FAIR which will be held on the 19th. . . . The Beth David Sisterhood services last month brought out some hidden talent. . . . "Outstanding Contributions of American Jewish Women" was the subject of a symposium participated in by Mesdames: R. STEIN, W. SOIBERMAN and B. ROBINSON. . . . Other members assisted with the reading and hostess for the Oneg Shabbat were MR. and MRS. MARKOWITZ. . . . Members from the entire community — and some from out of town — gathered for the reception given for SID and ROBERTA SUTKER, recently back from their honeymoon, by parents of both couples. . . . Ditto, the affair hosted by the BERNIE ROBINSONS honoring newcomers to town, BERNIE'S brother and his wife, who will live just around the corner from them. . . . The Robinson home was really thrown open to a HUGE number of friends who came to meet the young couple. . . . and adding to newcomers in town, we extend a "welcome back to" the SEYMOUR ROGERS (she was DOTTY STEWART) who lived in NYC for some time after their marriage here in 1946. They have a cute little son too! — the I MESSENGERS moved in from Durham recently and are connected with the BOSTON SAMPLE SHOE Store. . . . and speaking of moving, we stop by for a word of greeting to the CY JACOBS who are getting tremendous enjoyment from their new home, out on Friendly Road. . . . LOTS of luck to all of you. . . . We hear that the BETH-DAVID FROLICS are on the move for a bigger and better show even than the one of last year, which, we think, is something hard to beat. . . . Under the direction of MONA BINES and EDITH DAVIDSON, it should REALLY be a successful production. . . . and JACK SALZ says, "get a sitter, bring the children or rent them out for the night — but DON'T MISS MARCH 15TH ! ! !"

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Social and Personal

DURHAM, N. C.

A joint B'nai B'rith and Hillel Sabbath services were conducted by members of the B'nai B'rith and students of the local Hillel of Duke University. Henry Bane was the guest speaker.

Senior Hadassah's program of the month was one of the highlights of the year. A special program on "American Zionist Youth" was presented by the students of the University of North Carolina together with the Junior and Senior Hadassah of Durham, followed by a talk by Rabbi Pearlman of Chapel Hill.

A special feature was the talk by Ralph Lowenstein, the son of Mr. and Mrs. Henry Lowenstein of Danville, Va., who had just returned from service in the army of Israel. He was attached to the most active and advance units of the army and took part in many engagements.

Ralph gave a very vivid description of the struggle of Israel. He had brought with him many souvenirs which he showed to the audience.

After the program, Palestinian songs were sung.

Mrs. B. Grodsky was the Hadassah representative to the Education Seminar held in Norfolk, Va. last month. She brought back a very interesting report.

Mrs. Max Swartz, Mrs. Mitchell Bergman, Mrs. B. Grodsky and Miss Bessie Fagan attended the Hadassah Institute that was held in Raleigh, February 1st.

Mrs. I. Rancer, Mrs. Nathan Liberman and Mrs. J. Robbins were hostesses at a joint Mizrahi-Hadassah J. N. F. party in the Synagogue House. Admission was the price of a tree.

The new members of Senior Hadassah were entertained by Mrs. I.

Golden, Membership Chairman. Mrs. E. J. Evans was the guest speaker.

Rabbi and Mrs. S. Glustrom were hosts to the Hadassah Study Group. Current events were given by Mrs. S. Glustrom, followed by a talk on the political parties in Israel by Rabbi Glustrom.

Mrs. A. Greenberg then reviewed Maurice Samuel's book, "Prince of the Ghetto."

Mr. Nathan Cooper, head of the Welfare Department was the guest speaker at the Sisterhood Meeting.

Mrs. Theodore Gordan of New York City was the house guest of Mr. and Mrs. Nathan Wolf. Mrs. Wolf entertained with a luncheon for her guest at "The Palms."

Mrs. Gordon was extensively entertained throughout her visit.

Mrs. Samuel Stein of Toronto, Canada, is the house guest of her daughter and son-in-law, Rabbi and Mrs. S. Glustrom.

Mrs. Sylvia Suritz of Rock Hill, S. C. was a guest in the city. Mrs. Suritz attended the Hadassah Institute in Raleigh.

MULLINS, S. C.

Miss Harriet Fay Nelson of Baltimore, Md., became the bride of Arnold Bertram Fleishman of Fayetteville in a ceremony performed by Rabbi Samuel Epstein of Fayetteville, at the home of Mr. and Mrs. Jerry Solomon, sister and brother-in-law of the groom. Mrs. Solomon was matron of honor and Mr. Solomon was best man. Maid of honor was Miss Judy Abrams, of Baltimore.

GOLDSBORO, N. C.

On February 5 and 6, Goldsboro was host to executive board members of the N. C. Association of B'nai B'rith. A large attendance was at all the meetings held at the Hotel.

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There's time for a few moments of "good talk" in the sun-flooded cafeteria before Brandeis University students begin lunch. From left to right are: Jean Maynard, New York; Leonard Van Gassbeek, Massachusetts; Theresa Bloomfield, New Hampshire; Alfred Orner, New Jersey. The newly-created Waltham, Massachusetts Institution, the nation's first Jewish sponsored, non-sectarian university, admitted 107 "Pilot" freshmen this fall. The cafeteria is located in the "Castle," one of the five renovated or newly constructed buildings on the beautiful 100-acre campus.



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The 'Milah' Problem

(Continued From Page 4)

ions, finding some interesting and revealing references in the responsa of Rabenu Hai Gaon 1000 years ago. We also touched on the religious propriety of the use of the "bloodless clamp", plastic revision of the circumcision where necessary, the placing of ligatures to control bleeding, and many similar problems. With reference to all these matters, the Commission on Law of the Rabbinical Council of America was freely and frequently consulted, while I, on the other hand, spent days on end with voluminous tomes on minor surgery. Neither the doctors, who incidentally showed remarkable good will towards the project after it had been adopted, nor I, spared any effort or time in exploring all the possibilities attached to our enterprise. We were all in the project heart and soul and we wanted it to be a success.

The results of all our efforts were finally crystallized in the following preamble and set of resolutions:

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2. As physicians of the Jewish faith, we will accept group responsibility for this aspect of the Mohel's duties if requested to do so.

3. In order to be a competent Mohel, the operator must possess a basic minimum knowledge of anatomy, surgical and aseptic technique.

4. A review of the qualifications of those who offer themselves to the position of Mohel (in the city of Charleston) by a Board of Physicians would not constitute an infringement of the traditional privileges of the Mohel.

5. When completed, this review would be submitted to the Board of Trustees of this Synagogue in the form of a confidential report."

After this formula was arrived at, the rest was a relatively simple matter. Only the machinery had to be set into motion.

To date, the Board has already met with one of our Mohelim. After his examination, he was found to be wanting only the barest instruction in asepsis. This has already been given him. The other of our Mohelim will be qualified very shortly.

At the time of writing, August 31st, a little over two months after our first meeting, a letter from the Consulting Board referring to the certified Mohel was received by our Synagogue. It stated that "the medical and surgical qualifications of Rev. I----- for the position of Mohel have been reviewed and we find him acceptable."

Furthermore, to reassure the community, of their confidence in the Mohel, the doctors in their letter emphasize the point we had always wanted to make clear. "We wish to point out that the presence of a physician at a ritual circumcision . . . is not essential."

Since this letter has been publicized, a new feeling of ease and tranquility has settled over our

community. Parents-to-be have been relieved of one of the major worries attendant on childbirth; and the anxious and harried consultations between husband and wife, and parents and children who are about to become parents themselves are now a thing of the past.

We proudly believe ourselves to be the first Jewish community in this country to have successfully worked out a cooperative and mutually agreeable plan for religious leaders and medical men alike to accept. The religious needs of our city have been served and the prestige of its public servants—Rabbis, Mohelim, and doctors—enhanced. From our experience, we can also assure other communities that with effort and good will, a similarly satisfactory plan can be put into effect anywhere.

GREENSBORO, N. C.

*Adolph Guyes Elected
Head of B'nai B'rith*

Adolph Guyes was named president of the Sidney J. Stern Lodge of B'nai B'rith at the organization's annual election meeting at Beth David Synagogue on February 14th.

Guyes succeeds Philip Segal, who automatically becomes lodge Monitor. Other officers are Albert Mazo and William Simon, first and second vice-president; Alvin Cohen, recording secretary; Herman Cone, Jr., corresponding secretary; Phil Levine, treasurer; Lee Kay, Warden, and Robert Clein, Guardian.

Dr. A. J. Tannenbaum spoke on the Heart Week campaign, and David Arner, assisted by David Helberg, gave a music program as a part of Jewish Music Month.

Welcome Stranger!

Rabbi and Mrs. Benjamin Sincoff announce the birth of a son at St. Leo's Hospital on February 19th.

WILSON, N. C.

Mrs. J. H. HANCHROW, Reporter

A lovely farewell dinner was tendered Mrs. Fannie Arner on February 8th at the Cherry Hotel. Mrs. Arner, who has resided in Wilson since 1923, is moving to Newport News, Va. She received a going away present from the members of Hadassah.

Mrs. J. Silvester of Weldon, N. C., visited her daughter, Mrs. Charles Barker.

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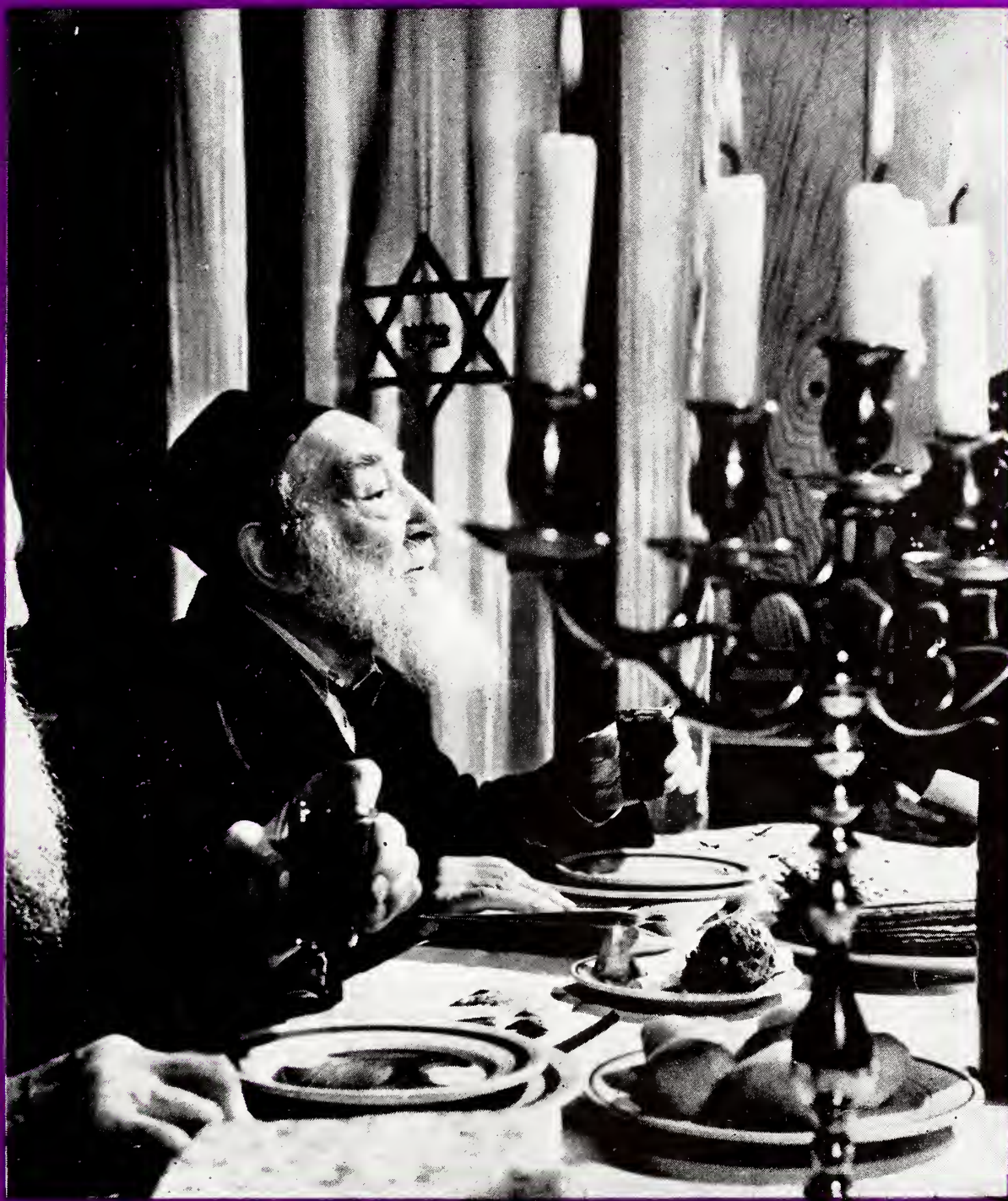
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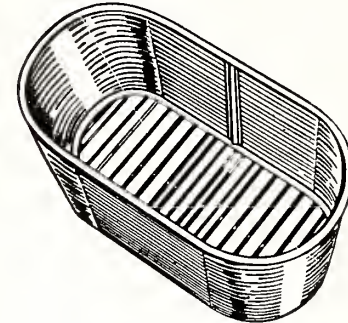
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*From an address by Frank W. Abrams,
Chairman of the Board, Standard Oil Company
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THE AMERICAN JEWISH TIMES

VOLUME XIV

APRIL, 1949

NUMBER 8

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

What's Behind It All?

The problem of rebuilding Germany is causing more deep thought among the world's statesmen today than perhaps any other international question that calls for a decision. So much of the hope for ultimate peace depends on the solution that it can be well understood why so much time is being taken in arriving at conclusions.

The nub of the internal phase of the problem is that, theoretically at least, best results could be expected from rebuilding Germany with Germans. But it isn't quite that simple. Such a large percentage of the German people had become inoculated with the venom of Nazism that it would be difficult to rebuild in this way without the fear that the Nazi philosophy would again crop out.

Over on this side of the Atlantic we must view with alarm some recent happenings in Germany. To say that they look peculiar would be to be guilty of understatement. The latest of these is the freeing of Fritz Kuhn, the reduction of whose sentence to two years has put him back in circulation, by reason of the fact that he was credited with time he had already served. The moot question here is "What motivated the reduction in sentence?"

Kuhn's first statement upon his liberation was that he would seek to regain his American citizenship . . . and presumably, his old job as leader of the German-American Bund.

Perhaps Kuhn's release would not cause so much concern had it not followed so closely on the freeing of Fritz von Papen and the pardon of Ilsa Koch. Included in the same category is the restoration to power in the German steel cartels, of men such as Alfred Hugenberg and Ernst Poensgen, under joint American-British auspices.

That there is a pattern indicated here, which should be investigated, is without question. As a matter of fact, such an inquiry has already been called for by the Non-Sectarian Anti-Nazi League. This organization has called upon Senators Millard E. Tydings, chairman of the Senate Committee on Armed Services, and Harley M. Kilgore, who headed a special Senate committee in an earlier investigation of German Affairs, for "a comprehensive and public investigation of the entire conduct of the Army and civilian authorities responsible for American policies in the government of Germany." Our sole quarrel with this action is that it covers too much ground to be productive of early results. We would have preferred that the request for investigation be limited for the present to specific, questionable cases, such as the Kuhn and von Papen releases, and the Koch pardon.

Whatever the line of reasoning is in Germany, steps should certainly be immediately taken over here to see to it that Kuhn cannot carry out his boldly proclaimed intention of regaining his American citizenship. To conceive of his success in this direction would be indeed stretching the imagination . . . we hope. Of course, stranger things than that have happened.

Just Too Bad

Whether the "healing" of the breach that for a time threatened to split the United Palestine Appeal wide open has come too late to have a saving effect on the 1949 campaign of the United Jewish Appeal, time alone will tell.

The charges and counter-charges that filled the air for so many weeks certainly will not help to fill the coffers of the U. J. A. in the current drive for funds. This is the only fact that stands out clearly in the mess of name-calling and vituperation that at times reached the disgraceful stage. That men of the presumed mental stature of those engaged in the brawl should not have foreseen this is astonishing, to say the least.

We are not concerned at this moment with the merits of either faction's contentions. But we are deeply concerned with the effect of the disunity at the local community level. It is here that the success or failure of fund-raising is decided, and all that is visible here is that the "United" in U. J. A. and U. P. A. is apparently a misnomer, despite the patching up of differences.

There are many natural handicaps that the U. J. A. campaign faces this year, about which much cannot be done. Business prospects for the future are uncertain. Money is not as free as it formerly was. Many thoroughly honest people hold the opinion that with the establishment of the State of Israel, American Jewry should not be called upon to make personal sacrifices to contribute in excess of their capacity to do so, to a fund so much of which is intended for use in Israel. They believe that the new state has recourse to other methods of providing funds in keeping with its status as a nation, and comparable with other nations that are beneficiaries of lend-lease and Marshall plans. We do not say that they are right in this line of reasoning. We merely state that such reasoning does exist.

According to the best information available, the 1948 U. J. A. campaign for \$250,000,000 fell short by about 40 per cent. And in that campaign everyone was doing his best in a united way to achieve the desired result. What chance is there for success in the 1949 campaign, the goal of which is the same as that of 1948, when the spirit of working together in harmony has received such a severe jolt?

It is just too bad that a "family fight" had to be given the publicity usually reserved for a Madison Square Garden heavyweight championship bout. If the campaign fails, the many worthy endeavors to which the U. J. A. allots funds will find themselves struggling to continue for lack of sufficient financial resources, and thus become the innocent victims of a situation for which they were in no way responsible. They will be the real sufferers, and it is about them that the embattled leaders should have been thinking.

Extra effort will now be needed to repair the damage already done. We can only hope that the individual giver will be thinking more of the worthiness of the endeavor than in the politics of the organization.

Jewry Mourns

Alfred M. Cohen, the "grand old man of B'nai B'rith," has passed on to his great reward. He will be mourned, not only by the members of the order he served so well, but by Jewry the world over.

Rest in Peace!

The Place To Begin

The publication of "Modern Education and Better Human Relations," the fifth in the Freedom Pamphlet series of B'nai B'rith's Anti-Defamation League, is of more than passing interest. The author, Dr. William H. Kilpatrick, professor emeritus of Teachers College, Columbia University, has written widely in the field of child education and the principles and methods which underlie democratic and intergroup education. He is president of the New York Urban League, and chairman of the Bureau for Intercultural Education.

Dr. Kilpatrick was the speaker at the testimonial dinner given to Dr. W. C. Jackson upon the latter's retirement as Chancellor of Woman's College of the University of North Carolina in Greensboro on the night of Washington's Birthday. The various references to him on that occasion stamp him as one of the leading figures in education on the current American scene.

The goal of the modern school, Dr. Kilpatrick asserts, should be to teach all children to live together cooperatively. If children of different

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The Maladjusted Jew — A Myth

By HAROLD U. RIBALOW

The author is a noted writer on Jewish Affairs and managing editor of Congress Weekly. This article, distributed by the Office of Jewish Information of AJC-WJC, is digested from one published in Congress Weekly.—THE EDITOR.

AS AN American Jew, I am getting tired of the flood of novels, articles and anxious editorials both in the general and English-Jewish concerning the "maladjusted Jew. At least a dozen novelists, from Nobel Prize Winner Pearl Buck down to first novelists, have taken a crack at fictional versions of the unhappy Jew — eager to intermarry, deeply upset over anti-Semitism, always trying to forget that he was born Jewish . . .

What with the current emphasis on the "maladjusted" Jew, there certainly is room for an expression of opinion that most Jews are not "maladjusted"; that most Jews are quite well satisfied with rather than reconciled to Judaism. Of the approximately one million American Jews belonging to various Jewish organizations, surely most are not only aware of their Jewish background, but are working actively both as Jews and Americans to fulfill themselves. Why does no novelist attempt to describe the Jew who belongs to a Jewish organization which, in itself, presupposes an awareness of Jewish affairs? . . .

Obviously, many Jews, consciously or otherwise, suffer from anti-Semitism, real or imagined, and fear of the Christian world is in no small measure a major factor in the development of the so-called Jewish defense agencies.

It seems that the defense organizations wax and grow because many Jews in America do not trust that they will live in America on equal terms with those citizens who enjoy the benefits of full citizenship — both on paper and in fact.

I am not attempting to weigh the reasons for the existence of these groups, or to say they have no function to fulfill in a society which has not attained perfection. Yet, in spite of the obvious need for such groups, it has not been stressed sufficiently that in the face of anti-Semitism, in the face of the "fear approach" used by most defense organizations to obtain support from an initially uneasy Jewry, there is a position inherent in Judasim which some defense outfits studiously overlook, which the bright novelists seem to be unaware of, and which editorial writers do not find interesting enough to comment on.

Those of us who are conscious and proud of being Jews are, by and large, the product of our upbringing. We are not the sons and daughters of marginal, or "escapist" Jews. Our parents were Jewish and gave it no more thought than Protestants give to the fact that they are Protestant. We were sent to Hebrew schools, just as Catholics send their children to parochial schools — with no loss to their Americanism. Like other Americans, we, too, studied the Bible. Unlike other Americans, we studied the Bible also in its original language, Hebrew. We were taught, Jewish history as well as American history and Jewish heroes were to us no less heroic than American heroes. In reading of Jewish strivings for freedom of worship, freedom to live as an individual, we never saw any contradictions in Americanism and Judaism. The

(Please Turn to Page 6)

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ARNOLD FORSTER

Proselyting For Profit

By ARNOLD FORSTER, *Director Civil Rights Division,
Anti-Defamation League of B'nai B'rith*

EVERY year, well-meaning Christians in the United States and Canada pour \$1,500,000 into the coffers of missionary societies dedicated to the conversion of Jews to Christianity. What returns they get for their money is difficult to determine. Certainly, the number of converts is low—one expert figures it less than 50 Jewish children and adults a year. Most Jews are offended by proselyting, for basic to Judaism is the concept that men should be free to worship as they please, so long as their religion propounds a belief in one Supreme Being and its code of ethics upholds the dignity of man.

Since the constitutional guarantee of freedom of religion protects proselyting as part of the practice of religion, there is no argument with the regulated activities of legitimate missionaries, however arbitrary their attitudes. To be judged with suspicion, however—as much by Christians as by Jews—

are those professional conversionists, formerly Jews, whose success is based on sensationalism and tawdry practices.

Nor can they be dismissed as smalltimers operating on the fringe of the missionary movement. At least two of them, A. U. Michelson and Joseph Hoffman Cohn, each year elicit from credulous supporters the tidy sum of \$1,000,000—or two out of every three dollars contributed to the missionary cause.

For example, the Hebrew Evangelization Society, Michelson's creature, collects some \$500,000 annually. It is the biggest "mission to the Jews" in operation, equalling in financial strength the combined resources of the seven largest denominational or church supervised societies. But Michelson's interest in religion appears to be secondary to his desire for personal financial profit. In virtually every community in which he has operated since emigrating from Germany in 1924,

Michelson has been charged with unethical practices of one kind or another.

Also of concern is the American Board of Missions to the Jews which Joseph Cohn inherited in 1937 from his father Leopold. Within eight years, the younger Cohn, an adept fund-raiser, had accumulated enough money to house his outfit in its own six-story building in New York City. His "mission's" yearly disbursements have exceeded \$250,000, according to its own financial statements for 1943, '44 and '45.

Hyman J. Appleman, a former lawyer who became president of the Association of Jewish Evangelism, confines himself to highly publicized personal appearances in Baptist churches throughout the country. He is a skilled speaker given to oratorical excesses characteristic of old-style "revival" meetings and he is much in demand as a guest preacher before non-Jewish groups.

During a tour of England last fall, Appleman's appearance in Portland, Maine was heralded with a heavy barrage of publicity: newspaper releases, telephone calls, throwaways, automobile stickers, handbills—all advertising Appleman as a "Russian-born Jew." A mammoth parade was tossed in, too, and Appleman's quips about being able to change his religion if not the shape of his nose, were heard by overflow audiences of 1200 to 1500 at each of his meetings.

Like Appleman, Cohn and Michelson are promotion-wise. Their extensive use of "canned" radio sermons reveals a shrewd understanding of this medium for profitable fund-raising. Cohn broadcasts via transcriptions in the United States, Canada and Cuba. His substantial budget supports branch "missions" in Brooklyn, Coney Island, Philadelphia, Pittsburgh and Los Angeles; also foreign offices in Canada, London, Paris, Jerusalem, Buenos Aires and Havana.

Cohn doesn't hesitate to publicize inflammatory, anti-Semitic allegations. Probably his professed antagonism toward Israel, the Zionist movement and most things Jewish, stimulates an open-handed response among some of his contributors. His solution to end "Jewish problems" is hardly designed to better Christian-Jewish relations. "We (the Jews)," preaches Cohn, "with wicked hands did reject and take part in the slaying of the Lord . . . that is why our prayers have gone unanswered . . . The first thing we have to do is to confess that terrible thing of which we are guilty."

Cohn, and his father before him, have been charged with irregularities in their personal conduct and business methods. The American Baptist Home Mission Society, which once contributed to Leopold Cohn's venture, withdrew its financial support because (said the Baptist Mission Secretary) "he insists upon receiving all funds and paying them out as he pleases, appointing and dismissing appointees at his pleasure . . . as if he . . . were the only anointed one of the Lord."

Michelson built up his Hebrew Evangelization Society largely from contributions solicited over the air. A report submitted Dec. 31, 1946, showed total receipts of \$473,442.06 for the year. For his labors as president of the group Michelson received a salary of \$4,800. But \$96,000 was charged off to "home-office expenses." Another \$232,699.33 was spent on publicity and \$200,000 more to purchase radio time. Michelson began proselyting by radio in 1936; by 1947 his weekly programming totaled 413-15-minute transcriptions on 74 stations in the United States and Canada.

Headquarters for Michelson is located in Los Angeles where his society owns property that includes a church and living quarters for himself, his wife and members of his staff. He also operates foreign missions in England, South Africa,



WASHINGTON, D. C. — B'nai B'rith was the only Jewish organization invited to enter a float in the parade that followed President Truman's inauguration. This float, shown above, was seen by a million spectators along the line of march and by millions more through television. As it passed before President Truman, he greeted it enthusiastically and called Vice-President Barkley's attention to it. The gigantic menorah, B'nai B'rith's symbol, containing red flames, slowly revolved as the float moved down Pennsylvania Avenue.

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Over the air, and in his brochures and lectures, Michelson exploits the plight of Jewish refugees, appealing for contributions to alleviate their distress and "to tell them the story of Jesus." But his society's foreign work was so loosely administered it failed to receive authorization from the President's War Relief Control Board. In fact, after numerous complaints, the U. S. Post Office Department investigated Michelson and his group. Postal inspectors found no misuse of the mails, but reported "the general conduct of the business is very unsatisfactory."

The Los Angeles Better Business Bureau has a revealing file on Michelson. He was charged with an attempted swindle of two ill, elderly women whom he met through his missionary work. Michelson settled out of court, returning to them cash, real estate and other documents which were contested.

Sincere religionists who helped Michelson get started with his career, are now bitterly regretful. Dr. Harold Proppe, pastor of Hollywood Baptist Church, tells the revealing story of two Jewish boys, presented by Michelson as ready for baptism who confessed that the missionary had hired them to be converts. They had previously appeared at several churches so that Michelson could get credit for their "conversion."

The Maladjusted Jew

(Concluded From Page 4)

result, it seems to us, was a happy combination of cultures. Abraham Lincoln belonged to us as he did to all Americans. And Yehuda Halevi and Hayim Nahman Bialik and Ahad Ha'em were also our heroes, as St. Francis and Martin Luther may have been the heroes of other young Americans who happened not to be Jewish.

Oddly, in view of the record, we found that when we were honestly and out-spokenly Jews, and when we could speak intelligently about our faith, we were taken for granted. Those Jews who were ignorant of their Judaism and were pressed to explain why Jews did or did

not do certain things, were more apt to be "maladjusted" than those of us who accepted Jewishness as a Baptist accepts his faith.

The most important aspect of Jewish living in America for young men of my own generation has been the Zionist movement and the establishment of Israel. Many of us had veered away from Orthodox observance of the Jewish religion. We did not find Judaism to be merely a body of ritual, but a culture as well. We were interested, because of our upbringing, in Jews everywhere. We were in anguish during the years of Hitler's reign in Europe. We felt, probably, that in spite of our own innermost peace we were Jews, that we could see our own future danger were he to win the war. And in our anxiety, we found a measure of solace in Palestine, in the accomplishments of the pioneers who made the deserts bloom again.

Those who have been "negative" Jews, Jews born into the fold but without enthusiasm for it, have discovered that even in their indifference they have been stirred; those of us who have known in our own hearts that the Jewish people have a quality of their own have been moved to deep emotion by recent Palestine events.

To those of us who have met all kinds of Jews — alienated Jews, marginal Jews and integrated Jews — it seems that he who is educated to be a Jew, without strings attached, is most likely to be a "full" Jew and not one who is constantly unhappy over his "fate."

Those Jews who are conversant with their Jewish heritage, culture and accomplishments are the Jews best fitted to survive not merely as Jews but as integrated citizens of the world. The Jews in the recent "Jewish" novels are Jews in name only.

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Senior Statesman

Reviewed by MURRAY FRANK

This review of Sol Bloom's Autobiography was written sometime before the recent death of the Chairman of the House Foreign Affairs Committee, and outstanding American Jew.—THE EDITOR.

AT THE AGE of 78, Sol Bloom sat down to record the story of his life over a period of seven action-packed, dramatic decades. The result is a hearty, human account, a vivid saga of a poor Jewish immigrant's son who rose to heights of great distinction and influence.

This is not merely another success story, with its consequent lessons about hard work, undeviating perseverance, and the like. It is the story of an American who has carved out for himself a great and enviable position in the annals of American life through his deep understanding of his time, his boundless tolerance towards his fellow men, and his eternal hope for humanity.

Sol Bloom is no moralizer, no purveyor of recipes how to attain a ripe old age and success in life. He looks at least 20 years younger than he actually is, and has shown more vitality and zeal in his deeds and thoughts throughout the quarter of a century since he is a member of Congress than many a younger member of that august body. He just loves life, he loves people, he believes that at heart everyone possesses much that is good and commendable, and he always looks for the happier and the more cheerful side of life.

Reading his autobiography, one can feel this happy outlook, this philosophy of cheer, from beginning to end. It is present when he describes his childhood experiences which are characterized by extreme poverty and deprivation in the San Francisco of seventy years ago. It is present when he describes the period of his early adulthood in Chicago at the close of the 19th Century, and later in New York where he reached dizzy heights as a music publisher and real estate operator. It is present, likewise, in Washington where he was counselor to four American Presidents and for about a decade retained the influential

position of chairman of the Committee of Foreign Affairs in the House of Representatives.

His is no record of historical dates and dry-as-dust facts. It is a tale of life and fact action, vividly portrayed, interestingly presented in the form of episodes, incidents, anecdotes, events and even adventure. It all follows a certain definite and chronological pattern which holds the reader's interest and attention all the way through. The language is simple and concise. The material illustrating people and events is so piquant, so humorously charming, that at times

Invokes Blessing At Inauguration



Rabbi Samuel Thurman of United Hebrew Temple in St. Louis, a personal friend of President Harry S. Truman, invoked a blessing at the inauguration in Washington when the President took the oath of office for his first elected term on Thursday, January 20. Rabbi Thurman, a graduate of the Hebrew Union College, is the first rabbi in the history of the United States to take part in a Presidential inaugural ceremony.

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the reader finds it difficult to suppress a chuckle.

The Jewish reader will find Sol Bloom's autobiography interesting for a multitude of reasons. It is the story of a great American patriot and a warm-hearted Jew who loves his people dearly. It is the story of a man who has fought—and still continues to fight—for justice and righteousness, for tolerance and understanding of all people regardless of race, color or religious affiliation. It is the story of a statesman who in this confused world of ours dares to dream of "a full, rich life."

Jewish events, Jewish tradition, problems of Jewish interest in the United States, in Palestine and elsewhere, are to be found throughout the book. Of particular interest to this reviewer was Chapter XXVI towards the end of the book, when Representative Sol Bloom summarizes his views on Jewish affairs. He pleads for realism and fair play in dealing with the harassed Jewish people, whose number has been reduced by one-third and whose problems are not of their own making.

The Wandering Jew, says Bloom, has not been a wanderer by choice but by necessity "because he has been the victim of pogroms and discriminatory laws, because he has been driven from country to country, because he has been refused one of the basic needs and desires of all men, the opportunity to make a home for himself and his children." In countries where the Jew has found such opportunity, such as the United States, he "has paid full interest on his debt."

Bloom tells the story where a group of Christian clergymen came to him some years ago to discuss practical means for solving The Jewish Problem. He asked them to explain their point, and when they had finished he told them:

"What you refer to is not the Jewish problem, but the *non-Jewish problem* . . . We Jews do not discriminate against the Catholics and the various Protestant denominations; we Jews do not teach our children to be intolerant of your

children; we Jews do not build ghettos. And so it seems to me that those who have made the 'problem' are the only ones who can solve it. If the non-Jews have a plan of solution, I can promise you that the Jews will cooperate. But we cannot initiate. We are a minority. The majority must show the way."

Sol Bloom has an interesting story to tell, and he tells it well.

CHARLOTTE, N. C.

Newly elected officers to the local B'nai Brith are: Dr. Philip Naumoff, president; Jack Sosnik, first vice-president; I. H. Madalia, second vice-president; Ted Valenstein, secretary, and John Baron, treasurer.

The senior class of the Beth El Religious School presented a symposium on Friday evening, at Sabbath services. This was used in place of the usual sermon by the Rabbi.

On Sunday, March 20, the Religious school of Beth El held its annual Purim party. This was a costume and masquerade party with a grab bag and all the accessories for Purim.

On Monday, March 16, the ladies of Temple Beth El served and prepared a dinner for the entire congregation. Following dinner, a program of entertainment was provided by Mrs. Philip Frankel and Mrs. Gladys Lavitan.

Charlotte played an important part in the 1949 United Jewish Appeal campaign when they presented a program of speakers on March 20. Morris Speizman, succeeding E. J. Evans of Durham as state chairman, presided at the meeting. Speakers of national importance who came to address this large gathering included Maj. Gen. John H. Hildring, former assistant secretary of state for occupied areas, who served as U. S. delegate to the U. N. General Assembly; Sidney Flatow, NRRA director of the Zeilsheim D. P. camp, and Mrs. Albert Klein of Perth Amboy, N. J., executive committee member of the National Women's Division.

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Prejudice is Pre-Judgement

By DR. W. W. SLOAN

This is an address given on Brotherhood Sunday over Radio Station WFNS by Dr. Sloan, who is Professor of Religious Education at Elon College, N. C. — THE EDITOR.

THIS is one of a series of talks: God Marches On — People, Places and Events in the World's Progress. Today begins Brotherhood Week. Christians talk about the fatherhood of God, the brotherhood of man. Only when it is experienced is brotherhood real.

Brotherhood is being experienced. For two weeks in January,

and church services. Five of the Germans spoke sufficient French that they preached in their hosts' pulpits. Once more the group came together for discussion and worship. So successful was the experiment that the Germans have invited their French hosts to visit them next summer and the French have accepted the invitation. It was no surprise to discover in these two weeks of fellowship that their common loyalty to God bound these young French and German ministers into a real brotherhood. But both groups were startled to discover how closely the Germans' experience of living under an army of occupation parallels the earlier experience of the French when the Germans were in their land. In both cases the church is compelled to struggle to maintain its mission against the claims of the state.

The Anslem Forum in Gary, Indiana also demonstrates brotherhood. Gary has a larger percentage of foreign born than any other city in the United States, and a larger percentage of Negroes than any other northern city. Few places offer more opportunities for tension, misunderstanding.

The Anslem Forum's aim is "to bring reason, tolerance and intelligence to all problems, issues and associations in life; to put into action some of the truths proclaimed by our various religions and by democracy." One of its basic tenets is "let people meet, understand each other, and almost any barrier or reserve or hostility can be broken down."

Starting seventeen years ago with eight members the Forum now has 150 members with as many more wanting to join. The roll is limited in order that every member may



DR. W. W. SLOAN

13 French Protestant pastors were hosts to an equal number of German evangelical ministers. They were all young men, ex-soldiers, former war prisoners and underground resisters. For three days they met in a little town in south central France and exchanged views as to what their religion is saying to the church today about man, the world and the church itself. Then each French pastor took with him to his own community a German pastor. There the visitors lived in French homes, took part in pastoral calling, prayer meetings

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The current president is a Roman Catholic judge, the vice-presidents are a Rumanian Orthodox dentist and a Jewish lawyer; the secretary is an Episcopal high school student, the treasurer is a Negro Baptist who is a deputy state attorney general. The membership is limited to laymen, one of whom reports, "We have found here a way to put what religion teaches into action, and we have gone back into our churches to act as 'exciters' there." A Jewish lawyer, vice-president of his synagogue, reported his surprise at finding that "Roman Catholics and Orthodox, Lutherans and Baptists and all the others have the same aspirations as we do in the synagogue," and added, "Finding out what I have here has been one of the most wonderful things that ever happened to me."

Whenever any friction in the city is discovered Anslem jumps in to help all sides understand one another. It has become a real fellowship of reconciliation.

Today is Brotherhood Sunday. It calls us to a special effort to understand people of other groups, particularly to develop understanding among Protestants, Roman Catholics and Jews. Minority groups understand the majority better than the other way round. Majority groups think they can get along without the minorities and tend to be content. That is contrary to the spirit of Jesus who insisted upon a divine discontent. Jesus insisted people should seek, ask, find. He found definite values in associating with minority groups, Greeks, Romans, Syrians and Samaritans. We tend to treat those we do not know well with disdain,

forgetting Jesus' urging, "Judge not lest you be judged" and his single basis for recognizing value, "By their fruits you will know them."

We must eliminate prejudice. Prejudice is pre-judgment, judging before we know all the facts. Ambrose Bierce once defined prejudice as a "vagrant opinion without visible means of support." It was Samuel Johnson who said, "To be prejudiced is always to be weak."

Adolph Hitler knew how decisive prejudice can be. Before our entrance into the last World War he developed a division of his department of propaganda whose sole business was to make up anti-Jewish, anti-Roman Catholic and anti-Negro stories and get them into circulation in America. Unsuspecting people became stooges of Hitler, heard the stories and retold them as "gospel truth." Hitler's scheme was to get us quarrelling among ourselves so much we should have little energy left to fight the Germans.

Hitler is dead, but his stories live on. Our task as Christians is two-fold: first, to refute these lies with all the strength we have, and second, to become acquainted with members of minority groups. We can do this by inviting Roman Catholics and Jews to join our clubs, our societies. We can become acquainted with minority groups by visiting their services of worship. The extensive ritual of the Roman Church may be a bit difficult for us to understand but can be appreciated. Some of the richest experience of both worship and fellowship I have had have been in the Friday evening services in Jewish places of worship, temples and synagogues. Our Protestant service is based on that of the synagogue.

Jews have made valuable contributions to America. It was a Jew who persuaded King Ferdi-

(Please Turn To Page 22)



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VISITING *Around Greensboro*

By MIN KLEIN

OUR COMMUNITY abounded in PURIM celebrations and both congregations went all out for the youngsters and the not so young. . . . The long awaited and eagerly anticipated TEMPLE EMANUEL Purim affair even exceeded ALL our expectations — for amateur acting we give orchids to KAY STERN, DAVID JUDSON, ARNOLD MARKS, MILTON WEINSTEIN — and of course the CHORUS directed by LAURA WEINSTEIN and including LENA KRIEGER and MARGIE CAMRAS . . . Special commendation is due JACK SALZ, for his fine work as narrator, CHESTER BROWN for his M.C'ing job, and SOL WEINSTEIN for his always-looked-forward-to piano playing. . . . attractive usherettes were JOANNE KRIEGER, MARILYN KLEIN, FAY SILVER and JOAN KLEIN . . . And of course, the BENNETT COLLEGE CHORAL group, with their rendition of Yiddish and Hebrew music, leaves us speechless — that was an inspiration on the part of Activities Director Salz . . . PAUL BINES and OLLIE MASSEL were co-chairmen of the HIGHLY successful PURIM MASQUERADE BALL for all members of the BETH DAVID congregation — especially for the children were the costumes, greggers, Shalach Monos, hamantaschen and all the gay doings for this season of the year . . . SURPRISE presentation at the BETH DAVID Sisterhood was the gift of MRS. JACK BILLER, Burlington

member, of a beautiful silver tea service from herself and her family . . . On the same program, PHYLIS ROSE reported on the library project, SARA SMITH won the "ha-ha" prize, donated by SOPHIE GUYES, GENE JACOBS gave a humorous reading — "I Remember Mama's Cooking," and BLANCHE LYON distributed booklets containing Jewish recipes . . . Good meeting, enjoyed by all members . . . THE FAMILY SABBATH dinner and PROGRAM marked another success in the year's programming at Temple Emanuel with a hundred or so parents and children turning out for the beautiful Sabbath service, preceding the regular service in the Temple proper . . . RABBI RYPINS conducted the service, MICHAEL TEMKO, recent "Bar Mitzvaite" recited the Kiddush, SIDNEY LEBEUR rendered a clarinet solo, and JACK SALZ conducted a short quiz program for the younger members, even giving prizes for correct answers to questions of Jewish interest . . . And this reminds us of CHARLES BLANKENSTEIN'S Bar Mitzvah celebration which makes THREE of them in our



MRS. HELEN SCHWARTZBARD

Miss Helen Schwartzbard, of Highland Park, N. J., member of the Junior class at Greensboro College, was elected president of the student body for the coming year. Installation took place on March 22, with a ceremony in Odell Auditorium.

Miss Schwartzbard, daughter of Mr. and Mrs. Morris Schwartzbard, has been active in all phases of work at the college. In addition to being president of her class, Helen is managing editor of The Collegian, the college newspaper; and is on the staff of the annual, The Echo. Interested in Journalism, Helen also works on the school news bureau, which is the direct channel to the city newspapers.

Helen hopes to be able to get into the newspaper work when she graduates from Greensboro College. We all wish her luck and extend congratulations to her on this new honor which has come to her.

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community already this year . . . Charles did a fine job and the Blankstein's were hosts at an informal reception, continuing on Saturday with "open house" at their charming home . . . Many visitors from out-of-town and local well-wishers stopped by . . . It was SISTERHOOD SABBATH at Temple Emanuel, with eight members participating in the well-adapted, dignified service, based on the theme, "The Sabbath Menorah as a Symbol of Sisterhood"—in the service were LAURA WEINSTEIN, leader, assisted by ELMA DRYZER, LEE TANNENBAUM, MIN KLEIN, LENA KRIEGER, ADLELE ROSENBERG, ROSE BACH, and DOROTHY ROGERS, whose solo "The Lord Is My Shepherd" reminded us once more of the many times we've enjoyed hearing her give forth with her personality-filled voice. Laura Weinstein's sermon—"Religion and our Children" gave us an opportunity to think deeply of our obligation along those channels . . . The ONEG SHABOS were hosted by the Sisterhood, also . . . Also at Temple Emanuel the last Friday in March was RABBI MALCOLM STERN of Norfolk, who exchanged pulpits with RABBI RYPINS on this one occasion . . . Hadassah highlight of the month was the visit of MRS. DE SOLA POOL, the mere mention of whose name attracts many, many interested listeners—Hadassah president—Goldie Zager surely took care of this important event in grand style, assisted by her planning committee, GENE JACOBS, LENA KRIEGER, SOPH FARBBER, ELMA DRYZER, PHYLLIS ROSE, ROSE MEYERS, and RUTH MICHALOVE . . . This was the committee, who under the guidance of their president, arranged for the luncheon for Mrs. Pool at Temple Emanuel, the radio program at WCOG, the invitations to the reception held at the O. Henry and the various other little details that belong in the making up of so important an event. Mrs. Pool was introduced to the guests at the reception by BEN CONE, while a message of welcome was brought by Goldie Zager . . . On Saturday preceding Purim, a special Purim broadcast, primarily for the children, was presented over WCOG on the "ISRAEL SINGS" series given weekly by Rabbi and Mrs. Sincoff and Mrs. Harry Karesch . . . This was one of the many features planned especially for the children during Purim weekend—at Temple Emanuel the annual Purim ball featured the movie "Queen Esther," crowning of the king (MELVIN KREIGSMAN) and the queen (JACKIE SUSMAN), serving of HAMANTASCHEN and drinks by the Religious School committee, and skits appropos of the holiday . . . COMPLETELY enveloped in innumerable committee meetings, discussions and final decisions, were the BBG's in making their forthcom-

ing CABARET affair the BIG event of the year—DO be on hand to enjoy the splendid results of the work of these busy members—A P R I L 2nd, SATURDAY NIGHT, AT BETH DAVID RECREATION HALL . . . ! ! ! ! And the AZA's put over a very successful dance, with all the young group having a WONDERFUL time . . . Now, they are installing their newly elected officers and settling down to a busy Spring—BILL ZUCKERMAN is the incoming president, SEYMOUR BATES, vice-president, LOUIS BATES, secretary, BOB KREIGSMAN, treasurer, BEN MARKS, chaplain, LADDIE LANDAU chief sgt-at-arms and MURRAY POLITIS, assistant to Laddie. Almost-newcomers-to-town ISSY MESSENGER and RALPH STEIN are the new advisors . . . Which reminds us—BILL ZUCKERMAN, perennial prize winner, walked off with another, second place in the oratorical contest held last month on "Service to Youth" sponsored by the Greensboro Co-Operative Club. Keep going, Bill . . . Also congratulations to HELEN MAMBER, New Yorker at WC who has just been elected editor of the college annual, PINE NEEDLES—our girls are doing a swell job . . . BETH DAVID was the scene of joyous celebration on the occasion of two Onegs—MRS and MRS. MAX ROSENTHAL and MR. WERNER FIELDS honored their

(Please Turn To Page 24)

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GREENSBORO, N. C.



Mrs. (Tamar) David deSola Pool, nationally known leader in Hadassah and Zionist work for over 25 years, was in Greensboro for two days in connection with her tour of several cities. During her stay in the city Mrs. Pool was guest speaker at a luncheon at Temple Emanuel which was in charge of Mrs. Raymond Farber and Mrs. Herman Dryzer, and a reception at the O. Henry Hotel by the Youth Aliyah Committee, Mrs. Cy Jacobs, in charge at which Ben Cone introduced the guest, and guest speaker on a radio program over WBIG. Mrs. Max Zager, president of the local Hadassah, was general hostess during Mrs. Pool's visit. Other members of the Planning Council, in addition to those mentioned, were Mesdames Ben Kreiger, Albert Rose, Philip Michalove, and Morris Meyers.

A vivacious and charming personality, Mrs. Pool held her audiences spellbound with the richness of her voice and the interesting series of events guiding her life-long interest in Judaism and humanitarianism. Wife of one of the country's outstanding Rabbis, who is spiritual leader of the Spanish Portuguese Synagogue, she has made five trips with her husband to the Holy Land, and has traveled

with him extensively through European countries in the interest of the needs and requirements of the Jewish people abroad. Now serving as honorary vice-president of Hadassah, co-chairman of the Hebrew University Hadassah Medical School Committee, Hadassah representative on the Jerusalem Management Committee of Youth and other worthwhile organizations, Mrs. Pool is ever alert to the accomplishments of enterprises leading toward greater equality for minority groups and betterment of all conditions.

A graduate of Hunter College, Mrs. Pool studied at Columbia University, where she won a traveling scholarship. She taught French, Latin and Greek at Hunter prior to her marriage to Dr. Pool.

Solomon-Ness

DENMARK, S. C.—Mr. and Mrs. Morris Ness announce the engagement of their daughter, Rita, to A. Melvin Solomon, son of Mr. and Mrs. Walter Solomon. The wedding date has not been announced. Miss Hess has recently completed her junior year at the University of South Carolina, where she was a member of Alpha Epsilon Phi sorority. She was also vice-president of the Hillel group there.

Mr. Solomon attended Charleston High School and is now associated with the firm of A. M. Solomon & Sons. He served with an engineer combat battalion in World War II.

SAVANNAH, GA.

Necrology

Morris Slotin, 67, passed away on Wednesday, March 8, after an illness of some months.

Long prominent in civic, religious and cultural circles in Savannah, Mr. Slotin was active almost until the very end in the countless activities of the groups which he represented.

He is survived by his wife, several sons, and daughters, a number of grandchildren, brothers, and sisters. He was a brother of Mrs. Max Klein, of Greensboro, N. C.

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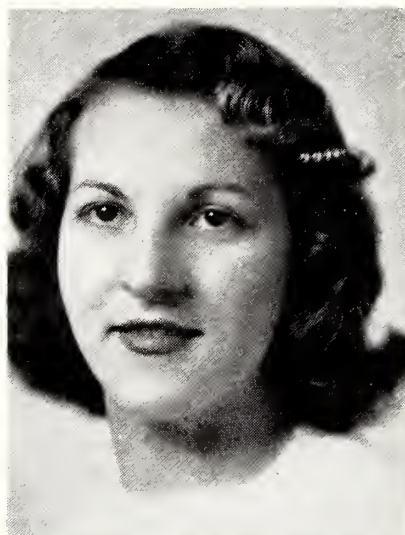
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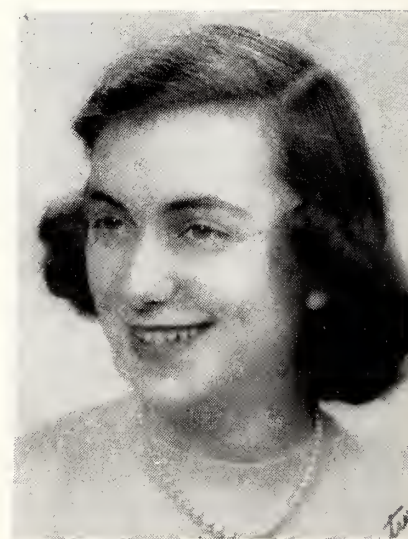
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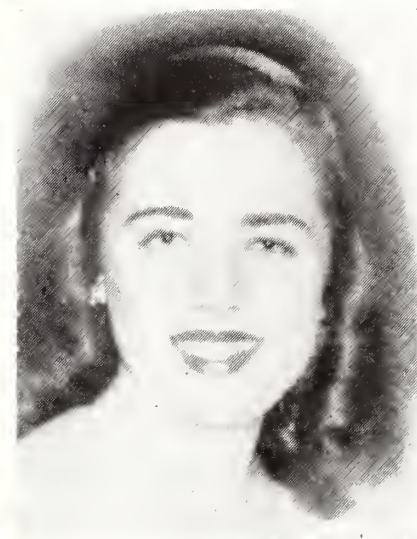
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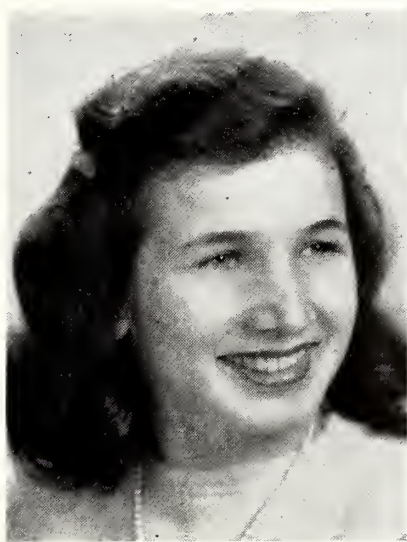
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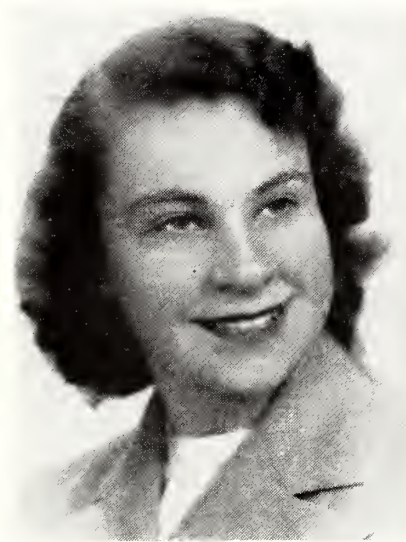
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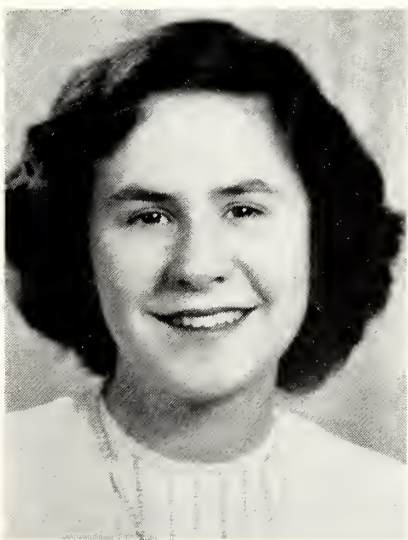
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ONCE again all of High Point and most of North Carolina are excited about the annual Debutante Ball, which is only a few days away. This affair is sponsored by the High Point Council of Jewish Women. This year the plans for the Ball are *bigger* and *better* than ever before.

Two whole days of fun and parties have been planned for the debutantes and their escorts. Then, Sunday evening, April 10th, at nine o'clock, comes the highlight of the week-end — the Debutante Ball, itself! It will be held at the Plantation Club, on the highway between High Point and Greensboro.

Come one, come all!! You are urged to attend and truly

enjoy a spectacular evening. Tickets will sell for \$2.50 per person and may be obtained from Mrs. Joe Barr, Ardmore Circle, High Point. They also may be purchased at the door.

This year's debs include girls from all over North Carolina. They are, with their home towns, as follows: Zelda Lefkowitz, Temma Leyton, Helen Jacobs, Barbara Tobias, Harriet Lefkowitz, and Diane Waggoner of High Point; Joan Klein, Shirley Lyon, Betty Pearl, and Marilyn Zager of Greensboro; Rosalind Goldstein, Doris Levin, Jean Hohenstein, and Dolly Nabow of Charlotte; Patricia Finkelstein and Naomi Cooley of Asheville; Marilyn Tolochko and Bernice Bronstein of Kinston; Miriam Paris, Winston-Salem; Sally Goldman and Ann Eisenberg, Burlington; Charlotte Moskowitz, Troy; Carolyn Isaacson, Sanford; Lois Fleishman, Fayetteville; Sura Meyer, Enfield; Madolyn Cohen, Lincolnton; Arleen Geline, Rocky Mount; Rosalyn Weinstein, Lumberton, and Rachel Besso, Hamlet.

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HENDERSONVILLE, N. C.

MRS. KALAMAN SHERMAN,
Reporter

Hendersonville B'nai B'rith Receives Charter and Installs Officers

At a banquet held February 23, at the Skyland Hotel, over one hundred people witnessed the receiving of the charter of the Hendersonville chapter of B'nai B'rith.

Isaac Graham of Asheville, acted as master of ceremonies, while Dr. Leon Feldman, also of Asheville, presented the charter. Melvin Harris of Columbia, S. C., gave the principal address. Mr. Harris is third vice-presidents of District No. 5.

Among the special guests were Mayor and Mrs. A. V. Edward, Barney Cameron, J. D. C., Superintendent of Schools, A. D. Kornegay and others.

Installed officers were: George Heyman, president; W. M. Caesar, first vice-president; S. Kalin, second vice-president; Kalman Sherman, secretary; Howard Kiss, treasurer, and Ed Mottzman, monitor.

Jack Schulman, chairman of the local drive, officially opened the Hendersonville campaign this week. M. Kaplan is co-chairman.

Eric Eisler, noted correspondent, discussed J. D. C. with members of the community at a meeting Tuesday evening.

A reception followed.

Hendersonville celebrated Purim with a fun for the whole family party on Monday, March 14, at the Community Center. Community singing and games were enjoyed. Hamentash highlighted the variety of refreshments.

Good luck to the Ed Pattersons on the opening of their new store, Patterson's Plaza Shop, in Greenville, S. C.

Among the Florida tourists have been Mr. and Mrs. L. Sherman. Mr. and Mrs. S. Kalin, Mr. and Mrs. L. Williams, and Mrs. Sam Williams.

Mrs. E. Miller of Charlotte is the guest of the M. Schas.

Atlanta travelers were Mr. and Mrs. M. Kalin and daughter, Clarie Jean.

Mr. and Mrs. M. Levinson have had as their guests, Mr. and Mrs. M. Kaplan of Chicago.

Dr. and Mrs. J. Patterson of Atlanta have been guests of his parents, Mr. and Mrs. H. Patterson.

GOLDSBORO, N. C.

Purim was celebrated in Goldsboro with services on Monday, March 14, which featured the reading of the Megillah by Rabbi Feuer. The Religious school held its Purim program on Sunday, the 13th. A playlet, games, songs and refreshments were the order of the day. The following pupils received awards for a perfect attendance record during the past month:

Carolyn Weil, Robert Korschun, Linda Mink, Charles Leder, Marilyn Bernstein, Jenny Ellis, Louis Weil, Janice Kramer, Leslie Weil, Sondra Feuer, Arnold Leder, David Weil, Muriel Kramer, Harriet Liberman.

Rabbi Samuel Perlman, director of the Hillel foundation at Chapel Hill, was guest speaker at the Purim dinner served the Sisterhood of Oheb Sholom Temple. The dinner took place at Hotel Goldsboro.

A series of lectures was conducted by Rabbi Feuer on current Jewish problems. The lectures were held in the Temple vestry and attracted a large group of members.

Polish Cooperatives Help Jewish Art

WARSAW, Poland—The Jewish Art Society received a donation of 100,000 zloty for its activities aimed at collecting and saving works of Jewish artists. The donation was granted by the central organization of consumers' cooperatives in Poland, "Spolem."

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CHARLESTON, S. C.



MISS HARRIETTE KRAFT, Reporter

Max Turteltaub, 50, chief of the sanitary division of the Charleston County health department, passed away after a short illness. Funeral services were conducted by Rabbi Gilbert Klaperman and Rabbi Lewis A. Weintraub with burial in KKBS cemetery.

A native of Austria, Mr. Turteltaub was a member of the health department for 16 years. Active in civic and religious affairs in the community, he held many important offices at the time of his death. He is survived by his wife, two sisters, and a niece.

Arnold Prystowsky was elected president of the Dan Lodge, B'nai B'rith at a meeting held at the Community Center. Other officers are: Arnold Ellison, 1st vice-president; I. H. Jacobson, 2nd vice-president; George Cohen, 3rd vice-president; Harold Priluker, secretary; Isadore Posner, treasurer, and Louis Tannenbaum, monitor. The newly elected officers were installed at a joint supper meeting of Dan Lodge and the B'nai B'rith Women. Speaker for this occasion was Harry E. Brager of Washing-

ton, news commentator and analyst.

Officers of the women's chapter are: Mrs. Harold Jacobs, president; Mrs. Maier Triest, 1st vice-president; Mrs. Hyman Pearlman, 2nd vice-president; Mrs. Max Zucker, 3rd vice-president; Mrs. Irving Sonenshine, recording secretary; Mrs. S. Briebart, corresponding secretary; Mrs. George Cohen, financial secretary; Mrs. Henry Yaschik, treasurer; Mrs. Ralph Coleman, auditor, and Mrs. N. Rosen, mistress.

The newly organized Boy's Club, for boys ages eight to twelve, elected Warren Kohn for its first president. Serving with him are: Leonard Winter, vice-president; Sidney Appel, secretary, and Robert Krell, treasurer. The program of the club will include athletics, community service, and social activity. The name "The Maccabees," has been chosen as the official name of this newly organized group. The club plans to meet each Wednesday afternoon.

The Samuel D. Turteltaub Post, Jewish War Veterans, held its annual Washington's Birthday Ball at the Community Center. Installation of officers also took place at the same time. Door prizes were awarded.

A card party was held by the Cecile Rubin chapter of young Judea at the Community Center. Kaylene Karesh was general chairman and was assisted by Francine Altman, Harriet Koslow, Sonia Truere and Sandra Karesh. Funds from this affair went to the chapter's four quotas . . . Jewish National Fund, Youth Aliyah, Karon HaNorah, and Brandeis Camp.

DURHAM, N. C.

The students at Duke are looking forward to the Hillel Dance to be held at the Synagogue House.

Mrs. M. Klaff of anville, Va., was the guest of her daughter, Mrs. Max Leiberman.

Mr. and Mrs. E. J. Evans have returned from an extended trip to Florida and Cuba.

Mrs. Sigfried Friedman has just returned from a month's stay in Miami, Fla.

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HIGH POINT, N. C.

Mr. and Mrs. Milton Swartz announce the birth of their son, Robert Bass.

Rabbi and Mrs. William Gold announce the birth of their son, Irwin.

The High Point Lodge of B'nai B'rith installed its new officers at a banquet at the B'nai B'rith Israel Synagogue. The dinner was prepared and served by the Ladies Aid and the Council of Jewish Women. The following officers were installed by Julius Fisher, secretary of District 5: President, Willard Myers; first vice-president, Daniel B. Ballow; second vice-president, Irving Silverstein; secretary, Tommy Friedman; treasurer, Jake Samet, and financial secretary, Jake Harris.

Dr. Douglas M. Kelly, chief psychiatrist at Bowman Gray hospital in Winston-Salem, was guest speaker for this occasion.

The North Carolina State Federation of the Zionist Organization of America held its annual meeting in High Point Sunday, March 6, at the B'nai Israel Synagogue.

The business session commenced at 10:30 a. m. The luncheon meeting was addressed by Hon. Joseph Goldberg, who is one of the most prominent attorneys in the state of Massachusetts, an outstanding Zionist leader, and a noted orator.

I. S. Turover, first vice-president of the Seaboard Region and a member of National Executive Board, addressed the morning session. His subject was "The National Scene." Turover is a resident of Washington, D. C., and is one of

the outstanding civic leaders in the nation.

Also present at the conference was Jess Nathan, Seaboard Regional director. Many prominent and leading Zionists from all parts of North Carolina attended.

Samuel Shavitz is president of the State Federation and officers of the local district are as follows: Irving Silverstein, president; Benj. Swartzberg, vice-president; Morris Kiel, secretary, and William London, treasurer.

The luncheon was served by the Ladies Aid Auxiliary of the B'nai Israel Synagogue.

The study group of High Point Jewish women met with Mrs. Ben Herman at her home on West Farris Avenue.

Mrs. Herman presided as study group chairman, with Mrs. Jake Harris as chairman of the program, which took the form of a discussion of Palestine. Mrs. Burton Wagger told the historical developments of Palestine; Mrs. Joe Barr, the social and economic development; Mrs. Harry Ershler, the development of politics and political parties; and Mrs. Jake Harris read the constitution of the new State of Israel.

A dessert course was served by the hostess to twenty-five members and guests.

TABOR CITY, N. C.

A daughter, Nancy Susan, was born to Mr. and Mrs. Hyman Leinwand on Tuesday, March 8. Mrs. Leinwand is the former Miss Helen Berlin, daughter of Phil and the late Mrs. Berlin of Greensboro.

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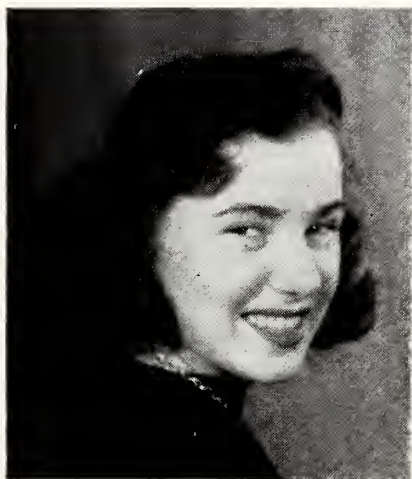
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GREENSBORO



Orenstein-Soiberman

Mr. and Mrs. William Soiberman announce the engagement of their daughter, Cheri, to Aaron Orenstein, son of Mr. and Mrs. Harry Orenstein of Charlotte. Wedding plans have not yet been completed.

Annual Convention of the North Carolina Association

On Sunday, May 1, the annual convention of the North Carolina Association of Jewish Women, the North Carolina Association of Jewish Men, and the North Carolina Association of Jewish Youth, will take place in Raleigh, at the

Sir Walter Hotel.

Guest speaker for the banquet, which is the highlight of the event, is Rabbi Shusterman of Baltimore, Md. Plans for the luncheon meeting, which is devoted to the Youth group, have not yet been made public.

Arthur Aaronson, Raleigh, president of the Men's Association, has announced that all committees are completing plans for a most successful affair. Mrs. Max Miller, Greensboro, president of the Women's group, and Henry Shavitz, High Point, president of the Youth group, assure everyone that the convention will carry its usual high calibre of interesting and informative meetings.

DURHAM, N. C.

MRS. HANNAH LIBERMAN, Reporter

Henry Bane, local attorney, was elected president of the Nathan Rosenstein Lodge of B'nai B'rith at a meeting held last month. The following officers were also elected: Leon Moel, 1st vice-president; Harry Bergman, 2nd vice-president; Eugene Schwartz, recording secretary; George Lewin, corresponding secretary; Sam Daniel, treasurer; Jacob Zuckerman, monitor; and Henry Fruchtman, sergeant-at-arms.

The outgoing president, Jacob Zuckerman, gave a report of the activities of the lodge for the year 1948, which was followed by other committee reports.

Mr. Bane, the new president, then spoke on the importance of American Jewry to increase the interest and activities in the defense of democratic freedoms within our borders, pointing out that during the past three years B'nai B'rith, together with other groups, sacrificed local needs in order to help create the State of Israel.

He particularly stressed the need for our support of Hillel foundations at our Universities, the Anti-Defamation League, which is aggressively fighting against bigotry, intolerance and racial discrimination, the vocational guidance activities to help our perplexing youths in choosing appropriate professions and businesses.

Brother Leon Moel then presented two films of Irving Caesar's "Songs of Friendship" series.

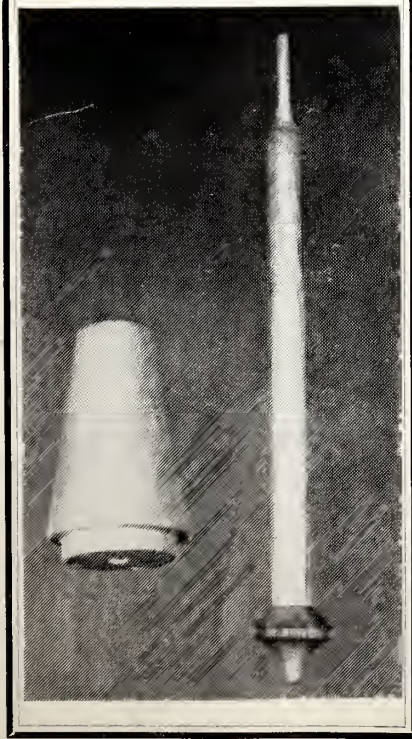
The first annual B'nai B'rith Sweetheart Dance was held last month at the Shrine Club Ballroom, under the direction of Mr. Morris Pierre Rose, chairman of the Entertainment Committee. Original and unique designs and decorations for this affair were prepared by Eugene Schwartz, secretary of the organization. In addition to novelty entertainment there were several prizes for winners of dancing contests, and also door prizes.

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On March 4 Senior Hadassah observed Hadassah Sabbath at the Beth-El Synagogue with Dr. Wm. Perlswieg as guest speaker. Dr. Perlswieg, of Duke University, is a member of the Hadassah Medical Board.

Mr. and Mrs. I. Rancer, Mr. and Mrs. Nathan Liberman, and Mrs. Samuel Stein of Toronto, Canada, the mother of Mrs. S. Glustrom, were hosts to a large audience.

Mrs. A. Glustrom of Atlanta, Ga., mother of Rabbi S. Glustrom, was a welcome guest in the city for a few days.

The Tuesday Afternoon study group, sponsored by Senior Hadassah, is attracting many members. This group is led by Rabbi S. Glustrom and meets at the homes of the members. Many interesting topics discussed.

Miss Edith Pekin, Boston, Mass., Junior Hadassah field worker, was guest speaker at a Junior Hadassah meeting at the home of Miss Beatrice Kaminetsky. Miss Pekin described her year in Israel, where she was a student on the Work Study Plan.

The last meeting of the Mizrahi Women was held at the home of Mrs. Ben Rose.

The members contributed liberally for trees to be bought for the Harry S. Truman Forest. In appreciation for the President's forthright and courageous stand on Israel, at the 23rd annual National Convention in Atlantic City, the Mizrahi Women's organization voted to establish and plant in Israel, through the Jewish National Fund, a forest of 50,000 trees, one for each member of the Mizrahi Women's organization.

Mrs. Rose served delicious refreshments after the meeting.

The Tuesday Night Bridge Club met at the home of Mrs. I. Golden. In addition to the regular players, Mrs. Golden had as her guests several visitors from out of town.

Miss Beatrice Kaminetsky attended the Southern I. Z. F. A. Conclave held in Knoxville, Tenn. Miss Kaminetsky is the daughter of Rev. and Mrs. Kaminetsky, and is an outstanding student at Duke University.

Our community welcomes the newly organized social club, the "Mr. and Mrs. Club." This club will meet once a month in the Synagogue House. Membership is open to all couples in the community. Mr. Eugene Schwartz is acting chairman.

*Jewish Art Exhibit
In Lodz, Poland*

WARSAW, Poland — An exhibit by Jewish artists Sara Gorszajn, Sara Gliksman, Dorothea Szenfeld and M. Bromberg was held in the City Art Gallery in Lodz in June. The exhibition consists of 178 paintings, drawings and sculptures.

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OUR WOMEN FOLK



MRS. A. R. RABHAN

Mrs. A. R. Rabhan (Minnie Herman to all who know her), is the smiling, courteous, and extremely capable president of the High Point section, National Council of Jewish Women. Minnie is a South Carolinian by birth, and a North Carolinian by adoption, having graduated from High Point High School and attended High Point College for several years. Before her marriage she was secretary at the Junior High School in High Point.

She has always been an active Council member, serving as treasurer, membership chairman, and on various committees. This year she is particularly interested in furthering the establishment of the Lending Hospital Supply, her section's newest project, under the direction of Mrs. Harry Doctor.

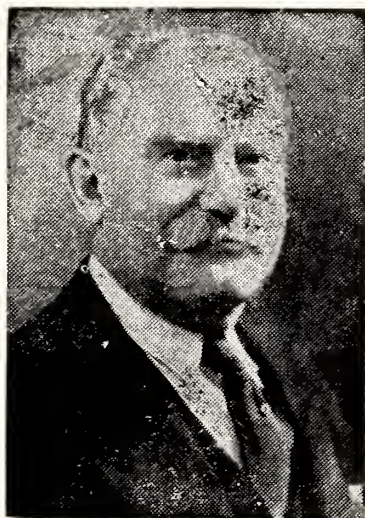
She has two charming children, a son, Harold, 16, and a daughter, Patricia Ann, 10. High Point is indeed happy to have the Rabhans back after an absence of several years during which time they resided in Asheville, Martinsville, and New Bern, while Al was serving overseas.

ALFRED M. COHEN DIES

CINCINNATI—Alfred M. Cohen, Honorary President of B'nai B'rith, died in his sleep at his home here. He was in his 90th year.

A life-long resident of this city of his birth, Mr. Cohen served as president of B'nai B'rith from 1925 to 1938, when he was succeeded by the late Henry Monsky.

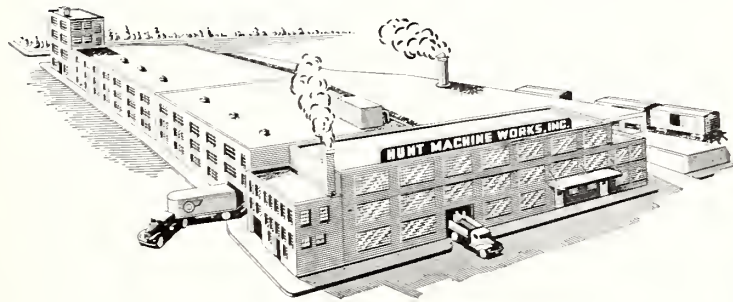
Mr. Cohen was born in Cincinnati, October 13, 1859. As a boy, he attended a religious school conducted by Rabbi Isaac M. Wise. When Rabbi Wise decided to found the Hebrew Union College, he selected five of his school boys as the first class. Alfred M. Cohen was one of them. However, the College was not founded until several years after, and meanwhile Mr. Cohen chose the law as his profession. He graduated from the



University of Cincinnati Law School in 1880, and had been practicing law here ever since. President William Howard Taft was one of his classmates.

In 1900 Mr. Cohen was the Democratic candidate for Mayor of Cincinnati, but lost the election by a few votes. Subsequently he was elected to the Ohio Senate for several terms.

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(Concluded From Page 10)

nand and Queen Isabella of Spain to send Christopher Columbus on the expedition that resulted in the discovery of America. Five of the chief men who made that first trip with Columbus were Jews, including his physician, his surgeon, and his interpreter. Very soon colonies of Jews settled in South America. When in 1654 twenty-three Jews settled in what is now New York, they found at least two Jews already here.

We celebrate George Washington's birthday Tuesday. One of his compatriots whom Washington most honored was Haym Salomon who gave his fortune to the cause of the Revolutionary War and thus did much to assure its success. A large number of Jewish officers were in George Washington's Revolutionary Army. A company of soldiers from Charleston, S. C. included twenty-six Jews. One of the heroes of the Revolution was Rabbi Seixas. In recognition of this Washington had him participate in the first presidential inauguration.

George Washington attended Jewish services from time to time and to the Jewish congregation at Newport, R. I. he wrote, "The true spirit of this government gives to bigotry no sanction, to persecution no assistance, and requires only that those who live under its protection shall demean themselves as good citizens."

If we are sincere when we pledge allegiance to our flag, "one nation, indivisible, with liberty and justice for all," we have started on the road to brotherhood. If we as Christians are to practice the brotherhood of man that we profess we must to come to understand

minority groups, get acquainted with them.

Some of us belong to minority groups. To such Pearl Buck once wisely said:

"It seems to me there is nothing so stupid, so wicked, as pride in mere race (or group) and nothing more, no matter where that pride is found. Yet I learned to realize that such persons were not worthy of contempt or notice, not worth anger, even, and a poor rickshaw puller in Shanghai taught me that.

"One day I saw in Shanghai an American marine give his rickshaw puller a brutal kick. He was a middle-aged man, and starving thin, and he had been pulling a big American half again his size.

"I stopped and spoke to the American with indignation, and the Chinese puller watched this, perfectly understanding what was going on, although I spoke in English. At last he smiled and said (in Chinese) to comfort me, 'Never mind, lady; look at him! You and I see he is a man of no understanding. Even among white men if there is one of understanding he does not behave like this.'

"This rickshaw man was completely superior and he taught me this, that pride of race (or group) is always strongest in those who have the least cause to be proud of themselves. I have never found this to fail; I have seen it work out truly in hundreds of cases in the Far East where white men are few and yet of many sorts."

Some day the people of the world will discover Brotherhood. God marches on.

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Social and Personal

GREENSBORO, N. C.



Charles Blankstein, son of Mr. and Mrs. George Blankstein, celebrated his Bar Mitzvah with services at Temple Emanuel on Friday, March 18. Trained by Rabbi Rypins and Rabbi Kagan, Charles rendered the services in a manner which was a credit to his teacher and a pride to his parents. Following the services, Mr. and Mrs. Blankstein were hosts at an informal reception in the assembly room of the Temple.

FAYETTEVILLE, N. C.

Newly elected officers of the Albert Stein Dembo Lodge, B'nai B'rith, are Irvin Fleishman, president; Julius Nelson, vice-president; S. Blumberg, recording secretary; Leon Rosenfeld, corresponding secretary; Harris Rolnick, treasurer.

The lodges recently honored for-

mer Congressman J. B. Clark of Fayetteville with a Brotherhood Plaque. The award, the fourth given by the lodge, was for promoting good will and understanding among people.

ROCKY MOUNT, N. C.

Mrs. ERLE KELLERT, Reporter

Meeting of the Beth-El Sisterhood was held at the home of Mrs. A. Coplan with Mrs. B. Ostrow, co-hostess. During the business session, \$18.00 was donated in individual donations to be sent to the Overseas Passover Campaign. Mrs. N. Gold, program chairman, presented a paper on the life of the Jewish poetess, Emma Lazarus, which was most interesting and informative. Mrs. L. Gold assisting, read the immortal words composed by Miss Lazarus, that are inscribed on the Statue of Liberty.

The community extends deep sympathy to Mrs. H. Kornfield and Mr. J. Klitzner, who have recently lost their mother, Mrs. B. Klitzner, of New York City.

Recent visitor to Rocky Mount was Mrs. Bernard Zuckerman, of Elwood City, Pa., who visited her parents, Mr. and Mrs. Coplan.

Dr. and Mrs. S. Justa and children have recently returned from a trip to Miami Beach.

Mr. and Mrs. J. Rosenbloom have returned from a motor trip to Baltimore and New York.

B. Klitzner is visiting at the home of his daughter, Mrs. H. Kornfield.

ATLANTA, GA.

A. D. L. ELECTS

Judge Emanuel Lewis of Savannah, Ga., was elected Chairman of the Southern Regional Board of the Anti-Defamation League at the annual meeting held in Atlanta, Ga. on Sunday, March 6, 1949.

National Commissioners Frank Garson and Donald Oberdorfer, both of Atlanta, Ga., were named honorary chairmen.

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Visiting Around Greensboro

(Concluded From Page 12)

mother on her 70th birthday — and of course there was the SILVER ANNIVERSARY celebration of Burlington members, STELLA and SOL LEVIN . . . Congratulations from the entire community on these important events . . . MRS. EMANUEL LEBLANG was chairman of the Sunday night dinner served by the BETH DAVID SISTERHOOD — very successful affair, we understand . . . Installation of the newly elected BB officers was held at STERN'S restaurant where dinner was served to the large crowd, with many out-of-town members and important guests which included — MAURICE A. WEINSTEIN, Charlotte, first vice-president of the N. C. BB Association, who acted as installing officer . . . The PHILIP SEGAL family report a wonderful time on their recent visit to Washington, D. C., to help celebrate the 50th anniversary of the elder Segals who came especially from DENVER, COLO. to be with son PAUL and family in Washington for this GOLDEN occasion . . . and off to NYC were the SOL GREENBERGS, and ESTHER SASLOW and ELSIE KARESH — the sisters report on much SIGHT-SEEING and SHOPPING — what could delight a feminine heart more? Now ESTHER and BARNEY are settling down to the excitement of EVERETT'S April wedding . . . Almost RAN into JEAN KAHN of Conway, S. C. who was visiting with sisters BELLA BERNSTEIN and MARIE SABEL — the other one from SC (BERTHA) just left here a few weeks ago; it's always nice to see those girls getting together . . . Marie was hospitalized for a while and is now on the get-well-list — also on the list, VICTOR LEVY, who was indisposed for a few days; and our speedy recovery wishes to WILLIAM SOIBERMAN who remained in Washington after his operation to recuperate for a bit . . . also to Mrs. SOL BLASENSTEIN, recently out of the hospital, and to PHIL BERLIN who has spent too much time at the Walter Reed hospital in Washington

. . . and now that he has become a GRANDFATHER, perhaps Phil will be coming home soon, all well and hearty . . . Condolences of the entire community went to SARA KLEIN and her family who were called to Savannah, at the death of her brother, MORRIS SLOTIN, prominent member of that city's Jewish and non-Jewish circles . . . Condolences also to MRS. MAX KREIGSMAN at the death of her mother, Mrs. Klassman, who passed away in New York after a short illness . . . COLLEGE ACTIVITIES slowed down for a while and students were off for their annual Spring vacations — to homes, to resorts, to visit friends . . . and while on the subject of college, we take this opportunity to extend our heartiest congratulations to GC junior, HELEN SCHWARTZ-BARD of New Brunswick, N. J., who has been elected president of the entire student body — this is no small honor and we're proud of Helen who has been actively participating in many outstanding campus events at GC . . . Helen's mother visited with her for a few days, recently — and we were glad to say "hello" to other visiting parents — BUNNY BRONSTEIN'S mother came in from Kinston for a few days, FLO JACOBSON'S mother came from Asheville, and SHIRLEE GREENBLATT'S family stopped off to see their charming off-spring on the way back to Vineland, N. J. after wintering in Fla. . . . We were inspired and oh, so pleased, with the two-day sessions at the District No. 8 conference of the National Federation of Temple Sisterhood, in Wilmington, Del. . . . particularly were we interested in the meetings of the Youth Activities Groups . . . And now, it's time again to mention the annual convention of the North Carolina Association of Jewish Women, Men and Youth — this year in Raleigh, at the Sir Walter — Sunday, May First . . . Grand program and surely a good date . . . Get all set to go and hear good speakers and meet friends . . . Well, it's nearing Pesach—my, how time flies—happy matzo munching!

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Social and Personal

WINSTON-SALEM, N. C.

Mrs. Stanley Tulman, *Reporter*

The following officers were elected by the Moses Shapiro Lodge, B'nai B'rith: Al Schwartz, president; Larry Levy, first vice-president; Seymour Solomon, second vice-president; Harry Lund, secretary; Max Wainer, treasurer; Norman Waldman, monitor; Bert Kalet, guardian, and Siggie Mold, warden. The installation will take place early in April.

Eric Eisner, of New York City, journalist, playwright and lecturer, was guest speaker at a public meeting for the UJA at the Temple Rooms. The meeting was sponsored by the Moses Shapiro Lodge, B'nai B'rith. Mr. Eisner, who recently returned from a three-month tour of Europe where he made a special study of conditions and needs of Jews in Holland, Germany, Czechoslovakia, Austria, Poland and Belgium, had for his subject, "How Your Money was Spent by the Joint Distribution Committee." An open forum followed Mr. Eisner's address.

Rabbi Branchman, of Baltimore, Md., was guest Rabbi at services at the Beth Jacob Synagogue. Speak-

ing on Conservative Judaism, Rabbi Brachman was heard by a large group of Winston Jewry. A social hour followed the services.

Mr. and Mrs. Phillip A. Katzin announce the birth of their daughter, Susan Jane.

Mr. and Mrs. Robert Miller announce the birth of their son, Frank.

Necrology:

Mrs. Louis Levin (Jewel Schoenfeld) passed away at the age of 55 following a serious illness of two months. A native of Hungary, Mrs. Levin had lived in Winston-Salem since 1920, coming here from Philadelphia. Active in community and Synagogue activities, Mrs. Levin was highly regarded by all who came in contact with her.

Funeral services were conducted by Rabbi F. I. Rypins of Greensboro. Mrs. Levin is survived by her husband; one daughter, Elaine; one son, Bruce, and nine sisters.

Mrs. Nathan Katzin and Mrs. Fred Burk were co-chairmen of the Hadassah Donor Dinner held on March 22nd at the Robert E. Lee Hotel. Mrs. Robert Saks was chairman of the fund-raising campaign and Mrs. Morris Brenner was chair-



Left to right: Mrs. Fred Burk, Mrs. Robert Saks, Mrs. Nathan Katzin and Mrs. Morris Brenner.

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man of the banquet. Mrs. David de Sola Pool, nationally known Zionist and former National Hadassah president, making a tour through several southern cities, was guest speaker at the banquet. The donor banquet was held primarily to highlight Hadassah's campaign for funds for Youth Aliyah, Hadassah Medical Organization, Child Welfare, Youth Commission, and the Hadassah Medical School.

WILMINGTON, N. C.

Mrs. Daisy Bogan of Charleston, S. C. is visiting her sister, Mrs. Marcus Goldstein at her home on 16th and Ann Streets.

Miss Eleanor Goldstein has returned to the city after spending the past month visiting relatives in Danville, Va., and Charlotte, N. C.

Approximately 38 members and guests of the Covenant Club on the Masonboro Loop road attended the second in a series of monthly bridge parties taking place on Tuesday. Luncheon and bridge were enjoyed in the attractively

decorated ballroom of the club. Colorful arrangements of early spring flowers were used throughout the room. A delicious luncheon was served at 1:30 o'clock, followed by bridge. The next event of this kind will be held on Tuesday, April 12.

Mrs. Martha Sharp of Boston, Mass., spoke on youth settlement problems in Palestine at Temple Israel, Fourth and Market Streets, Sunday March 6. Mrs. Sharp's address was under the sponsorship of Hadassah. She made a tour of Palestine, Czechoslovakia, and France last spring, under the sponsorship of Hadassah, to survey settlements and camps of Youth Aliyah. She is a life member of Hadassah, and her name has been inscribed in the Golden Book in Palestine. A reception for the speaker was held immediately following her address.

Engagement:

Mr. and Mrs. Joseph Abel announce the engagement of their daughter, Anna, to George Cohen, son of Mr. and Mrs. Philip Cohen, of Hampton, Va.

Editorials

(Concluded From Page 3)

groups start early to work and plan together they will grow to respect each other as persons, provided the attitudes of teachers and parents do not contradict the lessons in cooperation learned by the children.

There is no doubt that the point at which education in human relationship should begin is with the child in his formative period. Seed well sown and nurtured then should grow a sturdy resistance to attempts at diasaffection in later life.

Of course, there is still the matter of home environment to consider. Inculcation of broad ideas of tolerance can be seriously hampered where parents are not properly sympathetic. The hope here lies in the future. Then, when the children of today become the parents of tomorrow, the education which they received in childhood should stand them in good stead in providing the type of home environment for their children which will encourage better intergroup understanding.

It may take longer that way, but the results bid fair to justify the slow process. And, after all, the results are what is important.

WILMINGTON, N. C.

Mr. and Mrs. Marcus Goldstein announce the arrival of a baby boy, Joseph Marcus, on February 10.

Dr. and Mrs. Samuel Warshauer announce the birth of a baby daughter, Maxine, on March 1.

Mrs. Annie Abrams is visiting her daughter, Mrs. Max Krawcheck, of Charleston, S. C.

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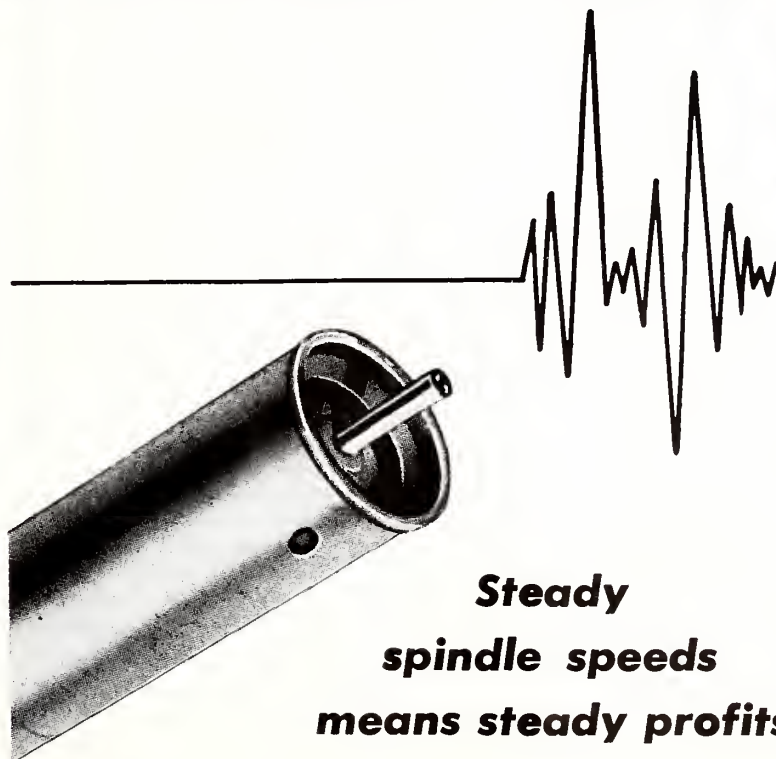
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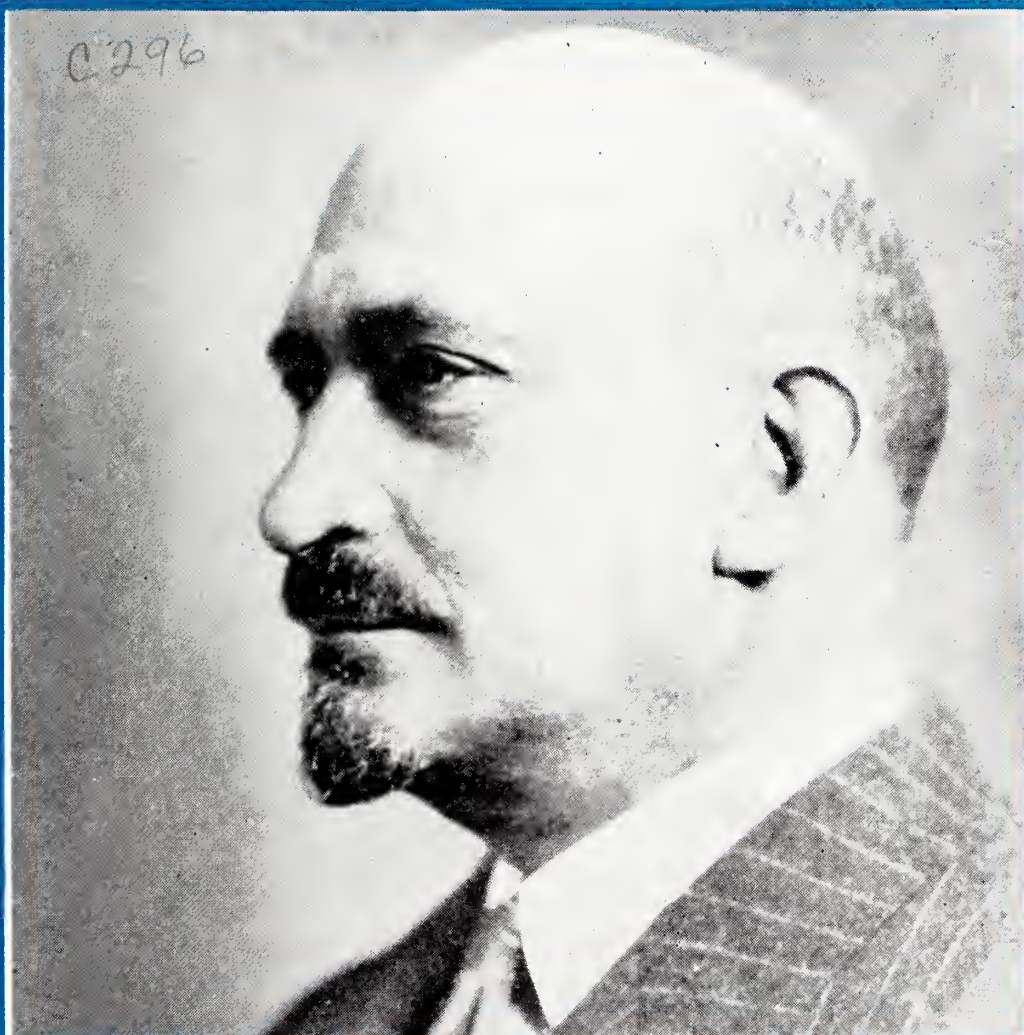


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The American **JEWISH TIMES**



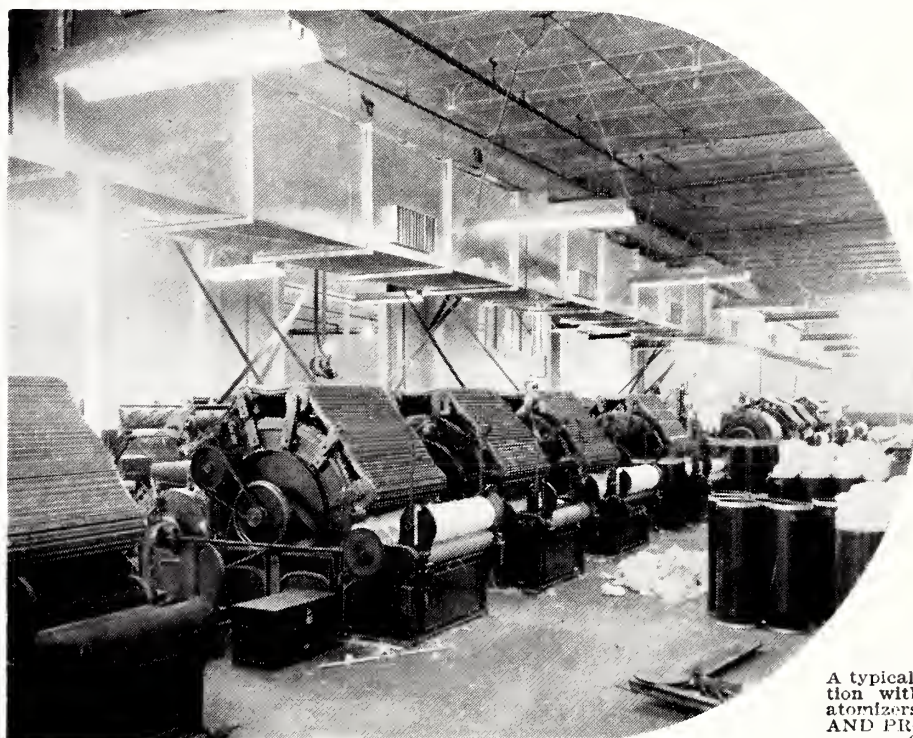
**Chaim Weizmann, first President of the Republic of Israel which celebrates
its first birthday on May 15th**

May, 1949

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THE AMERICAN JEWISH TIMES

VOLUME XIV

MAY, 1949

NUMBER 9

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

The "Year Book" Fifty Years Old

Most of us cannot recall where we looked for information on things Jewish before the "Year Book" of the American Jewish Committee was published.

Throughout its fifty years — it was first issued in 1899 — it has been an important influence in Jewish life.

This annual publication of the A. J. C. contained 299 pages in its first issue. Its size increased in 1949 to 876 pages. At the time of its debut there were 20 national Jewish organizations listed. The latest issue shows 300. Not that this in itself is anything about which to be too happy. We merely mention it as an indication of the growth of Jewish activities in the fifty year span. In the last issue, the space devoted to one feature alone, "Review of the Year," 370 pages, is greater than the total of the complete 1899 number.

The main value of the "Year Book" is as a resource for information, particularly statistical. But this is by no means its entire scope. Articles of information concerning Jewish life, as well as a recording from year to year of events that affect our lives as Jews, are plentiful. Stories of the careers of men who have helped in the year gone by to make Jewish history, developments in world Jewry, contributions of Jews to world progress — such, and much more have made the "Year Book" a must for every Jewish home.

To those in the American Jewish Committee who are responsible for the "Year Book", our greetings and salutations on your golden anniversary. May you continue to go "from strength to strength."

A Birthday

On May 15th the State of Israel will be a year old.

Much has transpired in that year. While officially Israel is not yet a member of the United Nations, it would seem as if this is assured, and may take place as this is being written. Recognition, de facto and de jure, has been granted by a great number of countries. Financial assistance has been forthcoming. The State has held its elections, and transition from a provisional government has been affected. Much remains to be done, but enough has happened and is in immediate prospect to make the first birthday a happy one. The war has stopped, and truces are the order of the day. The congratulations of most of the world will be forthcoming and merited.

While on the subject of Israel, the current situation warrants our looking back with interest on the events immediately preceding the establishment of the Republic. They are admirably delineated in "The Birth of Israel," a book written by Jorge Garcia-Granados, chief of the Guatemalan delegation to the United Nations and a member of the United Nations Special Committee on Palestine.

Mr. Granados has no reason to be biased. A man who rose to a top position in his government through trial and tribulation, he brought a training and sympathy to his task. His exposition is a forthright recording of what went on behind the scenes leading up to and immediately following the United Nations' partition decision of November 29th, 1947. He pulls no punches. He calls a spade a spade. Many a diplomat's face must have turned red at the reading — including those from our own United States.

One cannot read an account such as Mr. Granados' without having forced upon him the realization that power politics—as well as war—make strange bed-fellows. That fact is of course, best illustrated by World War II. In that harrowing experience we finally wound up as an ally of the Soviet Union — not that we loved them the more, but that we had a common enemy in Hitler. (Of course, that had not always been the case.

Previously the Soviet Union had been an ally of Nazi Germany).

And likewise we were, and still are, allied with Great Britain. And yet one cannot read such data as is contained in "The Birth of Israel" without lifting an eye-brow over this fact. The book is replete with names, dates and places where Britain's conduct transcended all beliefs in its sheer brutality. There is the record of how it shamefully mis-used its Mandatory power in Palestine, time after time after time. We have reiterated for us instance after instance of perfidy, of bitter spite and delaying tactics even after the United Nations had decreed partition. Many of the stories would be unbelievable if they weren't substantiated by a man of Mr. Granado's reputation.

Of course, the attitude of our own country is not free from criticism. Our vacillation, after we were apparently in accord with the partition plan, is nothing that we can cheer about. Our obvious susceptibility to sinister influences that kept our policy in state of flux is not one of the brighter chapters of our history.

But that is now all behind us. Israel can afford to be magnanimous in victory. If we cannot forget, we will over a period of time, forgive. The important fact is that a dream of more than 2,000 years has finally been realized. All of the preliminary details can now merely be added to the long travail that has marked the history of the Jew from time immemorial. We can now say with the poet, "A new day has dawned. God is in his Heaven. All's right with the world."

An Important Principle Is Established

The State of Pennsylvania recently set a precedent that is of high importance, particularly in view of the fact that the issue is in controversy in other parts of the country, notable in Ohio and Virginia. The issue involved is the right of a worker to unemployment compensation when he refuses, because of conscientious objection, to work on Saturday.

The circumstances surrounded the case of Miss Rose Chanin, employed by a Jewish social group in Philadelphia. The organization found it necessary to dispense with her services. She applied and received unemployment compensation benefits. Subsequently, she was offered a job that required her to work on Saturday. She refused the job on the score that she was an Orthodox Jewess, and she could not conscientiously work on her Sabbath. Her unemployment compensation was then cut off on the ground that she had refused a job. When the case came before the Pennsylvania State Unemployment Compensation Board of Review, she was denied redress.

At this point the American Jewish Congress became interested and interceded in Miss Chanin's behalf. Their contention was that the young lady had been denied the protection of freedom of worship that is guaranteed in the first and fourteenth amendments to the Federal Constitution, which protect citizens from deprivation "of liberty or property without the due process of law." The contention was that in refusing to accept a job within the limitation of her conscience, she was still entitled to unemployment benefits. The American Jewish Congress appealed to the Pennsylvania Superior Court. That Court permitted a re-hearing by the Unemployment Compensation Board. At this hearing, Leo Pfeffer, assistant director of the Congress' Commission on Law and Social Action, and John S. Bernheimer, Philadelphia director, argued the case for Miss Chanin. The Board reversed its previous decision, thus establishing the right to unemployment compensation for Jews who refuse to work on their Sabbath.

The decision is important, not because there are so many cases of this kind, but rather for the principle recognized. The American Jewish Congress is to be complimented for its action.

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But freedom is not bread. Freedom is not shelter. Freedom is not medicine. Freedom is not a plow, a lathe, a brick. Freedom cannot unchill the wind that bites into bones when it is night on the Negev.

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All that takes money. Money that can come only from you—from all of us—here in America.

You helped them live through the misery of DP Camps. You helped transport them to their promised land.

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ARNULF M. PINS

JEWISH YOUTH SPEAKS UP

By ARNULF M. PINS

The growth of a nationwide dynamic Jewish youth movement in the United States and the role played in this development by the local Jewish youth councils and the National Jewish Youth Conference are appraised in this article by Mr. Pins, chairman of the Conference.

—THE EDITOR.

SOMETHING important is happening in the Jewish youth community of America. Through the medium of the Jewish youth and adult councils and the year-old National Jewish Youth Conference, which is sponsored by the National Jewish Welfare Board, young people are beginning to make themselves heard and felt on all the problems of concern to American Jewry as a whole and to

Jewish youth in particular. Those who hope for an effective and united adult American Jewish community may take courage from the fact that their labors have taken root in the thinking and planning of Jewish youth.

During the past few years there has been a striking increase in the number and effectiveness of local and regional Jewish youth and young adult councils in all parts

of the country. There are now some 300 active councils of this kind and they have an impressive record of accomplishment. They have proved their validity, demonstrated their potentiality and made substantial strides toward creating a medium for united expression and action on behalf of the common aims of American Jewish youth.

A Jewish youth council is a representative body composed of dele-

gates from all youth groups in the community. Organized on a community-wide basis, they help to coordinate group activities for Jewish youth, deepen Jewish youth's sense of being a part of Jewish life and serve as a self-governing representative body of organized Jewish youth which can develop programs and services to meet their needs as individuals and groups.

Throughout the country there are councils for teen-agers or high school youth (Jewish youth councils) and for college-age youth and young adults (Jewish young adult councils). Many of these community-wide councils had their beginning in Jewish Community Centers and house councils, and then broadened their base to include youth groups not meeting in the Center. Other councils are an outgrowth of youth divisions of local Jewish welfare funds and federations or United Jewish Appeal drives. But whatever their origin, most of the youth councils are now sponsored by local Jewish Community Centers and served by the Department of Youth Service of the National Jewish Welfare Board.

Survival of Judaism, furtherance of creativity in Jewish life and Jewish unity constitute the basic objective of all the councils. Their activities have included cultural, religious, educational, recreational and social programs. Young people of varying origins and from different social and economic backgrounds have found in the youth councils a means for working together through common projects and an opportunity for learning the skills of cooperation and joint planning. A quick look around the country will indicate how the Jewish youth and young adult councils are implementing their purposes.

Jewish youth councils sponsor activities which the individual club cannot undertake because of limited funds and numbers. The youth forums on subjects of interest to youth conducted by the Jewish youth councils in New Haven and Knoxville are good examples of this. Another is the Jewish concert

(Please Turn to Page 42)



Typical scenes of Jewish youth in America playing their role in Jewish life. (Upper left) Delegates register for inter-community all-day conference. (Upper right) Center youth present recital during Jewish Music festival. (Lower left) Jewish youth go to conference on vocational guidance. (Lower right) Jewish Youth Council meets to discuss vital issues of the day. These are only several of more than 300 Jewish youth and

young adult councils and other Center youth groups aided by the National Jewish Welfare Board (JWB) in their programming, leadership training, organizing, and other activities through its Department of Youth Service. The JWB also sponsors the National Jewish Youth Conference, which represents local Jewish youth and young adult councils throughout the country and national Jewish young organizations.



RABBI JOSEPH H. LOOKSTEIN

A Dynamic Force In Jewish Life

By SAM HARTSTEIN

An evaluation of Rabbi Joseph H. Lookstein who is completing 25 years of service as spiritual leader of Congregation Kehilath Jeshurun in New York City.—THE EDITOR.

REPRESENTATIVE of the American Orthodox Rabbi trained in the spirit of American democracy imbued with the traditional viewpoint of Judaism is Rabbi Joseph H. Lookstein, an

outstanding leader, educator and a dynamic force for perpetrating Israel's age old spiritual values on the American milieu.

A typical exponent of the unique system which has been brought to

fruition on the American scene, that of blending Jewish scholarship and learning with secular knowledge, neither one suffering at the expense of the other, Rabbi Lookstein is currently completing 25 years of distinguished service as spiritual leader of Congregation Kehilath Jeshurun in New York City, an outstanding spiritual and cultural edifice standing as a bulwark against the impetuous currents of religious change. Rabbi Lookstein descends from a family which for 13 generations had at least one of its members in the rabbinate.

Rabbi Lookstein has proven conclusively that only through forensic and inspired leadership, a leadership that builds and molds, can traditional Judaism continue to grow and nourish the vital fibres of Jewish existence.

The esteem in which Rabbi Lookstein is held by all elements of the community can best be attested to by the unanimous laudatory messages that have come to his synagogue in connection with the anniversary celebration.

Governor Thomas E. Dewey of New York said of him, "Rabbi Lookstein has exerted a wide influence upon the culture not only of his congregation but also of the community at large. His eloquence and his piety have earned the admiration of Jew and Christian alike. The people of the entire country owe him their appreciation for his services in the procurement and supervision of Jewish Chaplains in the Armed Forces. Rabbi Lookstein deserves our esteem as a scholar and teacher."

Chief Rabbi of Palestine, Dr. Isaac Halevi Herzog, described Rabbi Lookstein as an outstanding figure in American Jewish life.

Henry Morgenthau, Jr., a general chairman of the United Jewish Appeal, said of him that "he has been a source of great strength in the United Jewish Appeal and his efforts have been exceedingly helpful through the years in the solution of the problem of Jewish survivors in Europe and the establish-

ment of the new State of Israel."

Other famous figures who have joined in paying tribute to Rabbi Lookstein include Eliahu Epstein, special representative, State of Israel to the United States; New York Mayor William O'Dwyer and Herbert H. Lehman.

Leading military figures who have recognized his outstanding and unselfish devotion to the Jews in the DP camps and Chaplains in Service include Col. Charles I. Carpenter, Chief of Air Force Chaplains; General Mark W. Clark; General Joseph T. McNarney; Rear Admiral W. N. Thomas, Chief of Chaplains, United States Navy, and A. J. McKelway, Director, Chaplaincy Service, the Veterans Administration.

Organizations representing all phases of Jewish communal life have joined in felicitating Rabbi Lookstein. These include Dr. Samuel Belkin, president, Yeshiva University; Dr. Israel Tabak, president, Rabbinical Council of America; Dr. Emanuel Neumann, president, Zionist Organization of America; Frank L. Weil, president, National Jewish Welfare Board; Edwin Rosenberg, president, United Service for New Americans; Dr. Samuel Nirenstein, president, Union of Orthodox Jewish Congregations of America; Irving N. Bunim, president, Rabbi Jacob Joseph School; Rabbi Theodore N. Lewis, president, New York Board of Rabbis; Elijah Stein, president, National Council of Young Israel; Max Stern, president, the Hebrew Teachers Training School for Girls; Alexander M. Dushkin, executive vice-president, Jewish Education Committee; Dr. A. L. Sachar, president, Brandeis University, and Frank Goldman, president, B'nai B'rith.

Ordained at the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University, he pursued his secular studies at the College of the City of New York and Columbia University. He has developed into a forceful and outspoken advocate of that school of thought which has

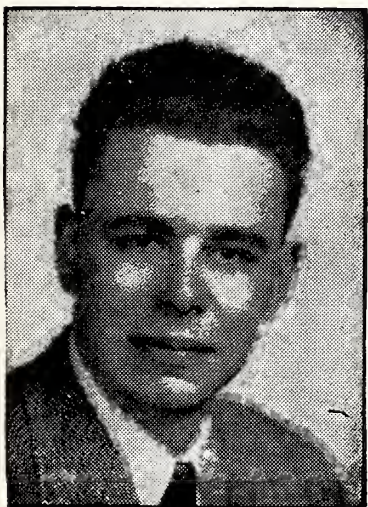
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U.J.A. CARAVAN OF HOPE VISITS GREENSBORO

The Caravan of Hope, special Pullman car of the United Jewish Appeal traveling in seven sections throughout the United States in the interest of the \$250,000,000 campaign for 1949, visited Greensboro on April 4th and was the foundation for the beginning of the fund drive there. Mayor Fielding L. Fry and other city officials welcomed the Caravan in a public ceremony on the afternoon of the

train's arrival, and in the evening a reception was tendered the car personnel at Temple Emanuel. Addresses were made by Israeli Lt. Nissen Leviatan, and Paul B. Edwards, former head of the I. R. O. and Morris Speizman, Charlotte, chairman for North Carolina. Ben Cone, honorary chairman of the U. J. A. campaign in North Carolina and president of the Greensboro Jewish United Charities, presided at both functions. The car continued on to Charlotte, Columbia and Savannah.



RABBI BERTRAM W. KORN

Pilgrims in a New Land

Reviewed by RABBI BERTRAM W. KORN



WE HAVE reached a significant turning point in the development of the American Jewish community. Until now, our attitude towards ourselves, in any consideration of our relationship to the Jewries of other areas and ages, was weakened by a sense of inferiority and inadequacy. A feeling of emotional immaturity seemed to grasp us with a firmer hold with each passing generation. Instead of striving to surpass the great Jewish communities of Spain, Eastern Europe and Palestine in cultural and spiritual achievement, we became reconciled to a conception of American Jewry as an outpost, a colony, serving only to provide financial and political assistance, worthless in terms of the noblest Jewish values.

History has now forced us, for the first time, into a dominant role in the life of world-Jewry. Whether we are mature enough or not to accept the position, leadership is ours. Apparently, too, the heart-rending duties of fund-raising for our brethren in the DP camps and for resettlement in Palestine will demand, in the coming years, less of our time and energy, and the development of a genuinely creative American Judaism must occupy more and more of our attention.

One of the most indirect indications of American Jewry's gradual realization of its growing responsibilities as an independent, self-perpetuating and self-reliant community has been an increasing interest in our own background and development. Colonies and dependencies are rarely intrigued by their own story; self-conscious, mature social groups require the self-knowledge and self-evaluation which historical data can offer. There have been many signs of this interest: the publication during the last few years of more authoritative works in the field of American Jewish history than during all the previous years combined; the revitalization of the American Jewish Historical Society; the organization of the fledgling American Jewish Archives at the Hebrew Union College; and the institution of regular courses in American Jewish History at three

of our rabbinical seminaries.

One of the most energetic and productive proponents of the study of American Jewish history is Lee M. Friedman of Boston, a successful lawyer who spends loving hours in his researches, who has merited an honorary degree from the Hebrew Union College in recognition of his previous books, and who recently was elected president of the American Jewish Historical Society. Friedman's new book, *PILGRIMS IN A NEW LAND*, published by The Jewish Publication Society of America and Farrar, Straus and Co., will interest all those who thirst for glimpses into the Jewish past in America.

Twenty-eight chapters present a wide variety of personages, locales, and ideas for the edification of the American Jewish public. Enticing—no other word will suffice to describe Dr. Friedman's witty, relaxed, and urbane style—are the vignettes which range from the story of Revolutionary patriot Aaron Lopez' efforts to regain payment for his confiscated schooner, the *HOPE*, through the charming essay on "American Jewish Names" (a half-serious, half-humorous study of name-aping as a historian sees it), to the story of Isaac Gilman of Tchon, Russia, who came eventually to be a wealthy American paper manufacturer and in whose honor a village in Vermont—where he built Catholic and Protestant churches but no synagogue, for he was the town's only Jew—changed its name from Fitzdale to Gilman.

One is not conscious of learning history as he reads Friedman's polished sketches, and yet there is serious learning behind them, as a reading of the footnotes will demonstrate, the most interesting footnotes in many a year. Take for instance the chapter on Haym Salomon, the Revolutionary War patriot-financier. So many writers have told the story of Salomon in exaggerated, unrealistic terms that he has been distorted into a person who never existed. Salomon is no less a patriot in Friedman's perspective; indeed, his own modest means make his commercial prowess all the more remarkable.

In one field, the role of Jews in American economic life, Friedman has engaged in pioneering research. There is an invigorating quality about the writer's investigation of Jewish participation in the early stages of the motion picture business, in the manufacture of clothing, and in the development of real estate values. For him the Jews, calling upon emotional reserves of inventiveness and imagination, have made remarkable contributions in areas where others feared to tread. The chapter entitled "Builders," for instance, traces the improvement of slum properties in Boston, by Jews, in a manner calculated to put to shame those who would apologize for Jewish immigrants and their "ghettoes." Another chapter, devoted to the German Jewish peddlers of the mid-nineteenth century, entitled "Modern American Radanites" in memory of

the fabulous Jewish traders of the ninth and tenth centuries, pays suitable tribute to those venturesome Jewish (counting among them such notables as Meyer Guggenheim, Lazarus Straus, Joseph Fels, and Adam Gimbel) who carried consumer goods on their backs and in their rickety wagons throughout the length and breadth of America.

Kaleidoscopic indeed are the contents of *PILGRIMS IN A NEW LAND*, presenting so fascinating a group of American Jews that the eyes dance with color. Consider Moses Franks, one of three messengers appointed by the 1776 Continental Congress to convey two hundred and fifty thousand dollars in cash to General George Washington at Boston; Judge Moses Levy of Philadelphia who presided at one of the first trials of a labor union;

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Mizrachi Women Ship First Consignment of Passover Foods Bound for Israel



Officers of the Mizrahi Women's Organization of America, major women's religious-Zionist group in U. S., examine part of the first shipment of Passover foods to be sent to Israel in the organization's Passover Relief program. The first 300 cases, some of which are pictured above, left for Tel Aviv aboard the S. S. *Aristedes* from New York on Friday, February 18.

Shown above (l. to r.) are Mrs. Joshua L. Lewis, national vice president; Mrs. Nathan B. Fischer, national treasurer; Mrs. Lionel Golub, national vice president and chairman of the National Board, and Mrs. Nachman H. Ebin, national vice president and chairman of the child-restoration program of the Mizrahi Women's Organization.



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Paraplegics Face Judaism

By RABBI JOSEPH S. SHUBOW

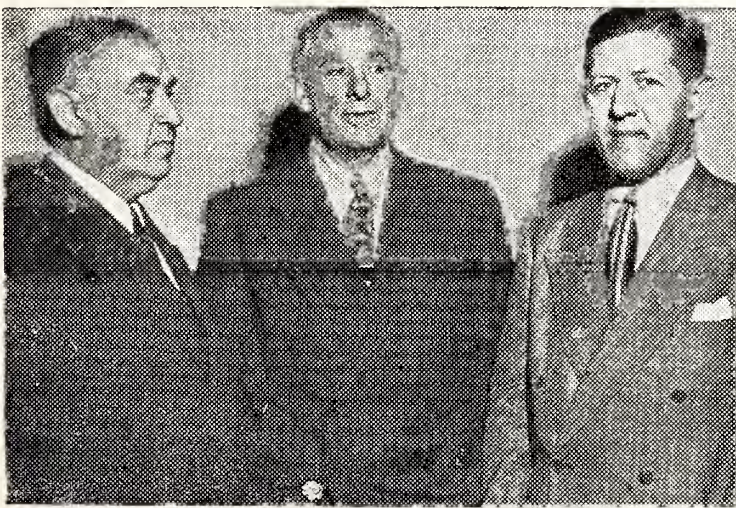
Rabbi Joseph S. Shubow, of Boston, one of the part-time Jewish chaplains serving hospitalized veterans in the Veterans Administration Hospitals under the guidance of the Division of Religious Activities of the National Jewish Welfare Board, tells of his personal experiences with Jewish paraplegics, a group of veterans whose problems differ from those of all other hospitalized veterans.—THE EDITOR.

ALL MY adult life I have had experience with normal, healthy human beings. My three years in the Army did bring me in touch with numerous sad and tragic cases of soldiers woefully maladjusted in their Army associations and Army environment. But only since I have served as a civilian chaplain, at the Cushing V. A. Hospital at Framingham, Massachusetts, have I come in touch with a group of men known as paraplegics, who present unusual and extraordinary problems. For this opportunity I am grateful to the Division of Religious Activities of the National Jewish Welfare Board which recruits and serves chaplains for the armed forces and V. A. hospitals.

At the Cushing Hospital there are seven Jewish patients in this category. My relationship with them has been of a rather mutually helpful character. I think I've been of some help to them, but I am

have the use of their arms and those who are utterly helpless and have to be carried. Of the latter category, there is one man at the Cushing V. A. He is J. P. I mention him specifically because he is one of the most remarkable young men I have ever met. He became a paraplegic through an ironic accident. It was after the war. He was a member of the Air Corps. He had gone swimming and he dived into a shallow pool in a town in France and incurred fatal injury to his spinal column, making of him a quadraplegic. There was every reason for him to drown, but miraculously he did not drown, but swam to the surface and was saved. He looks upon the experience as having been divinely ordained, so that from the very beginning he was determined to overcome his helpless state.

J. P. today has become one of the most exceptional paraplegics in



Chairman and Co-Chairman of newly-formed National Committee on Physical Education and Health of the National Jewish Welfare Board (JWB). At left, Charles Ornstein, of New York A. A. U. executive committeeman, heads the new group. Center, Col. Harry D. Henshel, also of New York, vice-chairman of A. A. U. basketball committee, holds same position on JWB body. At right, Robert Morrison, director of JWB Department of Physical Education and Health. Aim of new committee is to help JWB's 321 affiliated Jewish Community Centers and YM & YWHAs improve their physical education and health programs and integrate those activities in general Center program.

sure they have been of great help to me.

The first problem that I find among ex-GI's of this character is the feeling of not belonging to society and remaining helplessly and endlessly dependent, and often constantly racked by pain. There is very little that anybody can do, including the best physicians and the best intentioned chaplains, to eliminate completely this tragically realistic feeling among the men thus afflicted.

The paraplegics can be divided into two categories — those who

the history of medicine. He has been widely written up, photographed, interviewed and universally admired because of the grit, guts and will-power he has demonstrated. Medically, this man has been able to do things which defy medicine. He conducts a very lucrative export and import business from his wheelchair and although he has to be carried or wheeled from place to place, he seems to be jovial, contented and hopeful. He makes generous contributions to charity and gives inspirational strength to others.

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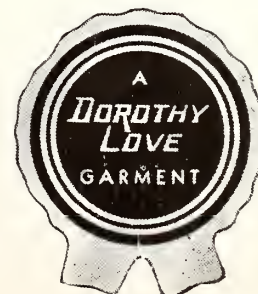
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He is a fine writer and a splendid poet, aside from being a successful businessman. He is also a good Jew who attends religious services regularly and is really a tower of strength to all the men at the hospital. Jews and Gentiles alike seek his friendship and look up to him with admiration. He supports his parents in good style and never turns down any cause that comes knocking at his hospital door. I have had many long discussions with him and although at rare intervals, to be sure, he may know a sense of pessimism and a feeling of defeatism, he sincerely believes that his terrible handicap is a sort of blessing in disguise, for it has enabled him to think as never before and it has given him an insight into life such as he never knew in his normal condition.

There is only one problem which troubles him (as well as all the paraplegics) and that is the question of being wanted by the opposite sex. He has often discussed the problem with me and generally he has come to the conclusion that there isn't a woman on earth who would want him, who could endure the hardship of being united with him. But he is quite reconciled to that status, especially since his admirable people, both men and women, constantly delight to visit him and to converse with him. There is a possibility of marriage, but it seems to be rather remote, he feels, and it seems to me that this is one of the most disturbing factors

in the life of a paraplegic. He has a feeling that no matter how much he may achieve, he is not to be regarded as a man like other men. Personally, I have had an unusual experience with a paraplegic at that hospital which militates to the contrary.

There was a case of a young Jewish boy who was wonderfully looked after by a nurse who worked in another hospital in Framingham. This young woman, of Czech-American-Christian origin, became so enamored of this particular paraplegic that I was asked to train her in Judaism. Eventually I had the honor and joy of marrying them and we arranged a rather elaborate affair for the couple. I constantly mention this case to my friend J. P., but since it hasn't happened in his own life he has not yet been convinced.

A second paraplegic is an older man in his middle years whose son was killed while serving with the Navy. His name is well known to American baseball fans, and his story is really one of the epic tales of the war. When his son was killed, this former Big League outfielder did everything possible to enlist. He was rejected and turned down several times because of poor health, bad teeth and age. He spent a good deal of money to put himself in good shape and was finally accepted. He went into the Navy, feeling he was taking his son's place. The wife was reconciled to this condition. While aboard ship

a mine exploded, tearing the vessel in two, drowning many of the men, and wounding him so that he will remain a paraplegic for life. Last year a special day was designated at the Boston ball park in his honor. Thousands of fans cheered him and contributed a respectable sum of money for a home which has since been built for him and where he recently moved.

This man is constantly torn by pain. There is hardly an hour when he is free from suffering. His wonderful, devoted wife is always at his side, ever giving him loving care and attention. This has no doubt helped immeasurably to alleviate his pain and it certainly makes him feel that he belongs, that he has not been cast out by society. This feeling is further strengthened in him because he is so often called upon by organizations to speak on good will, on patriotism, on Americanism, and he loves these opportunities, for they afford him a chance to talk about himself and his son, as examples of true devotion to Americanism on the part of American Jews.

Unfortunately, this heroic individual has not been able to develop other interests in life, such as business or reading, and during the hours that he is free from contacts with people he is always brooding and inevitably indulging in self-pity, especially since he feels that the world is still hardly a safe place for decent people to live in. He wonders whether the sacrifices

made by the men who died or were wounded were worth while. The approach to him is quite different from that of other men because this gentleman is inclined to be more cynical than the others. But in the main, he knows that he is a personality who has had a distinguished career, who is highly respected by Jews and Gentiles alike, and that gives him an element of strength and endurance which are well buttressed by the loving care of a good wife.

Another patient, P. M., is now back in his home in South Africa, having been brought to the Cushing V. A. Hospital for rehabilitation at the special request of the British Army, in which he served with distinction. He is now considerably rehabilitated and is living in South Africa in a measure of ease and comfort. Mr. M. was a rare, intellectual person, a lawyer, and the product of a rather well-to-do family. Not only is he exceedingly well read but he has a superb analytical mind, and it was really a great joy to spend an hour in conversation with him discussing literature, both ancient and modern, and world affairs, particularly matters pertaining to the British Empire on which he is thoroughly informed.

I mention these facts because they give a picture of the life of this remarkable person. He is handsome and distinguished in appearance and had every promise of

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The Greatest Murder Trial In History

By ROBERT S. MARCUS, Political Director,
World Jewish Congress

POPE PIUS XII declared in a letter to leaders of German Catholicism, April 15, 1948 that the world should forgive and forget Germany's war crimes. This letter of the good Christian leader recalled itself to me as I read the proceedings of the *Einsatzgruppen* Case . . . the greatest murder trial in history . . . which was heard last April before the U. S. Military Tribunal in Nuremberg.

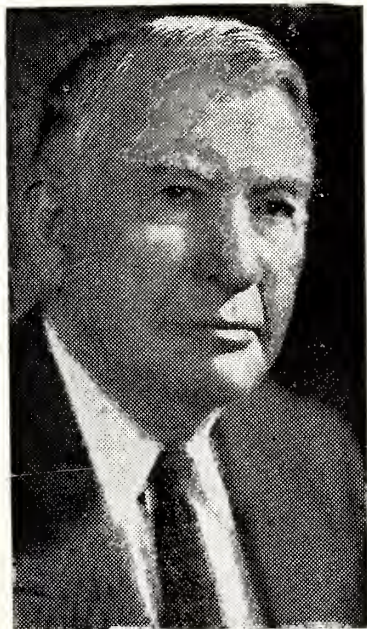
The trial has no parallel in the annals of the law and, in fact, no precedent in the recorded history of mankind. The facts in this case almost surpass the limits of credibility and are so "beyond the experience of normal men and the range of man-made phenomena that only the most complete judicial inquiry and the most exhaustive trial could verify and confirm them." The indictment characterized the crimes as "of such unprecedented brutality and of such inconceivable savagery that the mind rebels against its own thought image and the imagination staggers in the contemplation of a human degradation beyond the power of language to adequately portray."

The 22 defendants, all of them officers of the infamous SS, generals, colonels, and junior officers, were accused of having murdered over one million of their fellow humans. The mind finds it difficult to comprehend the true enormity of this charge. It is only in the reading of the signed reports, as the numbers of victims pyramid from the thousands into hundreds of thousands that one begins to feel the cumulative misery, desolation, terror and agony produced by gruesome, cold-blooded murder committed a million times over. The defendants were not administrators who sat in offices or at

desks far removed from the scene of the crimes. They were tried and convicted of having actually "superintended, controlled, directed, and actively taken part in the bloody harvest" of the greatest series of murders in history. Significantly, they were mostly jurists and scholars; there were a former clergyman and a former opera singer among them, too.

These men were in charge of an unique organization, the so-called *Einsatzgruppen*, which in accordance with express orders from Hitler were personally charged with the liquidation of Jews and other minority groups of which the Ger-

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ALBEN W. BARKLEY

Vice-President Alben W. Barkley, who was principal speaker at the 75th anniversary celebration of the 92nd Street YM-YWHA. The 92nd Street Y, the oldest Jewish Community Center in the United States, is one of 321 affiliated with the National Jewish Welfare Board.

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Paraplegics Face Judaism

(Concluded from Page 12)

a great career which, naturally, was completely altered because of his paraplegic condition. But I am happy to state that, despite all his handicaps, he no doubt will be a success in his community and can be regarded as a man who has exceptional influence on all the patients at the hospital. Knowing him and his background,

There is a boy whom I shall call I. N., whose case is extraordinarily different from the others. Unfortunately, I do not know much about his life before he came to the hospital. He seems to be rather uncommunicative in this respect and he very seldom attends a religious service. This is rather exceptional because I have never met a man at the hospital whose will not to attend religious services I did not eventually alter for the better. But this boy, although he constantly promises that he will attend the services, has for over a year now avoided them as much as possible. He did offer to come to the Seder which I arranged at the hospital. But although he was at the door of the mess hall where we were to conduct the Seder, he had himself wheeled away because he felt he was not properly dressed.

I am told by a few friends who know him rather well that he is courting a non-Jewish girl and they feel that is possibly one reason why he avoids attending services. Since I am not supposed to know this fact it is difficult for me to touch upon this subject. But I have been gradually preparing the groundwork by discussing his future, the possibility of his marriage in some time to come, and especial-

ly his building of a home for himself. He is not as alert, mentally, as the other paraplegics I know. He seeks for his companions Christian boys rather than Jewish associates. I do not know whether this represents a flight from Judaism as well as a flight from the reality of his physical condition. In my contacts with him I have found that he has built a wall behind which he wants to hide himself or a vital phase of his life.

The sum and substance of the whole matter is that I find the paraplegics are in many respects like other patients at the hospital, "only more so." But whereas the ordinary patient at the V. A. hospital feels that a cure may be found for him, no matter how ravaging the disease from which he is suffering, the paraplegic, in most cases, is crippled and handicapped for life. The use of a leg or an arm or the nervous system cannot be restored, though they can be considerably rehabilitated. Thus, there is a greater need for giving these men more comfort and more understanding. At the Cushing Hospital physicians, nurses, attendants and Red Cross people, and, I like to think chaplains — including the Protestant, Catholic and Jewish — have tried to be as helpful as possible in order to enable the paraplegic to carry his burden more easily and to make himself as integrated a member of society as possible.

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The Israeli Mission In Washington

By MURRAY FRANK

ONE OF the busiest places in Washington today is the office of the Israeli Mission. Dozens of people visit the building daily, officials, newspapermen, businessmen, guests and visitors from all over the United States and abroad, who come to discuss a multitude of problems and consult with the Special Representative Eliahu Epstein or with one of his able assistants.

During the past year, the activities of the Israeli Mission have



MURRAY FRANK

grown so enormously that the three story building on fashionable Massachusetts Avenue has become overcrowded and is bursting at its seams. There is talk of a larger and more comfortable building, but that may come when the U. S. extends full recognition to Israel and elevates the Mission here to the status of an Embassy or Legation.

Relations with U. S. Government officials are most cordial and, for all practical purposes, these officials deal with the Mission as if it were a fully accredited diplomatic representation. Already the Israeli Mission functions as a legation or embassy. The usual work of an embassy is primarily of a political and economical nature as these matters relate to the particular country. In the case of the larger powers, their embassies in Wash-

ington are greatly concerned with military matters, also with cultural problems, agricultural development, etc.

The Israeli Mission is keenly interested in all of these matters, but it also has another task to perform—a special mission which no other embassy has: to establish the closest possible contact between the great Jewish community in the U. S. and the active little Jewish community in Israel. American Jewry, numbering some five million people, is a pillar of strength for the young Jewish state which is most anxious to have its support and cooperation in building Israel on solid foundations today and help assure its security tomorrow. It is no exaggeration to say that this specific mission is probably the most important entrusted to the Israeli Mission in Washington.

It is perhaps still too early to write about the work in the Jewish field, an activity which is just developing and whose influence will become greater in the future when peace will reign in Israel and Jewish accomplishments there will reach new heights. But some of this influence is already being felt today in many Jewish groups and organizations whose public functions have been addressed by Mr. Epstein or his assistants.

At this time, attention is focused chiefly on the Mission's other activities, which are less known to the American Jewish community.

Most important is the political factor. The primary purpose of the Israeli Mission is to create the best and friendliest diplomatic relation between Israel and the U. S., in order to gain this country's friendship and cooperation with the young Jewish state. This is easier said than done. Such things are not accomplished overnight. The Mission must be in constant touch with the State Department and other

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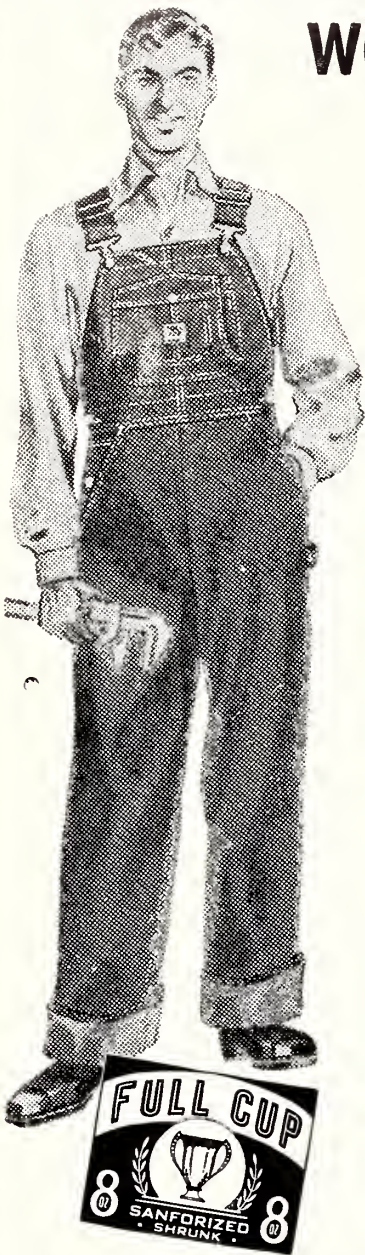
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government agencies; it must supply information to the press, explain Israel's stand and views on many vital matters, transmit to Israel how the American government and press react in matters of Jewish interest in order to keep the Israeli authorities informed; it must represent Israel at diplomatic and social functions, and perform other tasks.

In the economic sphere, its greatest task at the moment is to negotiate for the expected loan to Israel but other economic activities include: negotiation with the Department of Commerce about the establishment of commercial relations between the two countries, supplying information to investors in this country for the investment of American capital in Israel, purchase of vital machinery and other materials necessary for the industrial and agricultural development of the Jewish state, etc.

Several major accomplishments may be listed in the field of agricultural relations. The friendliest and most cooperative relations have been established with the Department of Agriculture, which proved very helpful in many instances. On several occasions, it was arranged for students from Israel to come here to study American methods of agriculture, irrigation, soil conservation, citrus crops, poultry raising, and study various dams and projects in connection with the realization of the Lowdermilk Plan.

A huge field of activity is that of culture and social welfare. Included here are: the exchange of students who come to study in American universities or to observe U. S. methods of government, supplying schools and libraries with information and material on Israel, showing current films on life in the Jewish state, arranging for medical and scientific groups to complete their specialized documents in connection with the establishment of Israel, and at later dates exhibits of Israel art and music.

The staff of the Mission is relatively small, considering the many tasks and responsibilities entrusted to it. Altogether, the staff numbers about 20 people: Mr. Epstein, some half dozen assistants who are specialists in various fields, and about a dozen young women who hold secretarial and office positions. Since a similar article some months ago was devoted exclusively to Mr. Epstein, this article will discuss several of his assistants and their specific work.

The interesting fact about all these people is that they are all young, only one of them is over forty. This is, perhaps, very symbolic of the young Jewish state. Youthful as its representatives here are, they are also specially trained for their specific duties.

Epstein's first assistant is Uriel Heyd, who performs the duties of a First Secretary. He is 35 years old, born in Germany, and came to Palestine 15 years ago. He studied

Islamic culture and Oriental languages at the Hebrew University in Jerusalem, where he obtained an M. A. degree in 1938 and a Ph. D. degree in 1947. Prior to the war, he studied for a year at the University of Istanbul, Turkey, and later worked for the Palestine Government in its Public Information Office. In 1943, he joined the Middle East Section of the Jewish Agency's Political Department in Jerusalem, where he worked until 1946 when he was transferred to the Jewish Agency office in London.

Last June he was shifted to the Israeli Mission in Washington. He is married and has his wife and two children with him here. Mr. Heyd published a book in Hebrew on the history of Ottoman Palestine in the 18th century, and another book is now being published in London dealing with modern Turkish nationalism. He is in charge of the Mission when Mr. Epstein is out of Washington, and is also in constant touch with the State Department, and is responsible for administrative affairs of the Mission.

Arthur Liverhant is next in rank, performing the duties of a Second Secretary. He is 29 years old, is also a native of Germany, and is the son of Rabbi Yechezkel Liverhant, author of an introduction and commentary on the Talmud. Mr. Liverhant was educated in Germany and England, and also studied in Palestine in the Yeshiva of Hebron and in the Mizrahi Teachers Training School. In England, he specialized in international law at the Universities of London and Cambridge, and holds the degrees of Bachelor and Master of

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Jews Breed Racoons In Birobidjan

By SH. SHEINPOOL

The Birobidjan carpenter Hershel Gorelik said to me: "If someone had come to me in Khachevat and told me that my Basia was breeding racoons . . . I would have thought he was stark mad. In Khachevat only the richest woman of the town wore a fur coat with a racoon collar. Needless to say, Basia and I didn't even dream of racoons. Under the tsar I was a pen-niles artisan — how could I think of racoons?"

He thought for a while, and then went on: "In Khachevat, my Basia's dream was to have a cow so as to have milk for the children and some buttermilk for ourselves. So I bought a goat. A goat eats anything that comes along — she isn't choosy. But as luck would have it I got a stubborn goat — she always roamed into other people's gardens and wrought havoc there. I was fined three rubles once, and then again three rubles. So I got fed up with the whole business, and sold my goat so as to not have to pay fines. My Basia couldn't hardly separate from the goat. She cried when the goat was led out of our yard as one cries at the funeral of a dear friend. It still breaks our heart when we recall those times. A man couldn't even have a goat."

Hershel Gorelik sighed, caught his breath, and continued his story: "And now I have a cow, with a

calf, and several dozen chickens. And my Basia breeds racoons . . ."

"Racoons? How do you happen to breed racoons?" I asked in surprise.

"My Basia is, so to speak, the factory manager of my household," Hershel declared proudly. "She keeps house. I work at the artel, and she sees to it that everything is in order at home. She cooks our meals, tends the cow, the calf, the chickens, and the vegetable garden. One day she said to me: 'You know what, Hershel, I'll get a couple of racoons for breeding.' I was surprised just as you were a moment ago, and I said to her: 'What do you mean? In the first place where will you get the racoons? Don't you know they're expensive? And in the second place, where will you keep them?' My Basia burst out laughing. 'Don't you know, Hershel,' she said 'that one can obtain a couple of racoons, a male and a female from the Fur Trust, and if they are well taken care of, they multiply . . .' In short, my Basia, when she makes up her mind to do something, cannot be dissuaded. So, finally I said: 'If you must have racoons, so be it. But take good care of them, lest the beasts die, God forbid.' And what do you think? Basia actually did get a couple of racoons, and now this couple has produced seven young racoons.



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Harry Fay, life-long resident of Greenville, S. C., and one of the founders of the Civitan Club there, has been elected president of the organization.

Mr. Fay is prominent in civic and fraternal activities in Greenville. He is married to the former Dorothy Reevin, and they have a daughter and a son.

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And you must know that the Fur Trust pays 190 rubles per racoon. You understand, for her seven racoons, Basia will get the sum of one thousand three hundred and thirty rubles. 'If you're interested,' concluded Hershel, 'come and I'll show you Basia's racoons.'

He led me to his yard. In a corner stood cages with nine little beasts in them — two old and seven young ones. The big racoon was about twenty-five inches long; he had fluffy yellowish fur streaked with black. He really was a beauty. "It isn't for nothing that the Trust pays good money for racoons," said Hershel.

Basia came out into the yard and approached us. "They've got accustomed to me, the racoons," she said. "They recognize me from a distance. They're not too choosy about food. They eat potato peels, cabbage, and don't mind getting leftovers from our meals." And she added: "I'm going to sell the seven racoons that I've bred to the Trust, and with the proceeds I'll buy my daughter Sonia a new coat, and a suit for Hershel. And there'll be enough left over for a victrola. And our couple will breed again. It's a good thing to have racoons . . . If you ever go to Khachevat tell the folks there that Basia is now breeding racoon instead of goats."

And Hershel summed up: "You see, it's not so far from the goats of Khachevat to the racoons of Bir- obidjan."

WILSON, N. C.

Mr. and Mrs. Meyer Brown and Mrs. Fannie Arner, a former resident of Wilson, attended the wedding of Milton Abelkopf of Durham to Harriet Jacobs in Asbury Park, New Jersey.

Gene Lester visited her parents in Wilson for the spring holidays. She is a student at Salem College.

Mr. and Mrs. Joseph Barshay, Mr. and Mrs. Meyer Brown, Mr. and Mrs. David Lester attended the Purim Party held in Fayetteville.

Mr. and Mrs. Joseph Barshay and children recently returned from Charleston, South Carolina where they attended the wedding of Mrs. Barshay's brother, Abraham Stadiem of Kinston to Della Pace of Miami Beach, Fla. The wedding was held on Sunday, March 27, at the Francis Marion Hotel in Charleston. The Barshays also visited with Mr. Barshay's family in nearby Summerville, S. C.

CHARLOTTE, N. C.

Alfred E. Smith was elected a member of the Southern Regional Board of the Anti - Defamation League at a meeting held recently in Atlanta.

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Mr. and Mrs. K. I. Abrams announce the marriage of their daughter, Frances, to Charles Lowenfield. The wedding took place in New York City.

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By TINA LEVITAN

Early one Saturday evening on the lower East Side of New York City, a little girl of five begged her father to take her to a Chassidic Shtiebel so that she could see their Saturday night festivities. There, while the Sabbath stole reluctantly away in the gathering gloom, the Chassidim who had brought their love of God with them from Poland, praised Him — with accompanying ecstatic gyrations. The girl's blue eyes gleamed as she watched them, her body swayed and her head shook to and fro, setting her braided brown tresses to whirling, while she drank in everything she saw.

Years later, that girl who was Dvora Lapson, the internationally recognized authority and pioneer of Biblical, Chassidic, traditional and Palestinian dances, was to become the first American Jewish danseuse to be invited by the newly established State of Israel to dance before the army and the kibbutzim.

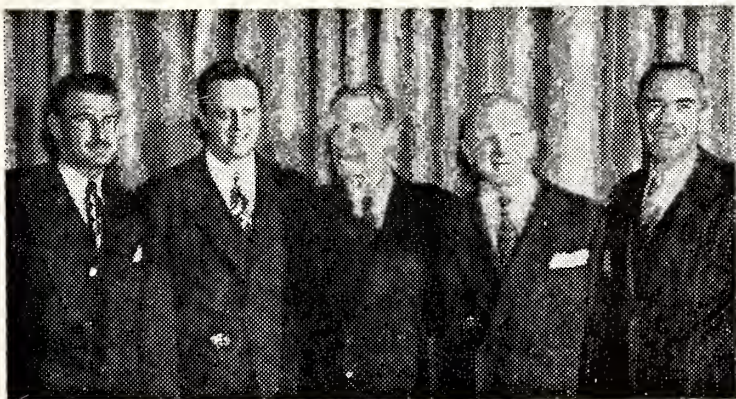
Since her early childhood, Dvora

Lapson has always felt that dance, just as music and painting, was a powerful means of communication between peoples. Her chosen mission is to interpret to the Jews and the outside world the traditions and yearnings of the Jewish people through the medium of dance. She conceived of herself not as a dancer who happens to be Jewish but as a "Jewish dancer." Jew — consciousness suffices all her work.

It could hardly be otherwise. She was born into a Chassidic family, living in New York, in which the Chassidic feeling that dancing is a part of life impressed itself deep into her soul. Rarely were her feet still, seldom was she not humming. She attended the first Sholom Aleichem school in this country where she studied dancing and pantomime, included among the other subjects of the curriculum. At nine, she was already being applauded by audiences who began to perceive her artistic qualities.

As she grew older, she perfected

(Please Turn to Page 26)



Symbolizing a new unity in Liberal Judaism, following the recent merger of the Hebrew College of Cincinnati and the Jewish Institute of Religion of New York, Liberal Jewish leaders attended a 75th birthday dinner for Dr. Stephen S. Wise, held at Temple Israel of Lawrence, N. Y., for the benefit of the \$1,829,000 Combined Campaign of the Union of American Hebrew Congregations and the H. U. C.-J. I. R. (Left to right): Dr. Maurice N. Eisendrath, president of the Union; Rabbi Judah Cahn, rabbi of Temple Israel; Dr. Wise, president emeritus of the J. I. R.; Herman M. Stein, president of Temple Israel; and Dr. Nelson Glueck, president of the H. U. C.-J. I. R.

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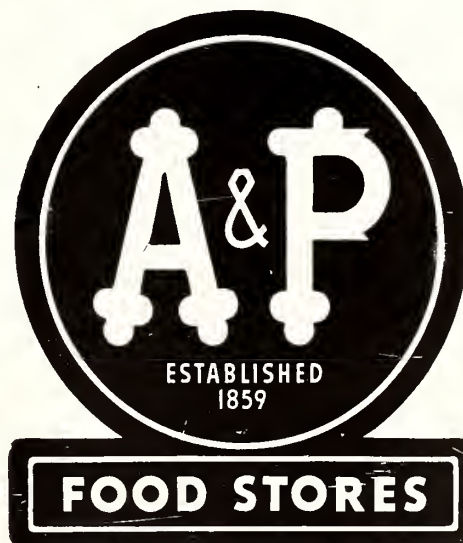
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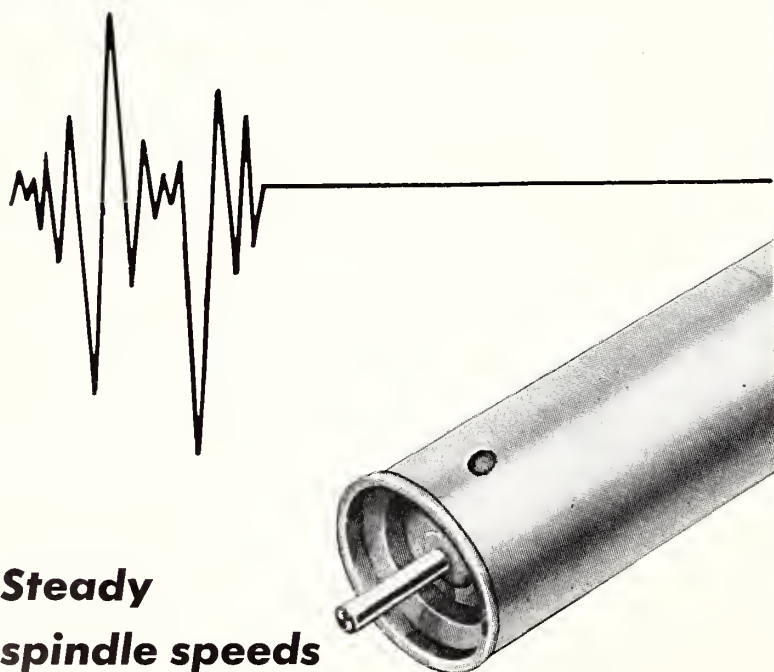
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The Israeli Mission In Washington

(Concluded From Page 16)

Law from London University.

He has been engaged in research work on legal problems of Jewish interest for some years and has represented Jewish organizations at the Paris Peace Conference in 1946, the Foreign Ministers Conference in Paris, London and New York, and at the United Nations. Mr. Liverhant has been with the Israeli Mission since the establishment of the Jewish state, and is in charge of legal work and protocol. He is unmarried and resides here with his mother.

The Mission's agricultural expert is Dr. Ludwig Samuel, who was born in Essen, Germany, in 1900. He has a Ph. D. degree from the University of Frankfurt-am-Main, where he majored in economics. He did research work in Essen, then worked for four years in the Ministry of Agriculture in Berlin as specialist in marketing research until the Nazis came to power in 1933. The following year he came to Palestine and has since been with the Jewish Agency as advisor on agricultural policy, food supplies and marketing. He has written extensively and published books in Hebrew and English on Marketing Cooperatives in Palestine (1939), The Vegetable Market in Palestine (1942), Jewish Agriculture in Palestine (1946). He has been with the Israeli Mission since last August, where he is in charge of food procurement and served as observer at the UN Food and Agriculture Organization conference held recently in Washington.

Col. Efraim Ben-Arzi is the Mission's military expert. Born at Slonim, Poland, 38 years of age, he came to Palestine as a boy of 14. Ben-Arzi was graduated in 1935 from the University of Grenoble, France. During the war, he enlisted as a private in a British infantry battalion, was commissioned a 2nd Lieutenant in the British Army in 1941, promoted thereafter in rapid succession to Captain, Major, and finally Lt. Colonel commanding an infantry battalion. He served on the war fronts in Syria, North Africa, Italy, Austria, the Netherlands, and Belgium. He was mentioned for gallantry and was demobilized from the British Army in December, 1946. Since the formation of the Israeli Army, Ben-Arzi served as Deputy Quartermaster-General until the end of October, 1948, when he was named military attache of the Mission in Washington. He arrived in the U. S. early in December to take over his post.

The Mission's press officer is 39-year-old Harry Zinder, born near Pittsburgh and raised in the Middle West. After graduating from a Chicago high school, he spent two years in Palestine, living during most of this time in a communal settlement in Emek Israel. He then returned to the U. S., was gradu-

ated from Northwestern University in Chicago and spent the last 15 years as overseas correspondent for various newspapers and press associations. During much of this period he was stationed in the Middle East where he worked for two years on the Palestine Post, then represented the Associated Press in Jerusalem, and for the last seven years was a staff member of TIME and LIFE magazines as war correspondent in North Africa, China, Burma, India, and Europe.

Mr. Zinder's task is to interpret to the American people through the press and other media, what is going on today in the State of Israel. In this work he is aided by Assistant Press Officer Harvey Rosenhouse, who was formerly associated with the Latin American Section of the Jewish Agency for Palestine.

The staff of the Israeli Mission is not only handicapped by the limited budget with which it operates, but their salaries are also considerably smaller than those paid by other embassies. No complaints are voiced, however. Personal remuneration is a very minor factor in the task of building a state. Israel can be justly proud of its representatives in Washington and their achievements during the short space of time.

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Why a Group Libel Law?

By DR. JOACHIM PRINZ

The chairman of the Administrative Committee of the American Jewish Congress discusses the Group Libel Bill introduced in the House of Representatives. The Commission on Law and Social Action of the American Jewish Congress assisted in drafting the bill.

—THE EDITOR.

DEFAMATION of ethnic and religious groups stands revealed today as a prime cause of discord in group relations and in the embitterment of millions of individuals. Fairness and humanity demand remedial measures. The group libel bill introduced by Representatives Dawson, Keough, Keating, Javits and Klein attempts to furnish safeguards against the established evil with scrupulous regard for constitutional guarantees of freedom of expression.

The purpose of the bill is to extend to individuals in their capacity as members of ethnic and religious groups the type of protection from libel enjoyed by them in their capacity as unaffiliated individuals.

The law, which in its present state provides protection for an individual defamed as a private party, but not as a member of an ethnic or religious group, presents an obvious anomaly. It can no more be justified than a rule which required the criminal prosecution of assaults and batteries only when motivated by malice directed

against the individual victim as distinct from malice against the entire group to which the victim belonged. Such a rule is obviously not the law.

The bill, now introduced, which offers the best remedies to date, makes it a federal crime to engage in such incitements by way of printed or mimeographed material, distributed in interstate commerce. Truth or reasonable and honest belief in the truth of statements



DR. JOACHIM PRINZ

made is an absolute defense under the bill. Responsible administration of the statute is assured by requiring the Attorney General's approval and supervision of each prosecution.

In no way does the bill infringe upon freedom of speech or of the press. Constitutional guarantees of both these freedoms were designed to encourage traffic in ideas and knowledge. Ethnic or religious defamation has no more relation to ideas or knowledge than the use of purely insulting or "fighting" words already barred by the law. Utterances may well be prescribed when, as decided by the Supreme Court in Chaplinsky versus New Hampshire, they form "no essential part of any exposition of ideas and are of such slight social value as a step to truth that any benefit that may be derived from them is clearly outweighed by the social interest in order and morality."

The group libel bill in question is not designed to outlaw oral statements or personal correspondence evincing ethnic or religious ill-will. It is not meant to provide a definitive solution to all ethnic and religious conflicts. It is believed, however, that within its sphere it will substantially contribute to the general health of the body politic.

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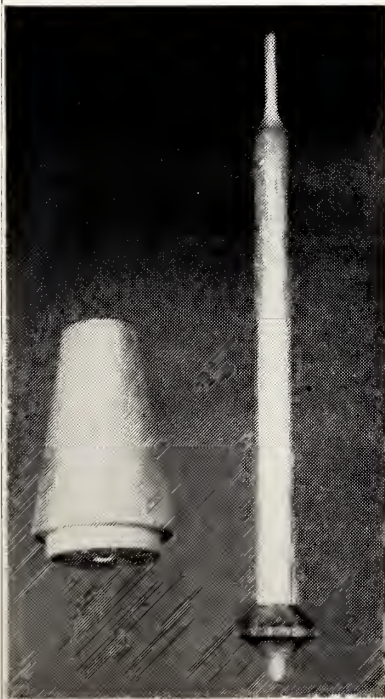
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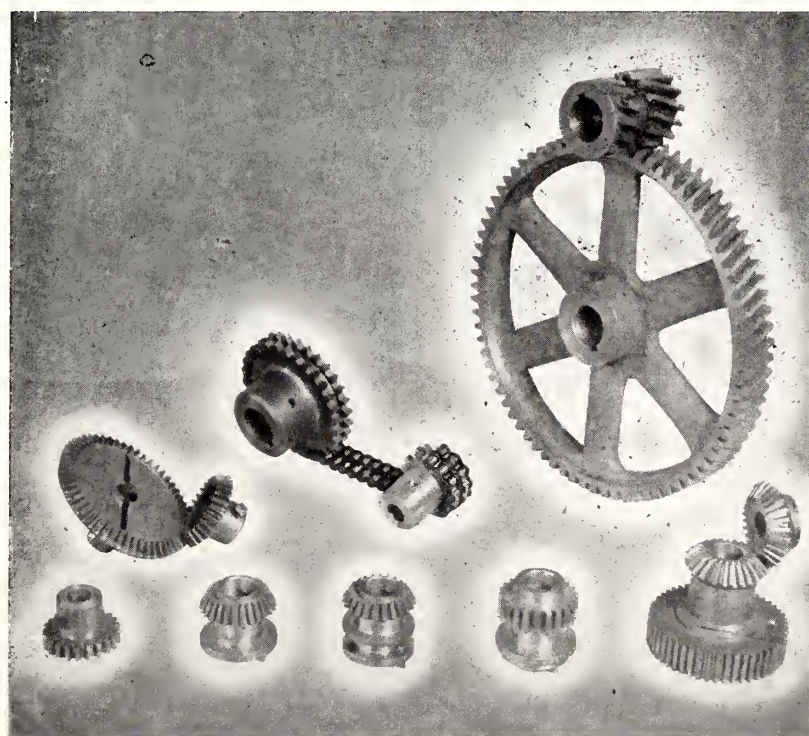
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(Concluded From Page 8)

dedicated itself to the harmonious blending of American Jewish culture as represented on the highest levels by his alma mater, Yeshiva University. Rabbi Lookstein's activities on the American Jewish scene encompass active participation on three levels, the rabbinate, education, and communal life.

As a rabbi, he has often been described as a "rabbi's rabbi" because of the esteem in which he is held by his colleagues in the rabbinate. He is the past president of the Rabbinical Council of America and of the New York Board of Rabbis comprising the Orthodox, Conservative and Reformed rabbinate in New York City. Not only is he successful and important in his field, but he has trained and encouraged others through his position as Professor of Homiletics and Jewish Sociology at Yeshiva University.

As an educator he helped organize the Hebrew Teachers Training School for Girls and was, for ten years, principal of this institution. His outstanding achievement in the field of Jewish education was the establishment of Ramaz School under the auspices of his congregation. This school, with an enrollment of more than 400 students, has won acclaim throughout the educational world through the successful integration of Judaism and Americanism. Ramaz is serving today as a proto-type for the many Yeshivos and other All-Day Schools throughout the country.

As a prominent Zionist and communal leader Rabbi Lookstein is vice-president of the Mizrahi Organization of America and chairman of its Administrative Council. He has been its representative at world conferences and a delegate to numerous Zionist conclaves.

He served as chairman of the

Palestine Commission of the American Jewish Conference succeeding Dr. Abba Hillel Silver in that post. In that capacity he represented the American Jewish Conference at the United Nations Conference in San Francisco where he served as one of the consultants to our State Department on matters pertaining to Palestine and the welfare of world Jewry. He traveled the country from coast-to-coast in behalf of the United Jewish Appeal.

Prevented from entering the active Chaplaincy during World War II because of bad eyesight, he threw himself wholeheartedly into war work on the civilian front. He was a vice-chairman of the Division of Religious Activities of the National Jewish Welfare Board and assisted in the procurement and supervision of Jewish Chaplains in the Armed Services. At the present time he is chairman of the Executive Committee of that Division. He made numerous tours through Army camps and other military installations in this country. In 1945 he was sent on a mission to Europe by the Joint Chiefs of Staff to inspect the work of Chaplains and to visit military personnel in the European and Mediterranean Theaters of Operation. He spent seven weeks on that mission during the course of which he visited the Displaced Persons Camps. He was received by the foremost military leaders including General Eisenhower, then Chief of Staff, General McNarney, Commander of the American Forces in Germany, and General Mark Clark, Commander in Austria.

Rabbi Lookstein is considered a leading pulpit orator. He is as facile in Hebrew and Yiddish as he is in English and on one occasion in a Paris synagogue he even delivered a sermon in French.

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Pipe Dream vs Reality In Cantatorial Music

By EPHRAM GOLDMAN

PEOPLE sometimes get so involved in pipe dreams that they lose sight of what exists right under their noses. The writer of an article in a leading Jewish periodical on perspectives for Jewish music fell into that error recently. He bemoaned the lack of cantorial training and called plaintively for

the advancement of synagogue music along the lines of greater homogeneity and devotion to higher artistic standards.

While deploring the lack of facilities for adequate training, the author completely ignored the fact that there exists today exactly the kind of institution which he



PROGRAM AT FORT BRAGG—Harry Erstling, center, of Fayetteville, presented a special program entitled "Cavalcade of Jewish Songs," in the Main Post Chapel, Fort Bragg, filled with servicemen and townspeople. The program, in commemoration of the annual "Jewish Music Festival" sponsored by the National Jewish Welfare Board, was broadcast over WFLB, Fayetteville. Similar programs also presented in the Jewish Chapel, Camp LeJeune Marine Base, and in Temple Israel, Kinston. Another program also was given in the Chapel at Cherry Point Marine Corps Air Station. The above photo shows Mr. Erstling and Julius M. Cohen (second from left), USO-JWB director for North Carolina, who wrote the narration and arranged the programs, surrounded by a group of servicemen after religious services at Fort Bragg recently. Mr. Erstling has served as cantor there on a number of occasions.

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dreams of. It is called the Hebrew Union School of Sacred Music, and it is located at 40 West 68th Street, New York City.

It was created last spring by the Hebrew Union College after two years of effort to get the seminaries of other Jewish denominations to join in establishing such an institution. Nevertheless, it aims to serve the entire community of Israel, K'lol Yisroel, without prejudice or discrimination to any point of view.

The School has been operating since October and is now completing the first semester of its work. Its student body includes twelve men with splendid voices and fine musical training and Jewish background, and the faculty expects considerable achievement in the cantorial field.

The faculty consists of some of the most prominent personalities in the field of the Jewish music in this country—Prof. A. W. Binder, Prof. Jacob Weinberg, Cantor Gershon Ephros, Cantor Lazare Saminsky, Rabbi Israel Goldfarb and Prof. Eric Werner. Dr. Werner is the leading spirit of this institution, and internationally known for his profound scholarship and his extensive researches in the musicological field. In addition, the faculty has associated with it Prof. Simon L. Halkin, Abraham Aaroni, Dr. Samuel J. B. Wolk, Dr. Philip E. Kraus, Rabbi Edward E. Klein and others. The School is administered by Dr. Abraham N. Franzblau, Dean and Professor of Education and Pastoral Psychiatry.

In addition to the regular students in training for the cantorate, other students pursuing studies toward the degree of Doctor of Philosophy in Jewish music are registered at the School. One student is training to go to Israel to work in the musical archives of the Hebrew University on completion of her work.

The School pursues an intensive curriculum of studies including

Nusach, Hazanuth, Cantillation Harmony, Choral Ensemble and Choir Directing, Musical Education, and also Hebrew, History, Bible, Psychology and Education.

Students attend morning, afternoon and evening sessions, and also are employed in congregations in and around New York as cantors in training to receive experience as part of their preparation for the cantorate.

The School in the near future will expand its activities to include a department which will train teachers for religious institutions, organists, choir directors and directors of music for temples and synagogues.

This School is the first institution attempting to supply well-trained personnel with a thorough academic as well as practical grounding in all aspects of Judaism and Jewish music to meet the varied needs of the religious institutions of American Jewry.

All members of the faculty are known through their manifold publications in the field of Jewish music. In the near future, three new major publications are foreseen: Part IV "Cantorial Anthology," by Cantor Ephros; "A Study on Cantillation," by Professor Binder; and a major work, "The Sacred Bridge," by Professor Werner, which analyzes the musical independence between church and synagogue, the first comprehensive study in this field.

The Hebrew Union School of Sacred Music, chartered by the Board of Regents of the State of New York, is supported and sponsored by the Hebrew Union College-Jewish Institute of Religion, the Society for the Advancement of Jewish Liturgical Music — and it is a living and expanding reality.

Pipe dreams may be valuable, but reality is more important. A School for the training of cantors to serve Orthodox, Conservative and Reform congregations already exists, and it is a growing concern.

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GASTONIA, NORTH CAROLINA**Pioneer of the Modern Jewish Dance**

(Continued From Page 19)

her techniques in the classical dance studying under such teachers as Isadora Duncan, Doris Humphrey and Michael Fokine. But the general dance was not enough. While she could learn technique through the classical dance, nothing thrilled her as had the Chassidic dancing of her childhood. She wanted something more. And so, after graduation from Hunter College, she went to Palestine.

She studied the Jewish Dance and traced it back to the dawn of recorded history. She found that the dance had been the rhythmic expression of religion in which the physical faculties are co-ordinated with the feeling of ecstasy. Dancing was a forgetful union with the spiritual.

The religion of the ancient Hebrews was predominantly social and joyous, so that their private and communal life afforded opportunities for celebration. The dance is mentioned many times in the Bible. Events like victory in battle (1 Sam. 18:6) and the return of the father (Judges 11:34, the story of Jephtha's daughter who went out to meet her victorious father with "timbrels and dancing") called for music and dancing. The dance in celebration of victory in battle was most often performed by the women. Judith led the women of Jerusalem in a victory dance (Judges XV:12). After the crossing of the Red Sea, Miriam the prophetess, the sister of Moses and Aaron, took a timbrel in her hand and all the women went out after her with timbrels and danced. (Exodus IV: 20, 21). The Israelite women went out to meet Saul returning from his victory over the Philistines with singing and dancing. King David danced before the Ark.

Coming to the Homeland opened up new vistas. "There was little Jewish dancing in the Middle Ages," says Dvora Lapson. But in Palestine, she could see that the dance had begun once again to play a new role in the life of the Jew. Both as a spontaneous expression on the part of the masses of enthusiastic young Jews and as

a medium of creative art.

She probed deeply into the Jewish life of Jerusalem and Safed. In the pioneer kvutzot of the Emek, she studied the rhythms of the Yemenites, the Oriental Jews and the modern Jews, their dances, their music and their folklore. Biblical Miriam, Judith, the daughter of Jephtha and David, came to life in her imagination, so that she was able to construct dances about them.

When Dvora Lapson returned to the United States, she revised her repertoire, abandoning classical dances in favor of her original compositions which reflected the dance of the chalutz, the chassid, the cabalist, the Oriental, the Jewess welcoming the Sabbath while lighting the candles. She not only made an art form of Jewish dances but interpreted through dances every phase of Jewish life. She found rhythm in the picture of the Talmudist poring over his texts and harmony in the sight of a Jewish ghetto wedding.

Just before the outbreak of World War II, she visited Poland, and there Dvora Lapson was able to study the Chassidic joy of rhythmic religion. But she found that Jewish dance as an art form was hardly developed in Poland. And so the Jews flocked to see the ambassador of the Jewish dance reared in "immature America." Many rabbis wrote letters to their relatives in the United States telling how the great American Jewish danseuse had come to speak to them and study their lore.

Dvora Lapson's final appearance in Poland was in the Vielka Revia, largest theatre in Warsaw, and sponsored by the Federation of Jewish Students in Poland. A record audience of more than 3500 flocked to the theatre to join in repeated ovations to her. Among those present was Mrs. J. L. Peretz, aged widow of the celebrated Yiddish writer. Mrs. Peretz waited for her after the performance to praise her work.

So it was that in Poland and
(Please Turn to Page 34)

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N. C. Women in U. J. A. Drive

The North Carolina Regional Conference in Charlotte was the signal for the start of the 1949 UJA campaign. No small part is being played by the women's division of the state. Under the leadership of Mrs. A. F. Klein of Greensboro, chairman, and Mrs. Max Zager, also of Greensboro, co-chairman, women leaders in every part of the state are working to make their contribution an impressive and effective one.

A luncheon meeting set for Wednesday, May 18, in Greensboro, will have present a large number of women from other communities in North Carolina, who are working on the 1949 campaign. Mrs. Irving E. Blum, National vice-chairman for Regions, will be the featured speaker for this occasion. The meeting, to which special members of the various women's committees have been invited, is open to all women who wish to attend and to participate in this year's Women's drive.



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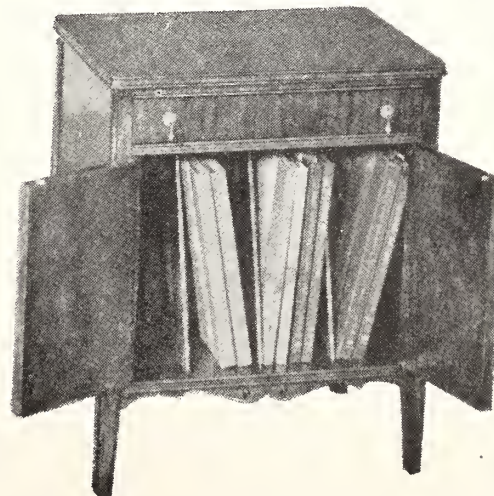
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The Greatest Murder Trial in History

(Concluded From Page 13)

mans wanted to be rid for political and social reasons, and also because they regarded them as useless consumers of food required for the survival of the "master race." Four *Einsatzgruppen*, recruited from the ranks of the Gestapo, criminal police, SS and Security Service of the Third Reich, consisted of 800-1200 men each. They were formed on the basis of the Fuehrer Order and on directives issued by the chief of the German Security Police and Himmler's deputy, Reinhardt Heydrich, who was some time later to meet his death at the hands of an assassin in Czechoslovakia. In Saxony during May, 1941 Heydrich called several meetings of the trusted officers who were chosen to take over control of these annihilation units. Those present were informed of the tasks assigned to them by the agreement of the Reich Security Main Office and the High Command of the German Armed Forces, to wit: to liquidate all Jews, gypsies, Asiatic inferiors, Communistic functionaries, insane and asocials in the occupied territories of the East which Hitler's hordes had invaded.

It is, of course, true that within the framework of its orders, the *Einsatzgruppen* did not hesitate to annihilate with the utmost ruthlessness the non-Jewish categories of victims as well; however, in ac-

tual practice the orders affected comparatively small elements of the general population. The Jews were regarded as the main object of this campaign against innocent citizens of an invaded country who, according to international law and particularly the Hague Convention of 1907, were entitled to protection against acts of violence on the part of the occupying conqueror. It is interesting to note that the Krimtschaks, a Turkish-speaking tribe which had long before migrated to the Crimea from a southern Mediterranean country, suffered the fate of wholesale extermination merely because Hitler's race experts in Berlin . . . who had been consulted on the matter . . . were of the opinion that "in the dim past some Jewish blood had entered their strain."

Contrary to the international law and even contrary to the general Nazi policy towards Jewish prisoners of war of other armies, Jewish members of the armed forces of Soviet Russia were singled out for destruction. In gross violation of the letter and spirit of the Hague Convention and soon after the German invasion of Soviet territory, Heydrich issued his Operational Order No. 8 (July 17, 1941) stating as its purpose that "the Wehrmacht must immediately free itself of all those elements among

the prisoners of war who must be regarded as Bolshevist influence. The special attention of the campaign in the East further demands special measures which must be carried out in a spirit free of bureaucratic and administrative influence and with an eagerness to assume responsibility." Here again, the Jews were the first main object of annihilation. While the various categories of Russian government and party officials who were to be destroyed were carefully enumerated, the Jews were dealt with under a general directive to kill "all Jews."

That there was a complete awareness of the crime involved in the killing of these PWs, was evidenced by the warning that "this order must not be based on any writing . . . not even in the form of an excerpt." *Einsatzgruppe C* reported in November, 1941 that one of its platoons had annihilated 1,109 Jewish prisoners of war in two days, among them 78 wounded Jews handed over by the camp physician. It is an interesting fact that one of the leading officers involved in the murder of prisoners of war was chief of the PW camps in East Prussia, Major-General von Hindenburg, the only son of the former Reich President, whose sinister role in bringing about through his aged father the appointment of Hitler as Chancellor and whose infamous part in falsifying his father's political tes-

tament is recorded in the history of the Third Reich.

I return to the letter of Pope Pius. Said His Holiness: "... the fight against need in Germany is the common duty of all who can afford to aid. This applies even though during the war Germany was guilty of atrocities against other nations. They should be big-hearted enough to forget the past and give the Germans the hope of a better future in the sign of love."

No one has given us the right to be "big-hearted enough" to forget the millions of our brothers and sisters so foully murdered by a people which freely accepted Fascism and which still has not rejected its infamous teachings. Germany must first cleanse itself of its sins against the House of Jacob and of its crimes against all humanity. For without repentance, true repentance, forgiveness is an empty word.

Children Prepare For School Year

BIROBIDJAN, Jewish Autonomous Region — The 48 Jewish kindergartens in Birobidjan are ready to begin their school year. In addition, more than 300 seven-year-old youngsters will begin school for the first time this year. In this connection a special exhibition has been organized here to show how pre-school and young children are to be handled. A special course has been arranged for kindergarten teachers.

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Histadrut To Convene in Richmond May 14th

The Southern Seaboard Region of the National Committee for Labor Israel will hold an Israel Histadrut Conference at the John Marshall Hotel, Richmond, Va., on Saturday evening, May 14, and Sunday, May 15.

This conference will be dedicated to the celebration of the first birthday of the Jewish State and a



DR. SAMUEL WOHL

salute to the organization which contributed most to the upbuilding of a Jewish homeland.

The emergence of the state, the role played by the Jewish pioneers and the problems facing the firm establishment of a stable, normal nation will be discussed. Guests will include eminent Jewish personalities and a special delegate from Israel, men who are well equipped to answer whatever questions may arise. A renowned Israeli interpreter of Hebrew folk music will also be featured.

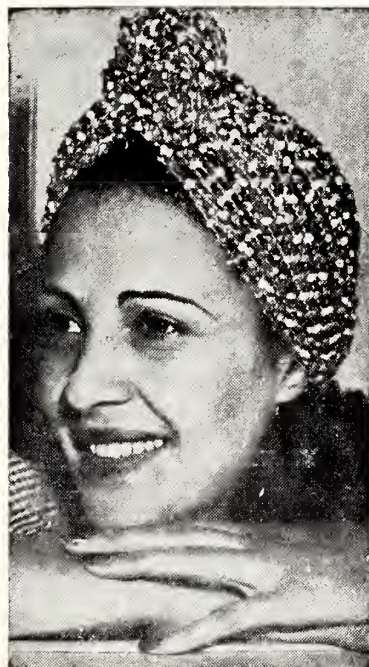
Dr. Samuel Wohl of Cincinnati, Rabbi of the Isaac M. Wise Temple, will be one of the headliners on a program filled with outstanding speakers and entertainers. Dr. Wohl fills an historic pulpit of American Reform Judaism, a pulpit which was formerly occupied by the founder of the Reform Movement, Isaac M. Wise.

He has been active in the leadership of American Jewry and in world affairs. Since 1931, he has visited most of the Latin American and European countries, including Russia, and has participated in many international conferences. Dr. Wohl was a delegate to several World Zionist Congresses, and attended the sessions of the Jewish Agency. He has made several visits to Israel, and is intimately associated with the leadership of the Histadrut. Dr. Wohl spent the summer of 1948 visiting in Western and Central Europe, and was among the first to visit Israel since its declaration as a Jewish State. In Israel, he had the privilege of conferring with the Prime Minis-

ter, Foreign Minister, and other members of the cabinet, and participated in the sessions of the Histadrut. In Montreaux, Switzerland, he was a delegate of the World Jewish Conference, and a member of the Political Commission. He spent time in the DP Camps in Austria and Germany, and also visited in Czechoslovakia.

For ten years Dr. Wohl has been National President of the League For Labor Palestine of the United States and Canada, and was formerly Associate Editor of The Jewish Frontier.

Dr. Wohl is a member of the Board of Governors of The Hebrew Union College, and Chairman of its Planning Committee. The Hebrew Union College recently conferred the Honorary Degree of Doctor of Divinity upon him. He is also Vice-Chairman of The Commission on Public Affairs of The Central Conference of American Rabbis, a member of The Council of The World Union of Progressive Judaism and deputy member of the Administrative Committee of the Jewish Agency.



SARAH OSNOTH HALEVY

He was elected to the Board of Jewish Telegraphic Agency.

Dr. Wohl will answer any questions that the delegates may have concerning the present Israeli situation. He is singularly equipped, because of his diverse experiences and background to discuss the current problems.

Headlining the musical program will be Sarah Osnoth Halevy — singer, dancer and mimic.

The sensational career of Miss Halevy began in Roumania where she skyrocketed from obscurity to immediate fame. A Yemenite or-

(Please Turn to Page 40)

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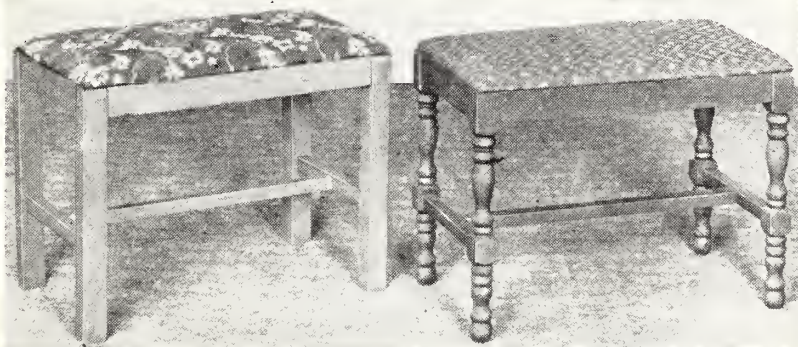
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An American In Israel

By MICHAEL BLANKFORD

The well-known novelist and Hollywood scenario writer reports regularly from Israel to Congress Weekly. His diary is syndicated by the Office of Jewish Information to the American Jewish Congress.
—THE EDITOR.

A GROUP of reporters were being taken to an 18-year-old Kibbutz, Ramat Yohanan, named for Gen. Jan Smuts in Western Galilee. There, for a year, a group of young Americans and Canadians have been in training for kibbutz life. Tomorrow there is to be a hitiyashvut, a new settling of a kibbutz, by these Americans and Canadians. Their place is near the Lebanon border, near the sea, and near the ex-Arab village of Ez Zib. . . . I wanted to know (perhaps even a little resentfully) why some 80 Americans would leave their land to come here.

Even as I asked the question (I'm writing this several days later), I realized how naive it was and how complex the answer, if answer there is at all. Any approach must be on several levels, and as I do not intend to write an extended essay, nor do I feel fitted to do so, I will only venture some crude guesses. They are the result of having talked with a dozen or more of the Americans. (1) The failure, up to now, of American democracy. Too many of these boys and girls experienced anti-Semitism at home. (2) The eternal and mysterious ties with the Jewish people everywhere and with Palestine in particular. These Americans felt they could belong best to a people—their people—here. "I want to live a collective Jewish life," said one. (3) The desire, rather, the passion, to pioneer, to be part of something new. Israel offers this opportunity in the broadest human sense as well as in the specific Jewish spirit. (4) The Zionist tradition, indoctrination and training. Some of these young people found this in their homes; some by accident. "My parents didn't know what to do with me one Summer when I was 12," said a girl from Chicago. "They sent me to a Zionist camp. From that time on, my one ambition was to come to Palestine to live." (In this case, her parents were opposed to her coming here. They think she's crazy for giving up America. But it's too late now.) (5) Psychological catharsis. For some, coming here was the resolution of a personal conflict—a conflict which deals with the need of every human being to "belong."

The attempt to understand motives frequently gives the impression of reducing their validity and dignity. I don't want to be guilty of this, for as I talked with these young Americans, though I did not envy them, I respected them deeply. More, I loved them as Americans and as Jews. There was Sol Gold, a native of Los Angeles, who joined the Poale Zion youth move-

ment at 16, and planned his future. Now his name is Schlomo Zehavy (this is the time of the second changing of names) and he works as a carpenter. I watched his trim, lithe body bend against the wall of the first house in the new settlement, working with others to put it correctly in its place. It was his home and his land and his wall—and how can you understand him in any other way? It was also our home and our wall and our land—and you have to understand it that way, too. And there was Shirley White from L. A. (She hasn't changer her name, yet.) She worked at Ramat Yohanan in the alfalfa fields and will work in the vegetable garden at her own kibbutz. She misses chewing gum and cigarettes but not the comfort of her old home. And Yosef Goel from Bronx, N. Y., who had been elected by the new group to address the elders of Ramat Yohanan and who said with *chutzpah*: "You have taught us many things, but don't forget how much we have taught you, too!" I liked that because I believe that the more American these Americans will be, the great-

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Fannie Hurst Stresses Role of Women In Jewish Life



Women have a major responsibility in helping to shape a better democracy in the United States, Fannie Hurst, distinguished author, declared at a "Food for Thought" luncheon recently sponsored by the New York Chapter of the American Jewish Committee. Left to right are Mrs. Richman Proskauer, secretary of the chapter; Miss Hurst, and Mrs. Joseph M. Proskauer, wife of the president of the American Jewish Committee. There are American Jewish Committee chapters in thirty-five cities throughout the country.

er their contribution to the still amorphous, still changing, culture of new Israel, for the one thing that strikes you is how much of the culture now is Eastern European. Take the meals at the kibbutzim. You get one soup plate, perhaps with a piece of meat in it. This is your plate for everything that follows, potatoes, shredded salad, cold beets, etc.—and then the soup—

Yosef Goel concluded his remarks by inviting the members of Ramat Yohanon to visit their kibbutz. "And we'll have a two-plate kibbutz," he said defiantly.

Later, when all the speeches of advice and farewell and thanks were made (Speeches, said Brig. Orde Wingate, are the national sport of Israel) the tables were cleared from the large dining hall, and the fantastic, savage, blood-stirring Rumanian Hora was danced by all, (including the Americans), the boys and girls from the States took over with American square dances that were perhaps less tingling but, to them, more home-like. I liked, too, the way they sang (and had sung for them) some of the Burl Ives songs. "Way-faring Stranger" was quite appropriate. And so was "Home on the Range."

There was a gorgeous irony in the fact that the new kibbutz should be built on the site of a British Army camp. Everywhere were the remains like fossils waiting for some eager archeologist. Signs: Officers' Mess, N. C. O. Mess, Co. Store, Buildings: The British had ripped away their roofs and doors, and they stood there remnants of a disaster, white against the rainy Galilee sky. Elsewhere were rows of white-washed petrol tins neatly marking off the deserted company streets and main square. The traces of empire . . .

The day ends. The pioneers are left to themselves. The guests and the press and the V. I. Ps. and the General depart. What is their first night in this new place in the cold and rain and loneliness? What do they think? Will it work? Will we be able to support ourselves? Will the huge washing machine bought from U. S. Navy surplus pay for itself? How many of the olive trees must be pulled out to make way

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Jews in Latin America

By HAROLD GOLDMAN

J EWS have been living in Central and South America for over 400 years. Today some 620,000 Jews — one out of every eighteen in the world — live in the lands of Latin America, from the Rio Grande to the Straits of Magellan and in all the Caribbean islands. The importance of Latin American Jewry today is not merely numerical. Because the Latin American countries constitute the largest single bloc in the United Nations, the attitude of these countries towards their Jewish citizens finds important reflection in world politics. In addition, one result of the European Jewish tragedy has been to shift the centers of aid to the Western Hemisphere, and like the Jews to the North, Latin American Jewry has also become an important reservoir of economic help, both in the relief, rehabilitation and resettlement of Jewish refugees and in the upbuilding of Israel. Finally, so many disquieting developments have occurred with the recent contagion of Latin American military coups that the status of Central and South American Jewry has become of serious concern to Jews everywhere.

Who are these Jewish neighbors of ours? What are the facts of Latin American Jewish life: what is their history and immigration; their occupational and population structure; their political, economic and social problems; their cultural and spiritual needs; their contribution to Latin American economics, culture and civilization?

The latest Jewish pamphlet, "Jews in Latin America," by Dr. Jacob Freid supplies the answers to these questions, authoritatively

and succinctly. The entire picture is popularly presented in one booklet (No. 1 in Volume III of Jewish Affairs, published by the Office of Jewish Information of the American Jewish Congress, which fills the vital need for objective information about the Jews south of the Rio Grande who in the context of recent world events and Jewish history have become a major and important segment of the Jewish people.

The history of the Jews in Latin America begins where the Jewish History of Spain ends. The discovery of America meant a haven to the Marrano Jews fleeing the Inquisition who helped in the exploration, as they had in the discovery, of the New World, and who were among its pioneering colonists. But the inquisitorial arm of the Church of Spain reached out to destroy these earliest American roots of Judaism. The result is that the history of the Jews in Latin America is a palimpsest—a document erased and then written on again, this time by new authors and after many years.

The story of Latin American Jewry began anew in the 1880's when the new Sephardi came from North Africa and the Middle East. The next decade they were joined by East European Jews, but the principal influx began after World War I, and particularly after the adoption of the American quota law in 1924. The final influx was of Central European Jews fleeing Nazism. Today Latin American Jewry is 5.54 per cent of the Jewish World population. This is their present demographic status. The sealed doors of Latin America give little promise of any substantial increase by immigration. Although the vast expanse of Central and South America offers ample opportunities for immigration, and governments eagerly welcome European immigrants, Jewish immigration is tacitly discouraged, for as Dr. Freid explains, these countries regard Jews as unassimilable.

The first European Jewish immigrants began impressive colonization projects supported by the Baron de Hirsch financed Jewish Colonization Association. But the Baron's far-reaching plans to colonize millions of Jews were not realized, and the entire future of colonization is questionable for reasons detailed in the pamphlet.

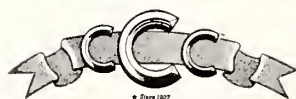
The Jewish immigrant played a significant role in the economic development of Latin America. The Jews brought new enterprises and new skills in trade, merchandising, light industry such as consumers goods, and commercial expansion. They initiated the manufacture of furniture, textiles, cloth-

(Please Turn to Page 34)



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DR. SAMUEL BELKIN

Religion

...and Group Relations

By DR. SAMUEL BELKIN, *President of Yeshiva University*

The enclosed article by Yeshiva University's president is perhaps the most courageous and provocative statement on the subject of Inter-Faith activity yet issued by a Jewish leader. Originally distributed as a regular statement of policy to Yeshiva's graduates, it has engendered keen interest and discussion.—THE EDITOR.

AN APPROACH to Jewish-Gentile relations in America that may well have grave consequences for our people has been gaining ever greater acceptance in Jewish circles. Few are those who dare to challenge it for fear that their loyalty may be doubted or their good intentions questioned. We refer to that inter-faith activity which makes the Synagogue its platform and the Rabbi its ambassador.

This is not to negate the importance of promoting greater understanding between Gentile and Jew. On the contrary, all attempts to achieve social harmony and friendly relations among groups are to be welcomed. The tendency toward combined Synagogue-Church activity, however, and the inter-change of pulpits between Ministers and Rabbis must be curbed, for it presents a clear and open danger to American Jewry.

What worries us particularly is the fact that this activity—once the exclusive province of the Reform group, quickly accepted even more enthusiastically by other non-Traditional groups—is today making inroads into Orthodox communities. It has already reached such proportions that we may soon find it impossible to correct the evil it will surely occasion, unless its momentum is checked by a collective religious force. Certainly this sort of inter-faith activity will not make us better Americans. It can only make us less firm in our Jewishness.

The demand for inter-faith activity of this nature, is based upon the assumption that it is an excellent weapon in the battle against anti-Semitism. Unfortunately, any drug reputed to cure this Evil is unquestionably accepted by our people without too thorough an analysis. But is this a cure?

The genuine American does not require it. The anti-Semite who hates Jews or Judaism or both, will not be convinced of his error by a Rabbi's declaration that the latter's blend of Judaism is as good as Christianity. Real good will will stem not from the exchange of pulpits, but rather from ethical and

moral conduct among Jews and Gentiles in their day-to-day dealings with each other, and from their common activity in humanitarian and philanthropic enterprises.

It is by revitalizing his own spiritual heritage, in order to give expression to his inner self, that the Jew will learn the friendly attitude of Judaism to the Gentile world; the responsibilities, duties, and obligations that human beings have toward one another regardless of race or creed. Judaism teaches us that cheating a Gentile is to add the profanation of the Name of God to the sin of dishonesty. It teaches that it is the duty of every Jew to offer charitable assistance to the Gentiles, aid their poor and help create a spirit of mutual harmony.

Judaism has never looked upon itself as the sole dispenser of salvation. It has never believed that formal conversion to Judaism by those not born as Jews is at all necessary for them to share in heaven's rewards. "The righteous, among the Gentiles," say our sages, "have a share in the future world."

Christian doctrine, on the other hand, has always looked upon the Church as the sole possessor of salvation. Those who will not join the Church are, in their opinion, forever doomed. All efforts must, therefore, be made to save as many souls as possible. Missionary work thus becomes an integral part of Christian endeavor. The Christian Minister sincerely believes, even if only subconsciously, that it is his duty to persuade as many "non-believers" as possible to accept Christianity. If only for this difference in approach, the inter-faith movement cannot be acceptable to Judaism.

The inter-faith movement has, furthermore, not served as a means of strengthening Judaism, but rather of confusing those of our people who are not well-versed in the tenets of Jewish life. The fact that their Rabbi is not only invited but very often "accepted" in the Church, and that the liberal Minister is ever ready to grace the ser-

vice of the Synagogue and preach a sermon from its pulpit, leads to misrepresentation of the function of the Rabbi and the Synagogue and creates among the laity a false pride and a "moshke" psychology of false humility. Are congregations to elect a Rabbi simply on the basis of his ability to impress their Christian friends?

A graduate Rabbi of the Yeshiva was, I understand, invited to attend a church service in honor of a Minister's many years of distinguished service. Basing his answer on the premises that a Jew cannot participate in a Christian religious service, the Rabbi begged to be excused. He stressed, however, that he would be more than happy to pay his respects to the Minister at whatever social affair might be ar-

ranged. The Minister himself respected and appreciated the honest attitude of the Rabbi. An official of the Synagogue, however, felt that the Rabbi had by his refusal "insulted" the Christian community and appealed the matter to me. When I informed him that his Rabbi's policy was precisely the position of the Yeshiva, he was quite shocked. He informed me that he had been unaware of the Yeshiva's "primitive" attitude! It goes without saying that Yeshiva feels no need to apologize for its refusal to jump on the inter-faith bandwagon, while it considers it a privilege, indeed, to count among its honorary alumni, liberal spirits of great distinction in the American non-Jewish Community.

(Please Turn to Page 38)



In response to the invitation of the Jewish Agency for Palestine, the Joint Distribution Committee, the United Palestine Appeal and the United Service for New Americans, Henry Morgenthau, Jr., (right), recently announced his acceptance of the office of General Chairman of the \$250,000,000 United Jewish Appeal. Simultaneously, he named Henry Montor (left), to conduct the campaign under his leadership. Mr. Morgenthau termed Mr. Montor "the best fund-raiser for Israel and the other causes represented in the United Jewish Appeal." The UJA General Chairman called on all elements in the Jewish population "to go forward in a spirit of unity to the attainment of the \$250,000,000 goal this year" to aid Jews in Europe and Israel.

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Jews in Latin America

(Concluded From Page 32)

ing and leather goods; they developed new business methods and techniques of credit, marketing and merchandising which made possible distribution to every part of Latin American countries. The pamphlet answers the question: Where did these poor immigrants get the capital to develop these industries? It describes the capacity of Jews to adjust to new circumstances and to organize for mutual aid.

Similarly, Dr. Freid provides insight into the entire pattern of Latin American anti-Semitism in its varied aspects. Today anti-Jewish activities in Latin America are passing through a phase in which the deep imprint of Nazi efforts in the twelve Hitler years, 1933-1945, is evident in the public life. It is the political basis for making this area one of the political danger zones on the contemporary Jewish map of the world. Therefore, despite favorable aspects, the situation requires vigilance together with the preventive and counteraction on the part of Latin American Jewry.

The typical Latin - American Jewish community is made up of three separate bodies whose members have gravitated towards one another as "landsleit;" the Sephardim, the Central Europeans and the East-Europeans. Zionism has

been a common denominator uniting the leaders.

In conclusion, the reader of this pamphlet will see Latin American Jewry as an increasing force among the remaining substantial Jewish communities in the world. They are not only aware of the common problems of world Jewry but are also a link in the "unity in dispersion" chain of the Jewish people.

Pioneer of the Modern Jewish Dance

(Concluded from Page 26)

Palestine, Miss Lapson was able to glean spiritual materials out of which she created in dance form the mood, the beauty and culture of her people. Most of her dances are arranged in dramatic episode form and in character sketches. Attractive, colorful and authentic costumes and stage settings enrich her programs.

Miss Lapson's dancing has thrilled countless thousands. Her popularity is growing from day to day. Now, her visit to Israel as the official guest of the Israeli government may perhaps herald in a new era. We were once a nation of dancers and singers. It is to be hoped that we are about to renew our joyous life as of old.

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THE PALESTINE SITUATION

The clouds over Palestine seem to be lifting. With Egypt in a repentant mood the indications are that peace may not be far off. Arab arms and Arab diplomacy have failed. Egypt's thrust into the Negev has not only been repulsed, but Israel's forces have shown sufficient power to drive the invaders deep into their own soil.

The military defeat of the Arab states demonstrates over and over again that if Britain had not lent aid and courage and arms to the invaders, much bloodshed, strife and strain would have been averted. It had been known all along in Israel that the Arab states could not fight, that the Arab people did not want to fight, and that they would fight only if they were pushed into action.

It was unfortunate, of course, that the nations of the world within the United Nations failed to grasp that basic principle. Ever since the Palestine issue came before the international assembly, 10 Downing St., and its lackeys attempted to pervert the basic truth. Failure of the United Nations to get a proper perspective of the situation has cost thousands of lives, millions of dollars of damage, and grave injury to the prestige of the United Nations.

Now that Egypt has given indications of a desire to settle the issue, it becomes the duty of the United Nations and of those of its members who are sincere in having tranquility brought to the troubled area, to stand on guard against repetition of tactics by elements whose interests demand that there be no peace in the Middle East.

The behind-the-scene efforts of our own government in bringing about a cessation of hostilities, may well have been the determining factor in making Egypt see the light. We hope that American leadership will assert itself toward preventing a repetition of the intrigue and the dishonesty which has manifested itself in the past whenever the Palestine issue was up for consideration within the councils of the United Nations.

—OHIO JEWISH CHRONICLE.

THE JWB BUDGET

National Jewish organizations and their financing are a constant topic for discussion in the Jewish community. What makes the matter pertinent at this time is the recent announcement by the National Jewish Welfare Board that its National Finance Council has endorsed a budget of \$1,491,955 for the organization in 1949.

This sum is to be used to finance JWB's program of services for its 321 constituent Jewish Community Centers, its activities as sponsor of the American Jewish Historical Society, Jewish Book Council of America, National Jewish Music Council, Jewish Center Lecture Bureau and National Jewish Youth Conference, and to enable it to meet its enlarged responsibility to Jewish men in the armed forces.

This three-fold function of JWB is an important one to American Jewry, for it safeguards the cultural integrity of the American Jewish community, and assures our Jewish men in uniform that their spiritual and welfare needs are not neglected.

Any discussion of the JWB budget and program must be based on the existence of the National Finance Council which endorsed them. JWB is a community serving agency. It asks the community, through the federations and welfare funds, to support its operations. What more logical, then, that the community sit in on the Council, which represents the Jewish communities of America.

All in all, this procedure is potent assurance to us that the funds which we contribute to JWB will be wisely used. Further, it is an assurance that the amount of money which JWB asks is the actual amount needed for the job. — THE AMERICAN ISRAELITE.

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MEN of THE TIMES

By DAVID SPIGLER

EVERYONE has seen the illuminated and decorated letters which mark the initial letter of chapters in old books. Some of them were extremely clever, tasteful and appealing; others, in the light of these hectically blase times, look merely corny. But it was not always thus, and may not be again. Rembrandt, a Christian, was fascinated by the beauty and strength of the Hebrew alphabet and utilized its graceful lines and introduced words, sentences and quotations into many of his paintings.

One of the artists who utilizes this natural wealth with talent, taste and fervor is A. Raymond Katz, the Chicago artist whose shows have already attracted national acclaim. Not satisfied with the use of the Hebrew characters as inscriptions or vaguely - defined symbols, Katz has given them life by making people, animals, objects, take their shape, so that the resultant rhythm has greater strength and more trenchant meaning.

Katz is of a generation which has produced some of the finest Jewish artists on folk themes—men like Chagall, Arthur Syzk, Menkes and Adler.

Katz was born in the Jewish community of Kassa in Hungary in

1895 and quickly showed an aptitude for drawing. His father, a poor tailor, did not discount the boy's talent or insist that he subordinate it to the more "practical" business of earning a living.

At 14, Katz immigrated to New York and later moved to Chicago, beginning his academic art training at the Chicago Art Institute. He didn't become a respected artist overnight, though. Life was drudgery and his pen and brush work for a long time consisted of writing signs for sales, posters for theatre lobbies, illustrations for advertisements. This was grinding work, designed to destroy the genuine will to creation in a sensitive artist, but Katz did not let it crush him. It became discipline for him and in 1929 he was able to leave the world of commercial art for fine art.

His present mode of using Hebrew letters as the design base of his paintings first developed when he illustrated the Decalogue in a series of frescoes at the Orthodox Loop Synagogue.

What makes Katz a great artist is that he is able to translate that fervor and insight to other, less talented beings and to illustrate their lives with it.

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The JEWISH JESTER

Next to the gentle type of wit in which Jewry pokes sly fun at the ridiculous and the smug, the sharp retort is possibly the most common type of joke, possibly because through the centuries Jews have been the butt of so many jibes that a successful verbal rejoinder became a necessity. The amount of practice we have had hasn't blunted our wits any either.

Take these examples, for instance:

The sole Jewish member of a select club was buttonholed by one of the aristocratic snobs, manifestly trying to impress him with the "blueblood's" superior ancestry.

"Yes, my good man," the snob said, "my ancestry dates back to the days of Charlemagne. How old is your family?" And the aristocrat smiled wryly at the thought of embarrassing the member who certainly couldn't claim anything like a Mayflower background.

The Jewish clubman shook his head. "I really can't say," he replied slowly. "You see, all my family records were lost in the flood."

Once Frederick the Second and Moses Mendelsohn were guests at an impressive ceremony. At the end of the ceremonials a book was

handed to the celebrities in which they were to sign their names so that posterity would be properly impressed by the importance of this project.

First, the book was handed to the monarch. Instead of signing his own name, Frederick, in deviltry, wrote: "Mendelsohn, the crazy man." Then, with a chuckle, he turned the book over to Mendelsohn. Mendelsohn's face never changed, even if his eye suddenly acquired a twinkle. Under the king's inscription he wrote: "Frederick the Second."

Samuel Liebowitz once defended a man named Tony Romano, accused of shooting a policeman. The prosecution had five eye-witnesses. Romano's alibi was that he had been working in a fish store near Harlem at the time the killing was committed. The prosecutor brought a basket of fish into the courtroom to discredit Romano, and held up a halibut and asked the "fish salesman" to name it. Romano said it was a flounder. The prosecutor held up a bluefish. Romano thought it was a perch.

There were 20 different fish in the basket and Romano guessed wrong 20 times. It looked like a certain verdict of guilty with Romano's alibi blasted.

Then Liebowitz addressed the jury. He pointed out that his client worked in a store at 114th Street and Lexington—a Jewish neighborhood. He demanded to know why the prosecutor had neglected to test the accused with pike, carp, pickerel and other sea specimens used in making gefulte fish.

Sam's closing line was: "The prosecutor knows my client works in a Jewish fish market. Why is he trying to confuse him by showing him only Gentile fish?"



Miss Esther Lasry, of Casablanca, first student from French Morocco, to receive a Council of Jewish Women scholarship.

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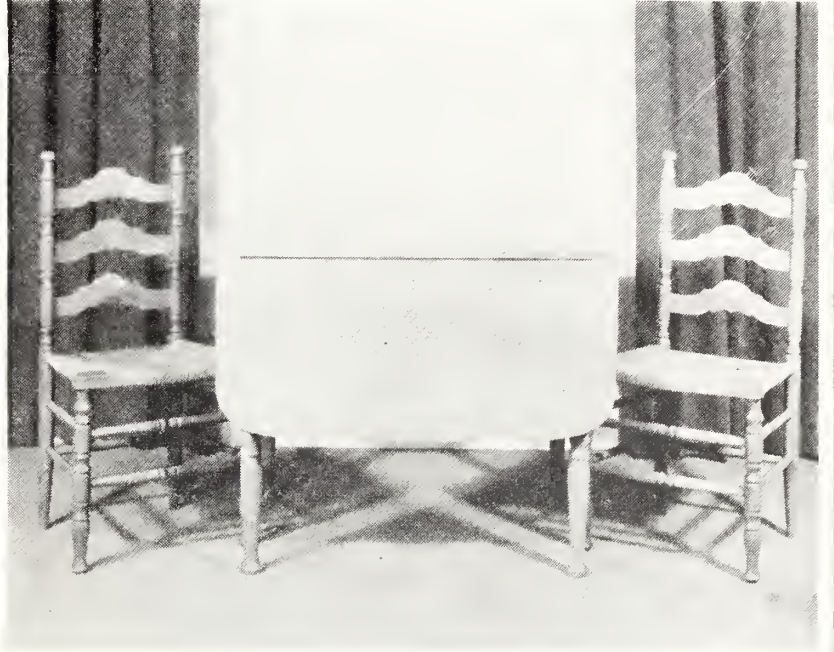
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Religion and Group Relations

(Concluded From Page 33)

Think of the confusion created by experiments with joint observance of the seasonal religious holidays such as Chanukah and Christmas, Easter and Passover and by suggestions to establish a dehydrated religion where Jew and Gentile can worship together in the same Church. While the Christian Church will lose little from these fanciful attempts, the very existence of the Synagogue which, under the best circumstances, must struggle for survival in a Christian environment, is challenged. The inter-faith movement will not succeed in inspiring the Church with the philosophy of Judaism. It can succeed only in diminishing the spiritual influence that the Synagogue exercises in Jewish life. We are surrounded by a Christian world and its attendant environment. To many of our sons and daughters the Torah has already become "The Old Testament." It is not our task to further the breakdown of Jewish Life.

If we are sincere in our efforts to create a more friendly understanding between Jew and Gentile, we must realize that that understanding will come, not by the Christian Minister preaching in the Synagogue, nor by the Rabbi's sermon in the Church, each of them in a misplaced pulpit, but rather by the Minister preaching against the evils of anti-Semitism and other anti-social manifestations from an authoritative Christian viewpoint, and the Rabbi teaching the universal message of Judaism from his rightful place in the Synagogue.

America not only tolerates religious differences but believes firmly that religious liberty is integral to democracy. America is not a religious "melting pot;" it does not seek a uniformity of belief and cultural expression. American democracy is rather the essence of the plurality of cultures, with each racial group encouraged to give expression to its own peculiar religious and cultural ideals. We are all dedicated to the belief in the Brotherhood of Man and Fath-

erhood of God. Each group can, however, blaze its own trail in approaching the sublime goal.

The constant and potent danger to the American way of life is not the overzealousness of each religious group for the preservation of its religious ideals, but rather men's endeavor to exclude God from their daily lives. The great need of the moment is not so much the "watering down" of particular religious beliefs, as a firm conviction of the importance of one's Religion.

Judaism's attitude to Jewish-Gentile relationship is best expressed in the words of our Sages:

"But a single man was created, in order to teach us that if a man causes a single soul to perish, the Torah imputes it to him as though he has destroyed an entire world; and if a man saves the life of a single person, the Torah imputes it to him as though he has saved a whole world . . . But a single man was created, for the sake of peace among mankind, that none should say to his fellow: 'My father was greater than thy father' . . . But a single man was created to proclaim the greatness of the Holy One Blessed be He, for man stamps many coins with one seal, and they are all alike, but the King of Kings, the Holy One Blessed be He, has stamped every man with the seal of the first man, yet not one of them is like his fellow. Therefore, it is the duty of every one to say, 'For my sake the world was created.'"

(Sanhedrin, 37a)

In the entire history of world literature one can hardly find a statement so spiritually rich, so universal in concept. The preservation of a single life is as precious to God as the preservation of the entire human race. Yet God gave a particular characteristic to every individual and nationality.

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MOVIE SCORE

by MARTIN FRIED

SINCE television in Hollywood is at least two years behind television in New York, the Screen Writers' Guild, in an effort to acquaint its membership with the new medium, held a showing of four television films at Paramount studios. One film was a half hour mystery with Patricia Morison, two were half-hour films based on short stories whose copyright had run out and were in the public domain, and the last was a ten-minute cartoon produced by the Twentieth Century-Fox for television airing.

After the films had been run off for the assembled screen writers, television film producers Hal Roach, Jr., Elihu Winer, Harlan Thompson and John Hubley and screenwriter Edward Eliscu discussed the intricacies of television film production. The screenwriters were warned that if Hollywood doesn't act fast and work hard to produce films for television there was a danger that New York would become the television center of the country. Also, the television producers need screenwriters but their budgets are too low to attract those writers who are able to get Hollywood studio jobs. Therefore their appeal is aimed at those screen-

writers who are unemployed and willing to accept lower salaries.

The chief bait held out to the screen writers by the television film producers is the promise that

(Please Turn to Page 41)

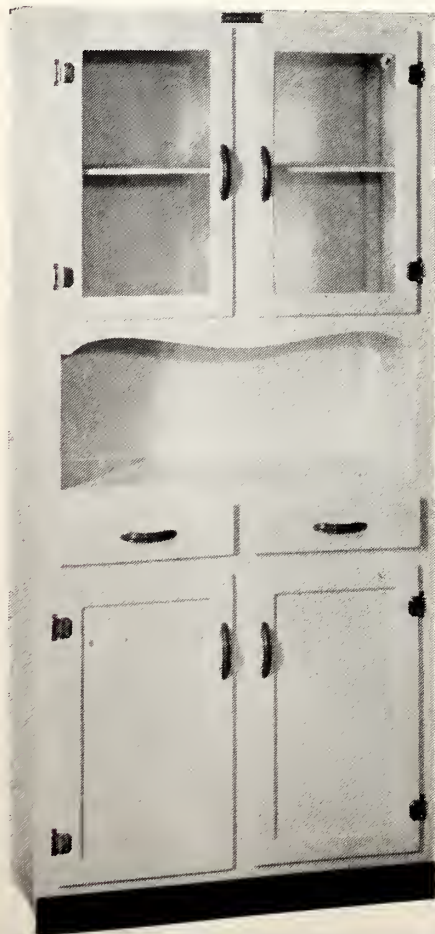


Mira, 9, and Alain Jehlen, 4, and their mother were among the newcomers who arrived in this country recently aboard the Sobieski through the help of United Service for New Americans. They rejoined their father who had preceded them here.

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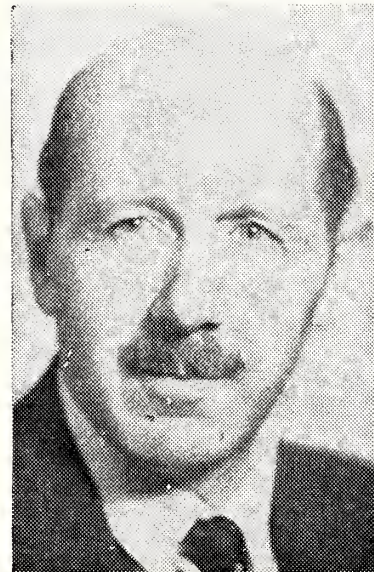
Histadrut To Convene May 14th

(Concluded From Page 29)

phaned as an infant, she was raised in the Palestinian village of Meier Shefeyah. After studying voice with Kompanetz, maestro of voice of Habima, she received training in rhythm and body movement at the Studio Orenstein in Tel-Aviv.

Leaving Palestine, she made her debut in Roumania, where she made a brilliant success appearing in 75 concerts. Miss Halevy appeared in the famous Josephstadt Theatre in Vienna, and then went from Berlin, Lita, Riga, and War-

saw back to her native Palestine. Returning to the continent, she performed in Greece, Yugoslavia, Bulgaria, Roumania, Holland and France. Here, Hurok discovered her and brought her to America, where her distinguished career reached its culmination. Since coming to these shores, Sarah Osnoth Halevy has toured Canada and the United States. She played Rachel in Max Reinhardt's spectacular Broadway production of "The Eternal Road."



Swedish College Invites Dr. Kisch

Dr. Guido Kisch, Visiting Professor of Jewish History at the Hebrew Union College-Jewish Institute of Religion in New York, has accepted an invitation to lecture on the History of Law and International Relations at the University of Lund in Sweden in the fall of 1949, it has been announced by the College-Institute. Prof. Kisch, who took his degree of Doctor of Law and Political Science at the University of Prague, has taught jurisprudence at the Universities of Leipsig, Koenigsberg, Prague and Halle. He is the author of several volumes on religious, historical, legal and sociological subjects, and has written four books which will appear during the coming year. He is the editor of "Historia Judaica," and has been engaged in teaching and research in this country during the past 14 years.

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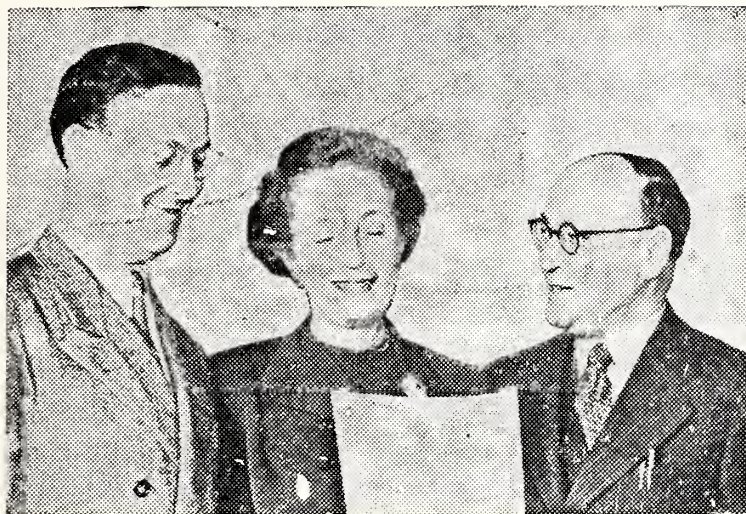
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Left to right: Dr. Alexander Dushkin, Executive Vice-President of the Jewish Education Committee of New York; Mrs. Joseph M. Welt, National President of the National Council of Jewish Women; and Dr. David W. Senator, Administrator of the Hebrew University in Jerusalem.

Movie Score

(Concluded from Page 39)

while at the present time they can't pay decent salaries there will soon come a time when television writers will be paid handsomely. As for the screen writers, their sentiment seems to be that they are willing to cooperate with the television film producers — on a royalty basis. Overshadowing payment problems and other details, however, is the one overwhelming fact about television which was stressed at the meeting: each station will require

a minimum of twenty-seven hours of filmed entertainment per week; the entire output of all the Hollywood studios each week is twenty-six hours.

Short Notes — For readers who are interested in writing, the March issue of Mademoiselle carries a fine piece on free-lance writing as a career which features this columnist's wife, Helen Colton. And featured on the cover of the March issue of The Writer magazine is an article by this columnist called "How My Story Was Edited," which gives the lowdown on the change made by the Woman's Home Companion in a Field short story . . . Hollywood paid a touching tribute to actor Roman Bohnen, who died of a heart attack during the second act of a play in which he was starring locally. Six hundred stars, directors, writers and other friends of Bud Bohnen turned out at a theatre to honor him and were addressed by film directors Lewis Milestone, Elia Kazan and Jules Dassin, actors Morris Carnovsky, Burgess Meredith, Robert Davis, Jeff Correy and Lloyd Bridges, and actress Ruth Nelson. Earl Robinson sang a song to Bohnen's memory and the Roman Bohnen Memorial Theatre Fund was launched at the meeting. As Elia Kazan said, "Other people may die this year in Hollywood who are richer than Bud, or more famous, or more influential, but none of them will get such a heartfelt tribute from so many friends" . . . Producer Sol Lesser is looking for 55 lions to appear en masse in his zillionth Apeman picture, "Tarzan and the Golden Lion," so if you have a spare lion around the house, send him to Lesser with a bill for his hire . . . David O. Selznick, who just got \$1,500,000 from Warner Brothers for his stable of stars, isn't happy. Not about his Warner deal, but his recently finished picture, "Weep No More," which stars Joseph Cotten and Alida Valli. The producer is making a new ending for the film and also looking for a new title. How about "Laugh Always?" . . .

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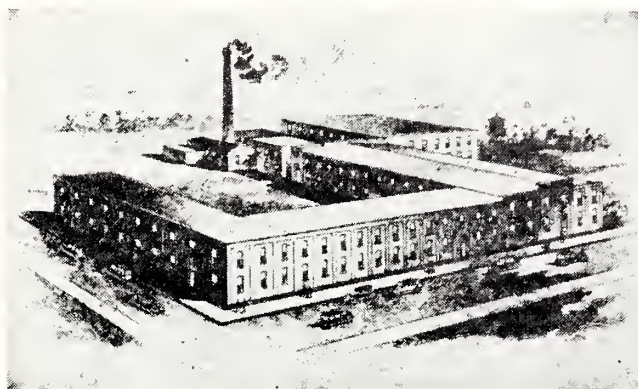


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Jewish Youth Speaks Up

(Continued From Page 7)

series organized by the senior activities council of the Paterson YM-YWHA. A number of councils have coordinated the activities of member groups to eliminate conflict and needless duplication. The recently established St. Louis Jewish Young Adult Council has done pioneer work in this field. One of its projects is a calendar of events, which meets a real community need.

Youth councils can reach unaffiliated Jewish youth through publications and mass activities. The Los Angeles Jewish Youth Council, one of the largest in the country, has had great success in mobilizing the unaffiliated through its newspapers, its leaders, camp institute and Jewish music festival. Composed of more than 100 different groups, this council has cooperated with adult courses of Jewish studies and encouraged all Jewish youth to take advantage of them.

The record proves that Jewish youth and young adult councils provide leadership training through actual experience. The complexities and issues of Jewish community organization were learned at first hand by the Detroit Jewish youth community. A recent merger of the Young Adult Council and the Junior Service Group gave the young people involved a sense of community and a real understanding of Jewish community structure. The young adult council in Detroit, sponsored by the Jewish Community Center, seeks to serve the needs of all its constituent groups.

Local Jewish youth councils, representing the organized young people of a community, also serve as a sounding board for youth opinion and a channel for democratic youth action. The Jewish Young Adult Council of Cleveland, sponsored by the Cleveland Jewish Community Centers, has acted on many social issues. It has participated in community-wide efforts to fight discrimination and sponsored a number of inter-cultural projects. Its annual conferences give all Jewish youth an opportunity to say its piece.

Because of its make-up, a youth council can also act as a clearing house for the exchange of ideas and help strengthen the programs of its constituent groups. Through its annual camp conferences, the Brooklyn Jewish Youth Council has given youth leaders the opportunity to get together over an extended period to discuss their problems and program experiences. This Council's bulletins serve as a program guide to participating groups.

It has become evident in the last few years that youth councils afford the best means of contact and cooperation with the local, national and international Jewish and general communities. The Inter-Center Youth Council in Metro-

politan New York, has sponsored a board-staff institute and participated in correspondence with young people in the DP camps, a project initiated by the National Jewish Youth Conference. Many youth councils have sponsored youth conferences on Israel among them the Minneapolis Jewish Young Adult Council.

Youth councils also seek to open the way for youth participation in local communal affairs. Increasingly, Jewish Centers and Jewish Community Councils are giving the youth councils representation on their boards. Savannah, Stamford, Portland, Ore., and Knoxville are examples of this trend. The Jewish Youth Council helped in the March of Dimes. Youth councils in Essex County, N. J., took active parts in SOS drives and Food for Israel campaigns. The Long Beach, N. Y., Council sponsored a youth Sabbath. Many youth councils serve as the youth divisions of welfare fund and UJA drives. The councils in Dayton, Dallas, and Syracuse are among those which have done important work in fund-raising.

It is apparent from this review of the varied programs and projects of Jewish youth and young adult councils that they are important to youth and adults alike. They are giving young people the means

(Please Turn to Page 44)

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B'nai B'rith's Gift To Warm Springs Ga.

ESPECIALLY designed office equipment donated by B'nai B'rith to the famous Infantile Paralysis Foundation in Warm Springs, Ga. gave polio victims, who were deprived of the use of all their limbs but a single hand, new hope for useful careers in commerce.

This gift of unique office equipment valued at approximately \$1,000.00 was formally presented on behalf of the 97 lodges in B'nai B'rith District 5 by District President Maurice Goldberg of Washington, D. C., and District Secretary Julius Fisher of Roanoke, Va. The gift was made in conformity with the B'nai B'rith tradition of service to the community and as part of the District Grand Lodge Americanism and Civic Affairs program.

Keyboards of special typewriters are arranged specifically for persons who can only use either their right or left hand. These right and left handed typewriters make it possible for one-handed persons to attain speeds ranging from 30 to 70 words per minute. Included in the gift are dictaphones and equipment for replaying dictated materials.

The B'nai B'rith group who visited the Foundation for the presentation met Ruth Ben'ary, a former patient whose robustness and jaunty spirit was testimony to the courage of the many who had profited by the practical therapeutics of the Foundation. Miss Ben'ary, who entered the Foundation as a polio victim 12 years ago, remained

(Please Turn to Page 47)



Chicago honored Richard E. Gustadt, executive vice-chairman of the Anti-Defamation League of B'nai B'rith, with an enthusiastic ceremony that reflected the esteem of the 25,000 members of B'nai B'rith in the Windy City. Religious leaders of all faiths, civic dignitaries and political leaders joined several hundred persons at an affair which hailed Mr. Gustadt for his many years of service to the Jewish community in America. Above, Judge John P. McGoorty (second from left), co-chairman of the Chicago Round Table of Christians and Jews, congratulates Mr. Gustadt. Others (left to right) are the Rev. Archibald Carey, Chicago alderman; Michael Mann, CIO official, and Rabbi Richard C. Hertz.

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Jewish Youth Speaks Up

(Concluded From Page 42)

of learning how to live and work together. They are providing practical opportunities for training youth in communal responsibility and leadership. And they are serving as a valuable means of identifying Jewish youth with the mainstream of Jewish life.

In 1946 these youth councils began to feel the need for a national body through which they could strengthen their own programs, develop new youth leadership and encourage the growth of new councils. Out of this awareness came the national Jewish youth institutes of 1946 and 1947, both sponsored by the youth committee of the National Jewish Welfare Board. The 1946 institute created the National Jewish Youth Planning Commission under whose leadership there was born in the fall of 1948 the National Jewish Youth Conference.

The Conference was created by some 160 elected delegates from Jewish youth and young adult councils throughout the country who met in daily sessions for a full week. Today the National Jewish Youth Conference is American Jewish youth in action because it not only represents the grass roots through the local councils but it also embraces most of the major national Jewish youth organizations.

The National Jewish Youth Conference has asked the National Jewish Welfare Board, which is

now underwriting the Conference budget, to be its sponsoring agency "because of its (JWB's) fundamental purposes, the nature of its activities and its readiness to accept the responsibility of sponsorship." An elected executive committee of the Conference is now drafting a constitution and exploring the possibility of co-sponsorship by other national Jewish agencies.

What does the National Jewish Youth Conference do? It serves as a means for exchanging experiences and program ideas of Jewish youth. It initiates programs to aid local communities. It sounds out the needs of Jewish youth and young adults. It helps develop youth and young adult councils. It facilitates relationships with other cultural and ethnic groups. It serves as a channel for cooperation between affiliated American Jewish youth and youth throughout the world. It stimulates contacts between American Jewish youth and the young people of Israel and world Jewry, too. It provides opportunities for the development of leadership. It offers a medium for the democratic representation from youth and young adult councils on national and international youth-serving agencies. It furthers cooperation between national Jewish youth organizations and the local youth and young adult councils.

Pilgrims in a New Land

(Concluded from Page 9)

the Rev. Isaac who edited the first successful American Jewish periodical; Ernestine Rose, fiery suffragette and abolitionist of the mid-nineteenth century; David Lubin of Klodowa, Poland, and San Francisco, California, who founded the first successful organization for international cooperation, the International Institute of Agriculture at Rome; Myra Kelly, who wrote stories about the adaptation of Russian Jewish immigrants to American life; Samuel Gompers, the first president of the American Federation of Labor.

The list of personages and episodes is long and fascinating, but running through all the variety is a single, unifying thread; the ease with which these "pilgrims" became part of the warp and woof of America. For Mr. Friedman does not view the Jews in America as a separate group. Their history is an integral part of American achievement; what happened to them illustrates the forces and tendencies molding American civilization. No withdrawal, no fear, no apology—they were eager to become and did become participants in American life. Dr. Friedman's stories define that participation in all its fascinating multi-colored detail.

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Women's Walk By LILLIAN NELSON

I RECOGNIZED HER

THE BIROBJIDJAN daily "Stern" recently published a photo of the best worker in the cooperative "Working People," Zillie Krakove. I gazed at the photo and thought: can this be the same Zillie with the laughing blue eyes and fair hair, who came to this district as one of the early settlers, and with whom I first dug a well and later drank water from it?

No, this cannot be she. She was lost in the Minsk ghetto in 1943. All her Birobidjan friends and relatives knew this. In 1941 Zillie left Birobidjan on vacation to visit Minsk and never returned from there.

I went to visit the cooperative. Working women were at their machines. I looked at them closely. I wanted to find Zillie. Right near the wall I found her, working rapidly and with steady rhythm. She asked me to wait for her.

Later, walking with her through the lively streets, the trees swaying and the summer breezes soft, I asked her to tell me her history. She was not eager to do so. We sat on a bench in the city square, opposite the war heroes' monument. Children in multi-colored dresses and suits played about. "Children," said

Zillie, "I also had children, once upon a time." I knew she had two little boys, but I hesitated to ask.

Zillie continued, "Three times I was driven to the ditch and managed to escape with the help of Byelorussian neighbors who hid me in a cave. The third time they drove me I was not permitted to take the children and after escaping and returning to the ghetto I found that they had been cruelly murdered. There were 37 of us in that cave and we lay there for 19 days. I decided that if I were to die, it would be better to do so fighting against the enemy. And with the help of Russians I found my way to the forests. I joined a partisan group and fought with them till the day of redemption.

"How good it is to be alive," she exclaimed. "After living through the ghetto and having escaped from the hands of the Nazis, people like myself appreciate our homeland. When I lay in that dark cave, I swore to myself if ever I lived I should dedicate my whole life to the country."

She rose. It was now evening and the stars were out in full force. She gave me her hand, the hand which fondled her children, which fought against the enemy and which now does such wonderful work. Yes, this was my neighbor, Zillie Krakove. I recognized her!

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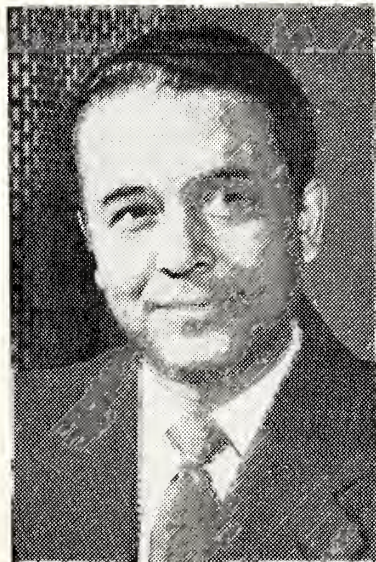
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Dr. Alphonse Heninburg, secretary, Department of Welfare of New York City, has joined the faculty of Yeshiva University's School of Education and Community Administration to teach courses in social welfare. This school, the eighth division of America's first University under Jewish auspices, offers courses leading to the degree of Master of Science (M. S.) and Doctor of Philosophy (Ph. D.). Among the primary objectives of the school is to train social workers and communal administrators for the American-Jewish community both professionally and Jewishly. Dr. Heninburg was formerly with the National Urban League, North Carolina College, Tuskegee Institute, and New York University.

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An American In Israel

(Concluded From Page 31)

for the vegetable garden? Will those 30 more Americans still in the U. S. come out soon? What about the children? The pregnant wives? How will we get on with the sabras from Beit ha Arava? . . .

Back to Tel Aviv, and in the car I remembered what some of the boys and girls had told me. We are not certain, they said. But we will give everything we have to make it work. It will be quite hard for us, but we knew this would be so. Some of our parents are still angry with us; some have come to understand us; some even are coming over to live. We miss our parents. And it will be hard for the single men who have not found wives among us. Maybe we will lose some of them to the cities or they may even go back to the States, but we think we can make it . . .

I have discovered that people are not polite here with words. "Thank you," "Pardon me," "If you please," etc., are not used as frequently as, say England or France, or even at home. But I have noticed how often people act politely. (An old man waiting to be next for a shoe shine is brought a chair by a neighboring storekeeper. People keep their places on queues. At the kibbutzim, one is made to feel at home, not with words, but with a place to sleep and food to eat.)

I have discovered that many of the patterns of Jewish immigrant life in the States are being repeated here, or being reversed, if you wish. Children born here, for example, are ashamed when their parents do not speak Hebrew, or speak it with a decided British, German, Polish, Russian accent. They despise Yiddish, which is too bad. Do you remember how American children of immigrants were ashamed of their parents' accents? To these sabras, Los Angeles is just as much Old World as Bialystok used to be for the kids in Harlem or the Heights. Nor can they stand the emotionalism of the immigrants. The traditional oi vey, the hand-wringing, the pleas and the passion are, so to speak, un-Israeli. The sabra is tough. They say he is sweet inside, like the fruit of the cactus after which he was named. He may be, but he is certainly tough and unemotional and direct and proud . . .

I have discovered a vast colony of maniacs at large—the drivers. There have been tragic road accidents by the score. Our Jewish devils press the horn and forget the brakes and speed madly. The government is trying to do something about it, but I won't feel really safe until I get back to Times Square where a man has a 50-50 chance.

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B'nai B'rith's Gift To Warm Springs Ga.

(Concluded from Page 43)

to join the staff as a teacher. Her sympathy and understanding of fellow victims ideally equip her for the task of conducting the com-

mercial course of vocational training at the Foundation.

Her experiences as both patient and staff member of the Foundation made her most suited to describe the great value of the B'nai B'rith gift. The practical value of this gift was manifested when she informed her listeners that research had revealed that the sedentary occupations found in office work offered the best opportunity to those persons who do not have the use of their legs. Now, with the special equipment donated by B'nai B'rith, even those who only have the use of one hand can look forward to useful careers in commerce.

Teen-age boys and girls who survive polio with the ability to use both arms are not a great problem in the commercial course which Miss Ben'ary teaches. They can learn to use the standard typewriter and study shorthand and book-keeping. But for many patients who can use only a single arm, typing on the standard keyboard is extremely difficult. Rearrangement of the keyboard on the machines given by B'nai B'rith removes these obstacles. In a week one young man who could only use his right hand was able to type at the speed of 15 words a minute. One-handed persons are able to develop a speed of 30 to 40 words within a few weeks and eventually with experience type as rapidly as 60 or 70 words a minute.

Taking part in the B'nai B'rith presentation, besides Mr. Fisher, Mr. Goldberg and Miss Ben'ary were C. W. Bussey, hospital superintendent, Hyman Jacobs, former District President and now Secretary of the Georgia B'nai B'rith Association, President Aaron Cohen and Rabbi Joseph Weiss of the Columbus, Ga. Lodge and Kendall Weisiger, Atlanta civic leader.

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The Story of Berkline

THE Berkline Corporation at Morristown, Tennessee manufactures Platform rockers, Lounge and Recliner chairs. It has grown substantially since it was organized in 1937. By 1939, the number of employes had increased so that the plant had outgrown its original location and moved to its modern daylight plant located on 10 acres of land. Its employees have increased from 35 in 1937 to 375 in 1948.

Jacob Popkin, better known as Jack, who is president of the concern, is ably assisted with a capable and efficient executive staff consisting of Lester Popkin, Secretary and Sales Manager in charge of production; Louis Goldman, Assistant Secretary; and Julius Popkin, Treasurer and New England sales representative. Claude A. Mahan, Ohio and New York State representative has been with the organization for 20 years.

Jacob Popkin tells an interesting story about the establishment of the plant at Morristown. Robert Clark, a friend of his and formerly furniture buyer with R. H. Macy & Co., was buying for a large concern in Chicago. On a visit during the July Market in 1937, he asked Mr. Popkin for a sample of an assembled upholstered lounge chair which could be easily shipped K.D. and

just as easily set up at destination. The chair was made up at the Berkshire Upholstered Furniture Co., plant at Springfield, Mass., of which Mr. Popkin was president. He heard no more of this sample until September when suddenly Mr. Clark wired him an order for approximately 2,000 chairs. The Berkshire factory at Springfield was already going at top speed, busy with the fall season and there was no possibility of filling an order of such size at Berkshire. However Mr. Clark was on a spot. He had made his commitments on the basis of his knowing that Berkshire always produced the impossible and in order to get it done a new factory was organized at Morristown, Tennessee. The order was filled on time and the plant has been going strong ever since.

Berkline has recently introduced the new "BERK-LOCK" chair, patent applied for. This is a new invention which makes a "3 to 1" chair as the chair can be adjusted either to be a lounge chair or rocker or to reduce in any number of different positions to suit the customer's comfort, merely by a flick of the finger. The tremendous dealer response to this new invention has assured its future and the sales on this chair are coming in so that Berkline is working at full production.

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The Emigrant Train

By RAPHAEL LEVY

Each month some 4,000 Jewish DP's leave Germany by train for France, where they board ships that take them to Israel. Raphael Levy, Publicity Director of the Joint Distribution Committee, who returned last month from Europe, here describes a trip he made aboard one of these DP emigrant transports. JDC, major American agency aiding distressed Jews abroad, covers all costs in this mass movement with funds it receives through the United Jewish Appeal.—THE EDITOR.

AT DAWN the trucks began to roll up to the empty, waiting train. The men jumped off first to receive the babies. The women, the girls and the youngsters climbed down from the olive-drab trucks next. Then the suitcases and the packages were unloaded.

Suddenly the whole dreary mud-and-cinder railroad siding at Munich took on a carnival atmosphere. These were DP's — Jewish DP's — leaving Germany for Israel. As they clambered into the compartments of the battered third-class carriages, group leaders shouted instructions, parents warned children, friends called goodbye, DP's with wares spread out their goods, put up tea, sold fruit.

Over the entire scene hung an air of triumph. Now, after three years, they were going, leaving behind the flat-faced men and women who speak to Jews guardedly, with eyes narrowed; leaving behind the low, garage-like building, complete with furnaces, that stands in a little park at nearby Dachau, where

no German comes to read the sign that states, "Here 243,000 people were burned by the Nazis;" leaving behind the slum-like settlements in the Munich countryside known as DP camps.

I climbed into the Red Cross car, where Simkovitch, the Jewish Agency man who was in charge of the transport, and I were to stay.

It was filled with shabby, roped-over baby carriages and valises—the possessions of DP's who had left Munich for Haifa by plane the day before. Boldly, labels proclaimed names and new addresses like "Leon Trone, Tel Aviv, Israel."

It was 5:00 p. m. when the forty-car train, bearing more than a thousand Jewish DP's, haltingly left Munich. The night had settled in dark and cold, near freezing. In a corner of the car, around a stove in which they had built a fire, four GI's—American Military Police assigned to the train—drank cognac and whiskey, mixed.

"Sure knocks off the cold," the Sergeant said.

But while the train rolled on, Simkovitch and I sat on my cot and held a worried, whispered conversation.

Maurice Hexter to Head Training Bureau Project



Dr. Maurice B. Hexter, executive vice-president of the Federation of Jewish Philanthropies of New York has been named chairman of the Board of Overseers of the Institute on Advanced Studies in Jewish Community Organization of the Training Bureau for Jewish Communal Service, it was announced by Bernard Pepinsky of Cincinnati, president of the Training Bureau. The Institute, now in its third year, annually provides Fellowships to a group of promising young social workers for fourteen months of graduate study in communal leadership.

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"The heater cars attached to the train don't seem to be working," he told me. "And we're moving so slowly we won't get to Strasbourg, France, by morning, when we're scheduled to. That means the people can't have the hot meal we have waiting there."

At Augsburg, the sallow faced station master shrugged when Simkovitch stormed at him to get the heat operating properly in the cars. Behind us were DP's who had issued from the crowded compartments, crying, "The children. The children are cold."

At Ulm, the next morning, where a pale red sun came up on a frost-covered world, the German station attendants remained impassive at our arguments for heat. The coal had run out.

At noon, in the rail yard at Karlsruhe, Simkovitch and I climbed our way over the maze of trucks to the dispatching office. The yardmaster listened expressionless to our request that he rush the job of switching our engine, since our train was already hours late. To an associate he explained we were from the "Jude" transport. We got our engine three hours later.

Yet, however slowly, we began to leave behind us the cities and little towns sitting in the flat German countryside. Twice groups of boys stood by the tracks and jeered. In the black, semi-frozen fields, stiff and unsmiling farmers watched us go by.

As we looked out the window, Simkovitch's weary voice took on hope. "It'll be different up at the border. We'll get a good engine to Marseille."

Night, cold again, raw again, had settled in by the time we pulled over the Rhine bridge into France and the dim-lit station at Strasbourg — nineteen hours late. But there were hot tea, eggs, bread and milk waiting for us.

Now, on the Strasbourg platform I was to change for a train to Paris while the emigrant train kept on for Marseilles, I said goodbye — to Simkovitch, to the DP's whom I had come to know en route, to one of the MP's.

"Too bad the French haven't got heat cars to give us," the MP said. I translated — in my own abominable Yiddish — his remarks for my friends. Then I gave their answer to the MP.

"They say to hell with it," I told him. "They're happy they're through with Germany. They're in a free country now."

The GI grinned back.

"Just thinking that warms them up, huh? Attaboy! Attaboy!"

CHARLOTTE, N. C.

The Beth El Men's Club held their monthly meeting on April 7 at the Temple. Election of officers and a report from the president on his visit to the District Brotherhood conference in Richmond featured the evening's program.

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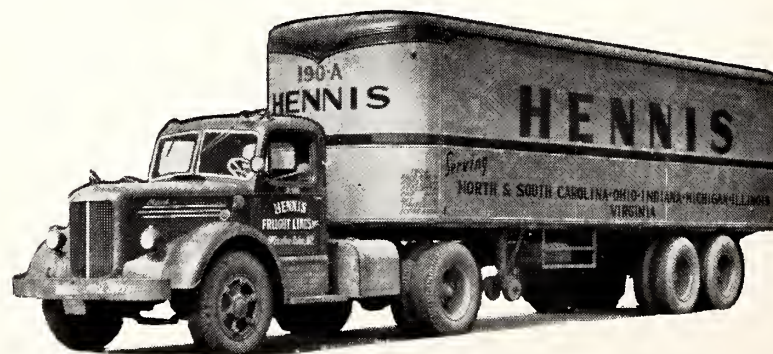
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GOLDSBORO, N. C.



Engagement:

Mr. and Mrs. Seymour Brown and Mr. and Mrs. M. Kirschner of Goldsboro, N. C., announce the engagement of their sister, Elaine Brown, to Harvey J. Breit, son of Mr. and Mrs. Albert Breit of Norfolk, Va. Miss Brown is the daughter of the late Mr. and Mrs. Joseph S. Brown of Goldsboro. The wedding will take place in late summer.

The Sisterhood of Goldsboro sponsored a successful community dinner on Sunday, March 13 at the Hotel Goldsboro. Rabbi Samuel Perlman, Director of the B'nai B'rith Hillel Foundation, Chapel Hill, was the guest speaker. Mrs. Jake Shrago, Mrs. Moe Kirschner, and Mrs. Julia Weill were chairmen of the affair, and Miss Gertrude Weill was master of ceremonies.

On Friday, March 25, Hadassah sponsored the Friday night services with Mrs. Jack A. Goodman of Indianapolis, Indiana as the guest speaker. A reception was held in the Sunday School Rooms after services, with Mrs. Charlie Korschum as chairman. A luncheon was held at the Hotel Goldsboro for the Hadassah members and Mrs. Goodman.

Congratulations to:

Mr. and Mrs. Emil Rosenthal on the birth of another grandson, Allan Herlands.

Louis Sherman on the opening of his new business establishment.

Georgeanne Epstein on the occasion of her seventh birthday.

Elaine Brown on the recent announcement of her engagement.

Rabbi Maurice Feuer delivered an address on Judaism at Flora Macdonald College, Red Springs, N. C., in behalf of the Jewish Chautauqua Society of Cincinnati.

On Wednesday, April 6, a joint Sisterhood-Hadassah meeting was held at the home of Mrs. Ben Ellis. After a discussion of the business of both organizations, an enjoyable program was presented by Hadassah.

Allen Korschun and Shirley Shrago, of the eighth grade of the Oheb Shalom Religious School, spoke to the Youth League of the St. Paul Methodist Church on "Judaism—its Beliefs and Customs."

The Goldsboro Jewish community was represented in Charlotte at the regional meeting of the United Jewish Appeal by J. M. Meyers.

WILSON, N. C.

Mr. and Mrs. Charles Barker announce the birth of a son, Dennis Allan Barker.

Mr. and Mrs. J. H. Hanchrow and children visited their families in New Rochelle, New York for the Passover holidays.

Mr. and Mrs. Louis Summerfield spent a few days in Washington and Baltimore.

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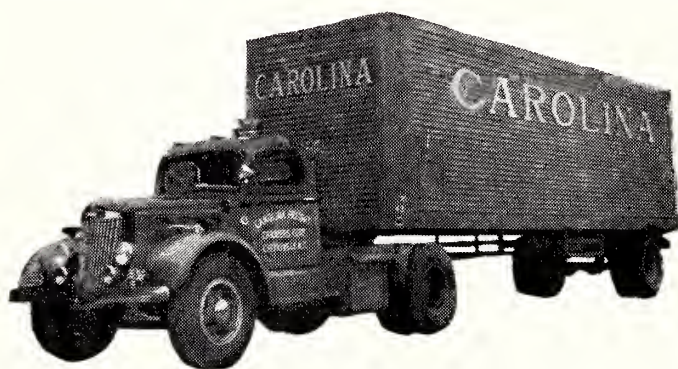
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CHARLESTON, S. C.



MISS HARRIETTE KRAFT, Reporter

The "Caravan of Hope" train, traveling under auspices of the United Jewish Appeal, made Charleston a stop-over on its itinerary. Members of the Charleston community were invited to greet the train and meet the Israeli soldier, the UJA officials, and the publicity men accompanying the train.

Rudolph Robinson was re-elected president of the Booster Club of the Jewish Community Center at the regular monthly meeting.

Other officers elected to serve for the coming year are: 1st vice-president, Leon Rabin; 2nd vice-president, Abe Dumas; secretary, Leonard Karesh; treasurer, Sol Levine; corresponding secretary, Saul Feldman; trustees, Sam Toporek, Sam Libater, Mose Goldberg, Jack Kirshstein, Mike Toporek, Louis Draisin, Jack Winter, Walter

"Puggy" Solomon, Nathan Rosen, Max Krawcheck.

The Hadassah Donor Dinner was held on April 26th at the Beth Israel Social Hall. Bernard Olasov was coordinator for the attendance campaign and was assisted by: Mesdames L. Baker, J. Toporek, D. Goldberg and Edw. Kronsberg. A number of other members made up the Donor teams.

Arthur Rittenberg was elected to the executive committee of the Southern Regional ADL at a meeting held in Atlanta, Ga.

The Parent-Teacher Association of the Charleston Hebrew Institute has approved the establishment of a school library. The various committees have taken steps to begin this important project. Mrs. Harry Schraibman is president of the PTA, Mrs. Harry Rosenberg is vice-president, Mrs. Henry Koslov, corresponding secretary, Mrs. Harold Givner, recording secretary, Ernest Bukatman, treasurer, and Mrs. Jack Wright, auditor.

CHARLOTTE, N. C.

The Beth-El Sisterhood sponsored a book review at the Temple. Rabbi Frankel reviewed "Anti-Semite and Jew," by Jean-Paul Sartre.

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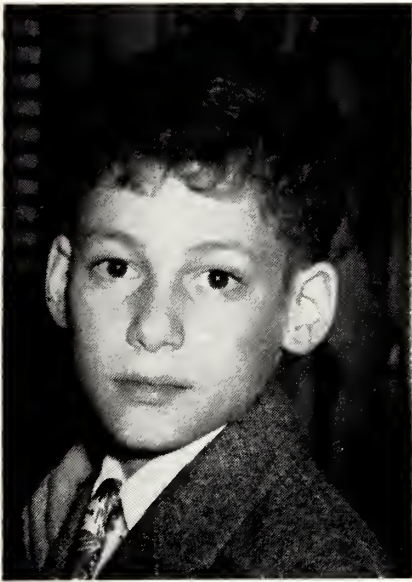
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WINSTON-SALEM, N. C.



Bar Mitzvah:

Peter Julian, son of Mr. and Mrs. Ira Julian, celebrated his Bar Mitzvah with services at Temple Emanuel, Winston-Salem, N. C., on Friday evening, April 8th. Rabbi Samuel Perlman of Chapel Hill came especially to conduct the services. Mr. and Mrs. Julian were hosts at a reception at the Robert E. Lee Hotel and held open house at their home during the weekend.

CHARLOTTE, N. C.

Two outstanding medical men, Dr. Perlzweig of Duke University and Dr. Rachmilovitz of the Hebrew University and the Hadassah Medical Center of Jerusalem, spoke at the Zionist meeting and election held at Temple Beth El, April 11. Program Chairman was I. Ashendorf.

Refreshments were served at the conclusion of the meeting.

Dr. Philip Naumoff was installed as president of the Charlotte Lodge together with First Vice-President, Jack Sosnik; Second Vice-President, I. H. Madalia; Treasurer, John Baron; and Secretary, Ted Valenstein by State President, A. S. Gittlin at a banquet held at the Morehead. J. L. Pressman was master of ceremonies. A plaque for distinguished service was given to Maurice Weinstein, outgoing president. Unanimous action was also taken to make J. H. Goldstein a life member of the Lodge in recognition of his years of service. Mr. and Mrs. Goldstein were presented with gifts as they leave to make their home at Orlando, Florida.

A seminar, "How to Conduct a Seder," was sponsored by members of Temple Israel, with A. E. Smith as chairman. Temple President, H. L. Schwartz, was an honorary sponsor, as also were Sisterhood president, Mr. M. J. Siegel, Men's Club President, Ellis Berlin, and PTA chairman, Mrs. Philip Naumoff. Seder melodies were played by violinist Sam Citron and pianist Dr. A. Kossove. Mrs. A. E. Smith had charge of the demonstration table, and the Rabbi gave various instructions on how to properly prepare the Seder table at home.

The children of the Temple Israel Religious School conducted a Seder at the Sunday morning session on April 10. The seder was led by the Rabbi and Cantor Sternberg, with Mrs. Sam Grosswald and Dr. A. Kossove in charge.

The Beth-El congregational Seder was held at the Temple on Wednesday, April 13. Prior to the start of the Seder, religious services were conducted, with the choir participating.

The senior class of the Beth-El Religious School presented a program at Friday evening services. A symposium, "The Moment of Destiny," was the feature of the evening. The script was prepared by Harry Golden and the following students participated: Joey Raff, Elaine Taylor, Richard Bernstein, Douglas Kahn, Norma Madalia, Eddie Bernstein, Frances Meiselman, Carol Morgan, and Caroline Weinstein.

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VISITING *Around Greensboro*

By MIN KLEIN

APRIL was a month of activity and of inspiration . . . with the start of the UJA campaign in the state, it was difficult to enter into anything without encountering some vestige of it in every corner of the city . . . Going to Charlotte for the state meeting were BEN CONE, NORMAN BLOCK, WALTER BERNSTEIN, AL and MIN KLEIN . . . Soon thereafter GREENSBORO was host city to the CARAVAN OF HOPE TRAIN, sent out by the national UJA office . . . Honorary State Chairman, BEN CONE, did a magnificent job of MC-ing the program of welcome arranged for the representatives on the train, at which Greensboro's Mayor Fry and City Manager Townsend were guest speakers . . . There were NUMBERS of our friends from surrounding towns to see this train of hope and more numbers came to the meeting at Temple Emanuel that night to hear the CARAVAN speakers . . . Prior to this meeting, the Temple Brotherhood dinner and program took place, adjourning early in order to hear the speakers . . . MRS. CHARLES WEILL reviewed FABRIC OF MY LIFE, the autobiography of Hannah G. Solomon, Council's founder, at the April 4th meeting of the local section . . . President FRIEDLAENDER heard regular reports and announced the MID-ATLANTIC conference to take place in Asheville to which our five delegates were Mesdames: FRIEDLAENDER, MILLER, LANG, TANNENBAUM. Alternates, Mesdames: WEINBERG and STRAUSS. Presiding over the discussion group on SOCIAL WELFARE at this conference was our president, Mrs. Friedlaender; participating in the discussion on STUDY GROUPS was our past president, Lee Tannenbaum. All agree that this was a most successful conference . . . Echoes are still heard of the grand program HADASSAH ar-

ranged here for Mrs. deSola Pool . . . Another busy few weeks for Hadassah workers followed immediately, with the COUNTY FAIR one week, the LINEN SHOWER the next — both of which proved HIGHLY lucrative and well planned by the various chairmen — the shower was co-chaired by ROSE ABRAMS and MARGIE CAMRAS, who were responsible for the interesting skit, too . . . thrilling episode of the meeting was the signing of the membership scroll honoring Israeli President CHAIM WEIZMANN . . . GENE JACOBS was in charge of the County Fair, proceeds of which went for YOUTH ALIYAH . . . assisting Gene were Mesdames: AL ROSE, EARL YOFFE, JULIUS LOVE, MAX KLEIN, ABE COHAN, HARRY STARTZ, MEYER LEADER, JACK SALZ, and EDW. FISHBEIN . . . President GOLDIE ZAGER was in charge of the HADASSAH SABBATH at the Temple . . . TEMPLE EMANUEL SISTERHOOD heard guest speaker, MISS M. MOSSMAN of the WC sociology department at their April 11th meeting, who used for her topic, "Bringing Up The Jewish Child" . . . MIN KLEIN reported on the 8th District conference which she attended in Wilmington, Del. . . The April Congregational meeting at TEMPLE EMANUEL brought annual reports and election of officers who take over in September . . . Election time is here again . . . DR. ABRAHAM MILLGRAM, Educational Director of the United Synagogue of America, was guest speaker at the BETH DAVID Sisterhood meeting and brought a thrilling message to all present . . . The two DAVIDS (ARNER and HELBERG) presented a program of Yiddish, Hungarian and Russian music . . . a reception in honor of the guests, followed the meeting . . . Aren't we proud of the way the (Please Turn to Page 56)

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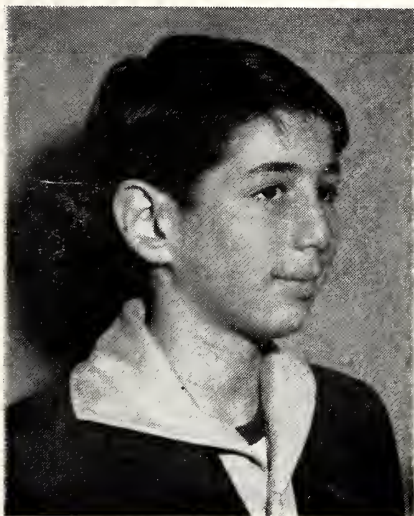
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GREENSBORO, N. C.



Bar Mitzvah:

Michael Bernholz, son of Mr. and Mrs. Arthur Bernholz, celebrated his Bar Mitzvah with services at Temple Emanuel on Friday, April 22nd. Michael did a good job and was a credit to his teachers. Mr. and Mrs. Bernholz were hosts at an informal reception in the Temple assembly hall following the services.

Births:

A son, Lyn Warren, was born to Mr. and Mrs. Nat Labell on Monday, March 28, at Wesley Long Hospital.

A son, Joseph Harvey, was born to Mr. and Mrs. Maurice Myers on March 17.

A daughter was born to Mr. and Mrs. Alan M. Brown of New York City at Doctors' Hospital there, on April 10th. The new arrival is the granddaughter of Mr. and Mrs. Chester A. Brown.

Greensboro Jewish United Charities Elect

All of the officers of the Greensboro Jewish United Charities were re-elected at a meeting of the Board of Directors on April 14th. Ben Cone, president; Adolph Guyes, vice-president; Bert Bloch, secre-

tary, and Sidney J. Stern, treasurer. New directors are Adolph Guyes, I. M. Karesh, and Chester A. Brown.

CHARLOTTE, N. C.

Rabbi F. I. Rypins of Greensboro was guest at Beth El on Friday, April 8, at which time Rabbi Frankel occupied the pulpit at Temple Emanuel in Greensboro. Following his Greensboro service, Rabbi Frankel conducted the Saturday morning service in Winston-Salem. Earlier in the month the Rabbi addressed the Young People's League of the Myers Park Baptist Church. He also spoke before the Lions' Club of Hickory, using the subject, "Israel — Land of Fulfillment."

The state conference of the 1949 UJA campaign took place at the Hotel Charlotte with Morris Speizman, newly elected state chairman, in charge. A number of state chairmen were present to get this campaign off to a successful start. Inspiring guest speaker was Maj. Gen. John Hildring, retired U. S. Army official now making a number of appearances for the UJA. Sidney Flatow of the National UJA made a plea for the drive, and Mrs. Albert Klein of Perth Amboy, N. J., vice-chairman of the National Women's Division, UJA, spoke in behalf of the womens' drive. General Hildring was introduced by Benjamin Cone of Greensboro, State Honorary Chairman. Mrs. Klein was introduced by Mrs. A. F. Klein of Greensboro, state chairman of the women's 1949 campaign, and by Mrs. Sam Tobias, High Point, 1948 Women's chairman. E. J. Evan, of Durham, retiring state chairman, was presented a scroll in recognition of his services to the 1948 drive.

The Kindergarten PTA of Temple Beth Israel held a luncheon and card party at the Amity Club. Hostesses were Mesdames: M. J. Siegel, Hilbert Fuerstman, Sam Wallace and Malcolm Newmann.

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Visiting Around Greensboro

(Concluded From Page 54)

BBG's put over their first large money-making affair — that CABARET MAM'SELLE, about which we heard SO much? It was a BIG job, most wonderfully accomplished by the girls themselves with little outside help — everyone keeps calling for a repeat performance . . . Orchids to you, girls! . . . AZA is on the job, too, we see, with plans for a hay ride going full force and active meetings every Tuesday night . . . Our GREENSBORO deb's looked very pretty at the Debutante Ball held by the High Point Council — JOAN KLEIN, MARLYN ZAGER, SHIRLEY LYON, FAYE SILVER and BETTY PEARL, carried the honors for OUR TOWN . . . PESACH brought busy days for all of us with both congregations holding their community Seder — both full to overflowing — BEA KARESH was in charge of the Beth David affair — RUTH RYPINS handled the Temple Emanuel project . . . Both Religious Schools held full programs for the pupils and EVERYONE had their ample share of Matzo and "knaedlich" . . .

. . . Another pulpit exchange at TEMPLE EMANUEL brought Rabbi FRANKEL of Charlotte to us, while Rabbi RYPINS took over in Charlotte . . . The AL RAUCHS and the MAURICE MYERS are proudly showing off their newborn sons — and the ARTHUR BERNHOLZS are still receiving congratulations on son MICHAEL'S Bar Mitzvah which came along in April to keep the Temple Emanuel Bar Mitzvah program on a monthly basis, it seems. . . . It was the JACK KRAWITZ' silver anniversary, so they hostessed the Oneg Shabbat on the week of the 8th — beautiful table and LOADS of friends coming in to extend congratulations and good wishes . . . They really made a week-end of it — using the occasion for a family reunion, all of whom gathered for a luncheon at Sedgfield. Included were the following guests: A. M. Krawitz, Anniston, Ala.; Mrs. Morris Love, Anniston, Ala.; Mr. and Mrs. Ber-

nard Stein, Fayetteville, N. C.; Mr. and Mrs. Dave Shavitz, Fayetteville, N. C.; Mr. and Mrs. H. Tonkel, Clinton, N. C.; Max Joseph, Fayetteville, N. C.; Mr. and Mrs. S. Wolf, Albemarle, N. C.; Miss Roberta Wolf, Washington, D. C.; David Ginsberg, Carthage, N. C.; Dr. & Mrs. M. Nachman, Greenville, S. C.; Horace Nachman, Lake City, S. C.; Miss Rachel Nachman, Greensboro, N. C.; Mr. and Mrs. Harry Sabel, Greensboro, N. C., and Mr. & Mrs. David Bernstein, Greensboro, N. C. . . . Our ubiquitous City Councilman, BEN CONE, already heavily laden with campaign duties for the city election, the Honorary State UJA chairmanship and a multitude of other important tasks, was recently elected to the executive committee of the Southern Regional Board, Anti-Defamation League at a meeting held in Atlanta, Ga. . . . WC activities: Hillel president, MIMI CROHN celebrates graduation, marriage and a new job — all at once, during the month of JUNE . . . And the year draws to a close with the coming election meeting in MAY . . . Orchids to NEW YORK WC'ers, JULIA GABAI and EVELYN DEWITT for winning that practically unattainable PHI BETTA KAPPA key in this year's graduating class — and to JEAN ROTHERBERG, Richmond, Va., Junior, for her accomplishments in the tennis tournament on campus last month . . . Hope you ALL got to the NCAJW convention in Raleigh on the 1st of the month and had a chance to hear our two wonderful speakers on the program . . . Now, the women of N. C. are getting busy on the 1949 UJA campaign — let's all put our shoulders to the wheels, ladies — this is the year for writing EMPTY on every DP camp in Europe — and it'll take a lot of all we can give to do it!

GREENSBORO, N. C.

A son, Alan Mark, was born to Mr. and Mrs. Al Rauch on March 14.

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Social and Personal

KINSTON, N. C.



Mrs. Abraham Stadiem before her marriage in March, was Miss Della Pace of Miami Beach, Fla., daughter of Mr. and Mrs. Alfred Pace. Mr. Stadiem is the son of the late Mr. and Mrs. Hyman Stadiem of Kinston.

ASHEVILLE, N. C.

The Brotherhood of Temple Beth Ha Tephila elected officers at their April meeting and enjoyed a very interesting program arranged by N. Sultan. Stanton Goldbloom was elected president, Dr. Emanuel Robinson, vice-president, and Norman Sultan, secretary-treasurer. The installation of these officers will take place at the May meeting.

The program of the evening featured a discussion by Dr. Justice and L. Orgera on "Socialized Medicine—What Does it Mean?"

A short festival service preceded the Passover Seder at Beth Ha

Tephila Community Center. Arrangements for the Seder were in charge of Mrs. Samson Weiss. Morning services were held on the first and last days of the festival. The children of the Religious school devoted part of their morning session on the Sunday before Passover to a program pertaining to the holiday. The program was under the direction of Miss M. Gross, Miss Jane Sultan, Miss Bertha Isaac and Miss Charlotte Roth.

Dr. Leon Feldman was elected a member of the Southern Regional Board of the Anti - Defamation League at a meeting held recently in Atlanta.

Birth:

Mr. and Mrs. Sy Fligel announce the birth of a son.

WILSON, N. C.

Mrs. Jack Goodman of Indianapolis, Indiana, a member of the National Board of Hadassah, was guest speaker at the Second Annual Donor Dinner held at the Cherry Hotel in Wilson. Mrs. Goodman spoke of Hadassah's expanded program on health, child welfare, Youth Aliyah and vocational training work in Israel.

Dr. and Mrs. Philip Naumoff of Charlotte visited at the home of Mr. and Mrs. David Lester. Dr. Naumoff was the guest speaker at the installation of the new officers of the Epstein-Rosenbloom Lodge held at the Ricks Hotel in Rocky Mount.

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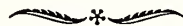


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Social and Personal

ROCKY MOUNT, N. C.

The March meeting of the Beth El Sisterhood was held at the home of Mrs. S. Temko. Plans were discussed for a donor luncheon which will be held in June.

Mrs. Max Meyer, Mrs. Ben Silk and Mrs. B. Baker were appointed as a nominating committee to nominate officers for the coming year.

Mrs. Norman Gold gave an introductory talk on Emily Gratz, followed by a reading by Mrs. Erle Kellert on the life of Emily Gratz.

Mrs. Eli Epstein has recently returned from Florida.

Mrs. Joseph Gold is spending some time here with relatives.

Sympathy is extended by the community to Mrs. Al Fox on the loss of her sister.

Dr. A. L. Jassellson of the Mayo Clinic was a guest of Dr. and Mrs. S. Justa for several days. Dr. Jassellson is a nephew of Dr. and Mrs. Justa.

Mrs. Stanley Kellert and Mrs. Harry B. Wolfe, Jr., of Baltimore were overnight guests of Mr. and Mrs. Erle Kellert on their return from Florida.

The Epstein-Rosenbloom Lodge of B'nai B'rith held its annual installation of officers at a dinner at the Ricks Hotel March 16th with Joe Hanchrow presiding. Dr. Philip Nauhoff of Charlotte installed

the incoming officers and the guest speaker of the evening gave an interesting and informative talk on B'nai B'rith, its work and responsibilities and the work that had gone into helping the Jews establish themselves in Palestine.

The following officers were elected for the coming year:

Buddy Marks, president; Joe Barshay, 1st vice-president; Charlie Barker, 2nd vice-president; Johnny Horowitz, treasurer; Wm. Josephson, secretary; Joe Hanchrow, Monitor.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., required by the Acts of Congress of August 24, 1912, and March 3, 1933, of the American Jewish Times, published monthly at Greensboro, N. C., for October 1, 1948.

State of North Carolina
County of Guilford
SS:
Before me, a Notary Public, in and for the State and County aforesaid, personally appeared Harry Sabel, who, having been duly sworn according to Law, deposes and says that he is the Publisher and owner of The American Jewish Times and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of March 3, 1933, embodied in Section 537, Postal Laws and Regulations, printed on the reverse side of this form, to-wit:

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Publisher, Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.; Editor, Chester A. Brown, 603-4 Southeastern Bldg., Greensboro, N. C.; Business Manager, Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.

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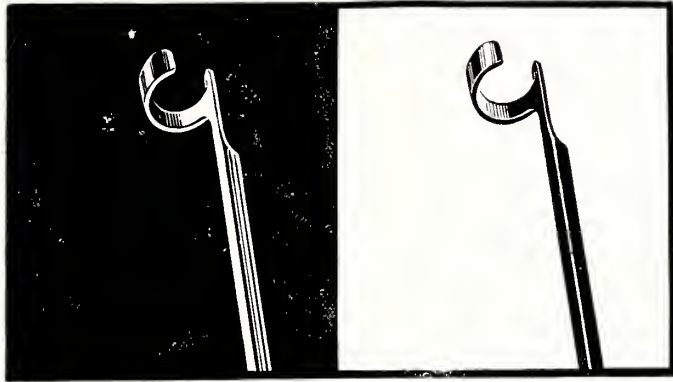
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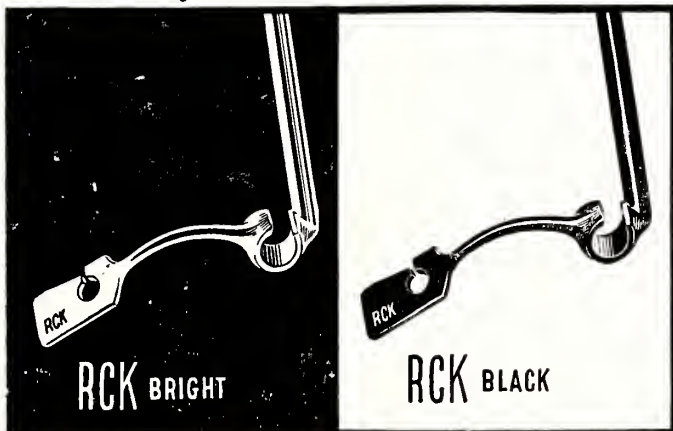
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The AMERICAN JEWISH TIMES



Rabbi Jerome Mark at Temple Emanuel, Gastonia, N. C.

JUNE 1949



"Now
I'm glad
he was
born!"

NOW he can grow up
strong, healthy, **FREE!**

NOW he can grow up in a country
where he will not be persecuted!

NOW he will live in a home
instead of a D. P. camp!

NOW he will have the opportunity
to live his own life, become
a self-respecting member of society!

Yes, the dark, dismal days of the ghastly D.P. camps will soon be behind them. The homeless Jews of the world are going home! But biggest problem of all—their **complete rehabilitation**—lies ahead. They must not only be brought to the land of their hopes; they must be fed, sheltered, restored to health, helped to earn their own living.

250,000,000 Jewish refugees must be brought into Israel during 1949—in addition to 25,000 to be resettled in the United States. Homes must be built, food provided—adjustments, welfare, and medical services tremendously expanded. The cost is high, the task staggering!

Every thoughtful, far-thinking American should take a realistic role in terms of dollars to finance this unparalleled undertaking. Give—Give generously!

**THE UNITED JEWISH APPEAL MUST ATTAIN
THESE 4 OBJECTIVES**

- 1...Quickly effect the emptying of the Jewish D.P. Camps in Germany and Austria.
2. Transfer to and resettle in Israel a total of 250,000 Jewish refugees from various parts of Europe.
3. Provide rehabilitation and relief for 1,500,000 Jews remaining in Europe and North Africa.
4. Help in the adjustment of refugees reaching the United States.

Support the \$250,000,000 Campaign for the Greatest Homecoming in History

UNITED JEWISH APPEAL

For the resettlement and rehabilitation program of Joint Distribution Committee, United Palestine Appeal and United Service for New Americans
Henry Morgenthau, Jr., General Chairman

THE AMERICAN JEWISH TIMES

VOLUME XIV

JUNE, 1949

NUMBER 10

« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

"Well Done, Thou Good and Faithful Servant"

There are so many things to say about the late Stephen S. Wise that one hardly knows where to begin, or what, in the interest of reasonable brevity, to omit. He led such a full life—a lifetime crowded with action and momentous events, and he played so important a role in the important happenings in world Judaism that a chronological account of all that transpired Jewishly during the past seventy-five years might well sound like a recital of his biography.

It was our privilege in years gone by, to attend from time to time the services of the Free Synagogue at Carnegie Hall in New York city, which he inaugurated and carried on for many years. We remember well his lionine voice and mien. And we were present too at that same Carnegie Hall when thousands came to pay him their last tribute — almost as many non-Jews as Jews — and his funeral rites made even a blasé New York come to a hushed silence.

Perhaps the outstanding attribute of this leader in Israel was his ever undiminished desire to be of service to his fellow Jew. In this he evidenced a characteristic that stamped him as first of all a rabbi. He combined a zeal with a flare for leadership that brought him many grave responsibilities. His association with the fight for the establishment of Israel as an autonomous State — a fight which so happily was won within his life-time; his leadership in The Jewish Institute of Religion which he founded in 1922, and which subsequently merged with the Hebrew Union College; his activity in the American Jewish Congress and the World Jewish Congress; in fact, wherever there was a Jewish problem, you would find Stephen S. Wise trying to help in finding a solution.

His personal life was immeasurably saddened in recent months by the death of his wife, to whom he was deeply devoted. But earlier, they both had the pleasure, so dear to parents of witnessing the splendid legal career of their daughter Justine Polier crowned with an honored place on the bench of a New York court.

Dr. Wise served his people well as the foremost American interpreter of Judaism. He was the outstanding personality in American Jewry, and non-Jews who knew the name of but a single Jew knew Rabbi Stephen S. Wise. He was a leading, lifelong spokesman for American civil rights, good government and morality in public life.

He was the champion of the oppressed and the underprivileged of all races and creeds, and he found his causes all about him — in the streets, the slums, the factories, the courts and state and national capitals. His humanity and his sense of indignation were near the surface and ran deep. He reacted swiftly and held on to the end, after more practical and less admirable men bowed out of the picture.

Not a temporizer or one to ward off a hostile blow with discreet silence, he never hesitated to fight for what he thought was right, convinced that religion is here to save men from injustice and oppression. Jews who were offended by his willingness to enter the lists in what they considered non-religious causes charged him with debasing the pulpit into a soap-box forgetting that it was the prophet Amos and the other prophets of ancient Israel who had shown the way.

One month before Rabbi Wise died, at his 75th birthday dinner in the Hotel Biltmore in New York, Dr. Glueck, President of the Hebrew Union College — Jewish Institute of Religion, said of Dr. Wise, what might well have been his obituary eulogy:

"To say that his career has been unique in breadth of interest, depth of devotion and length of influence is only to touch upon the impressive record of his service. To recognize how much poorer American Jewish life would be today without his statesmanship, dignity, integrity and

brilliance which he has brought to every task, is only the beginning of a true estimate of his worth. Throughout America and Israel and many other lands the name of Rabbi Stephen S. Wise is known, respected and revered. His stature as American and Jew and as humanitarian is heroic. May we continue to derive from him and his example the strength of mind and heart to devote ourselves to the causes he championed."

How Touching!

The news informs us that Lessing J. Rosenwald, president of the American Council for Judaism, has recently received special commendation from the Department of State of the United States "for his recent appeal for an international statement in behalf of the repatriation, resettlement and rehabilitation of three-quarters of a million Palestinian Arab refugees."

We could not but be touched by this news gem. We have strained our memory in an effort to recall that Mr. Rosenwald and his Council have been equally vocal regarding the betterment of conditions among Jewish refugees. If so, they weren't sufficiently vociferous to call for "special commendation" from our State Department.

Added Glory For Israel

The month of May seems destined to play an increasingly important part in the fate of the State of Israel. It was of course, in 1948, the month of the formal establishment of the State. Now, also in the month of May, admission into the United Nations has come an added reason for celebration.

In the speculation that surrounded the shelving prior to final action of Israel's bid for membership, one report emerged which well exemplifies how the fate of a people can be affected by one individual's personal feelings. If the report is true, and we hope it is not, it would go a long way to explain why our own government seemed to blow alternately hot and cold on the entire Palestine situation.

According to this report, the State of Israel was "in the doghouse" with President Truman because of what the president regarded as an insult to the American Ambassador to Israel, James G. McDonald.

Mr. Truman lost sight all together of the fact that no one in the Government of Israel would knowingly insult Mr. McDonald. The relationships between the American Ambassador and the State are far too friendly for that.

The alleged "insult" centered around a conversation between the American Ambassador and Israeli Foreign Minister Moshe (Shertok) Sharett, in the course of which Mr. Sharett is said to have spoken disparagingly of American aid to Israel. As a result, the report continues, Warren Austin, United States Representative to the United Nations, was instructed by his government not to object when the U. N. pigeon-holed Israel's application for membership.

We would like not to believe that Mr. Truman would be so petty as to allow his personal interpretation of the incident to react in a manner that would jeopardize the world-future of a new state. Even if the conversation was correctly reported, it could in no reasonable manner be construed as an insult to Mr. McDonald or the United States Government. The vacillating policy of our government toward the Palestine issue warranted criticism. But for the head of a nation, one whose cardinal principles is the right to free expression, to interpret criticism as insult is out of reason.

We therefore sincerely hope that the "report" is merely gossip — and of course there has been plenty of that. The recognition of Israel by the United Nations will of course be the best method for scuttling once for all these "reports" which do good to no one.

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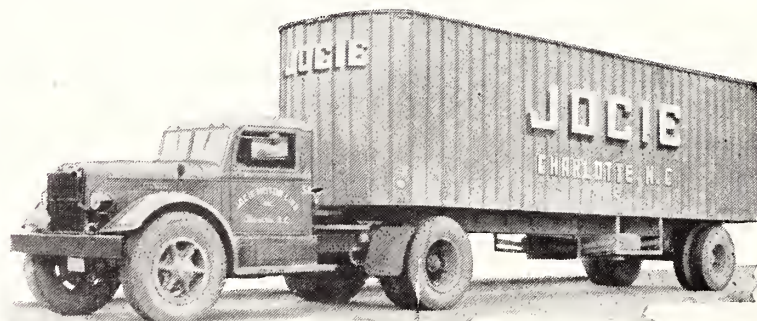
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Israel and Religion

By DR. AARON BARTH

Ever since the creation of the State of Israel, the position of religion in the State has been the subject of controversy. The Mizrahi religious-Zionist movement, a leading member of the United Religious Bloc which during the recent Israeli elections polled third place, has upheld the view that the State should embody the essential features of Jewish religious law, while guaranteeing complete freedom of conscience to the individual. In the following article, "RELIGION AND NATIONAL UNITY," by Dr. Aaron Barth, managing director of the Anglo-Palestine Bank in Israel and prominent Mizrahi official, this position is amplified.—THE EDITOR.

THE RELATION of the State, Jewish religion and tradition is one of the basic problems of our future. I shall attempt to set out what appear to me to be the basic points at issue, without, however, touching on the fundamental belief that the religion of Israel was divinely given and is therefore binding to all of us. For those who have this belief there is no need to write articles, while those who do not have it will not be persuaded by explanations.

I shall bring forward only such considerations as any Jew, even if he is not religious, may accept if only his Zionism is serious.

It is our object to bring to the State all those Jews who must or wish to leave their present countries of domicile in order to return to their homeland. Within a very short time we must double and treble our population. The immigrants will come from every corner of the earth, and will have been brought up in many different cultures. We must now give a totally new direction to an enormous number of people who speak, in many senses of the word, different languages, so that they may in the future speak a single language. For ourselves and for the newcomers, we must provide an education thought out in advance and directed to a definite object. This requires, first of all, the establishment of the highest denominator in matters common to the maximum number of people present and future.

Only in such a way can unity be

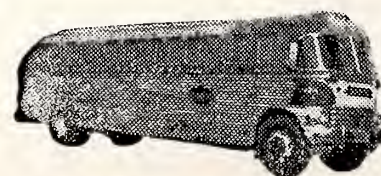
defined. There is no thing apart from Jewish religion and tradition that satisfies this condition. It is natural that the highest that is common to the Jews from all over the world should be that part of their character and nature which derives from their common past. It is true that even Jewish religion and tradition in their completeness no longer exist for the majority of the Jewish people, but part by part, precept by precept, trend by trend, they are to be found among the greater part. And it is when those forms of life for the Jewish people in its Homeland are established on traditional lines that there will be created that widest possible common background.

This is doubly important since so far, we have had no guidance in this matter, with most unfortunate consequences. Already in large sections of the younger generations, one Jew does not understand the other. For some the holiest and the highest moment of their lives are provided by the traditional Sabbath, the festivals and High Holidays in their traditional form, the sounding of the Shofar, the soul-searching during the Ten Days of Repentance, with its climax in the Day of Atonement. Others have no knowledge of these and cannot recognize them, and so do not understand the language of their fellows. If thus we ourselves tear apart the people in this country, how can we build a common home for all those still to come?

The Jewish religion and tradi-
(Please Turn To Page 37)

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Can Jewry Survive Outside of Israel?

By DR. JOACHIM PRINZ

Dr. Joachim Prinz, distinguished rabbi and writer, chairman of the Administrative Committee of AJC, poses pertinent and urgent questions which deserve considered thinking. This article is digested from CONGRESS WEEKLY and distributed by the Office of Jewish Information.—THE EDITOR.



DR. JOACHIM PRINZ

THE JEWISH Revolution of 1948 has taken place. That it was a full-fledged revolution in Jewish life nobody can deny. There is hardly anything in the life of the Jews outside of Israel that will remain untouched; neither religion, nor charity, nor education, nor the set of values that forms some kind of a Jewish ideology. The revolution is complete . . .

By virtue of the fact that there is a land called Israel and people called Israelis, the art of Israel is no longer dependent upon its "content." The man of Israel, not his subject, makes it the art of Israel.

Thus a structure built by an Israeli architect will be known as an expression of the creativity of Israel. No Magen David has to be glued to a chair to make it "Jewish," no picture of a bearded Talmudist determines the "Jewishness" of painting, and the stage will be Jewish without the Dybbuk and the Brothers Ashkenazi. Many more such examples can be added and extended to every conceivable form of expression . . . All the crutches which have made Jewish "culture" in the Galut so artificial, are gone. Jewish life walks on real legs.

Not so here. "Here" means the

place where Jewishness is to be created every day, created against uncounted odds. Here we are very much on our own, neither an echo nor an imitation, nor a mere annex or for that matter a receiving set for the great revelation from Israel . . . What we need is a clear analysis of the situation.

Such analysis, however, cannot be undertaken without some historical investigation. It is important that we remember the Jewish situation of a hundred years ago.

The year 1948 was the great affirmation of the forces of Emancipation. The Jews finally took their places in human society which the French Revolution had promised them. Adolphe Cremieux, first deputy in the Chamber of the French Republic and twice a member back to the Thirty Years' War of the Cabinet, was the living symbol of the victory of the Emancipation. Gabriel Reisser served as second Vice-President in the Parliament of Frankfurt. Sir Moses Montefiore was Sheriff of the City of London, and Lionel Rothschild was the first Jewish member of the House of Commons . . . The political emancipation was a belated confirmation of the economic position of European Jewry dating Now they were fully entrenched in banking, manufacture and commerce, and they began to participate in the development of the young sciences . . .

The effect of such accomplishments upon the Jewish mentality was devastating. For the victory of the Emancipation was also the victory of Assimilation. The psychopathology of the Jew torn between Jewish nostalgia and self-hate became quite apparent. Judaism—to Heinrich Heine, the great poet and representative of Jewish-schizophrenic life—was no longer a religion, but "simply a great misfortune." To others it was a social miscarriage. Karl Marx wrote his essay on the Jewish problem—one of the great documents of Jewish self-hate. Disintegration of the Jewish people was not a problem

but a highly desirable goal. It became a party slogan. It was scientifically planned. It became an important factor in the dream of a whole generation . . .

A hundred years later, in 1948, their dream had come to naught. The reasons for the failure of the great dream of disintegration have a direct bearing upon our problem.

The first factor that prevented disintegration was the existence of vast masses of unemancipated Jews in Eastern Europe. There they lived—the millions of Jews in Vilna and Minsk, in Warsaw and Odessa—hoping for emancipation without assimilation . . . As Jews they were free, in spite of the confining Pale. Those of them who left these countries and settled in West European and mainly in American communities, carried the dreams of Jewish survival with them, in number and in strength . . .

The second factor was equally real. "Everywhere we have tried honestly to disappear in the surrounding community," writes Theodor Herzl in his Judenstaat, "yet we are not permitted to do it." The generation of 1848 saw its dreams of full equality vanish when the anti-Semitic movements began to frighten them: the affair of Dreyfuss (1894) in France; the trials against ritual murder in Tisza Eslar, Hungary (1882) and in Xanten, Germany (1892); the organized anti-Semitic mass movements of Schwarht and Stoeckler in Berlin, of Karl Lueger in Vienna; and then—as the last blow—the pogroms in Russia. The grandchildren of the Jews in 1848, who greeted the new revolutions after the first world war as the final act in the battle for their freedom, died in the gas chambers of Auschwitz. To those who were outside, however, all these tragedies provided a new emotional source of survival . . . Paradoxically enough, the death of the six million Jews provided a new factor for survival . . .

The third factor may be found in the pseudo-Messianic character of the Zionist movement . . . Zion-



LAST PHOTOGRAPH OF LATE RABBI STEPHEN S. WISE
The last picture taken of the late Rabbi Stephen S. Wise, beloved spiritual leader of American Jewry and founder and Rabbi of the Free Synagogue in New York, shows him being welcomed to Brandeis University, the nation's first Jewish-sponsored non-sectarian institution of higher learning, by Dr. Abram L. Sachar, President of the University. The picture was taken on the week-end prior to his hospitalization for the illness that proved fatal.

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ism (quite apart from its political meaning) provided a new goal for new generations. It created a dream and everybody knew that it was too great a dream, it would never come true. But it did not matter. It was a Messianic dream, and some day it will come true!

I am aware of the role of the religious forces that played a vital part in the drama of survival. Other forces could be added, Jewish education foremost. Yet the main factors were: East European Jewry, the tragedies, and the Zionist dream.

These three factors of Jewish survival in the 19th and 20th centuries no longer exist. East European Jewry is pitifully decimated to a few hundred thousand (for those in the Soviet Union constitute a unique problem). The survivalist factor of tragedies happily can be discontinued for a long time. The Zionist movement, however important its new functions may yet be, has lost its Messianic qualities . . . "Next Year in Jerusalem" now means a telephone call to a travel agent . . .

This is the Jewish Revolution of 1946. And when the rejoicing over Jewish victories, the thrill over Weizmann's inauguration, the newness of the very word Israel, the pride and the gladness, when all this will have worn off, we will be alone with ourselves and we will want to know what to do about our Jewish existence. Occupational therapy is not enough. This is why we cannot be satisfied merely with Jewish Center activities, even with a bit of "Jewish content" thrown in for good measure. This does not mean that the Jewish Center does not occupy an important place in the community. But we do say that it cannot assume the role of leadership of all positive Jewish forces at a time when strong, affirmative convictions are needed. The fact that it has none, an argument often used in favor of such leadership role, is precisely the reason why it cannot lead American Jewry. Neutrality is not what we want. We need a program for the survival of American Jewry and we need it badly.

For we must begin to under-

stand that it is no longer easy to construe a *raison d'être* for Jewish existence. What "reasons are there to advance in favor of maintaining the identity of the Jewish people? Survival in the presence of a Jewish State is something radically different from mere Galut existence . . . Assimilation is an organic, "natural" process and survival such an effort! We can no longer talk of "Jewish contribution to world civilization" as a reason for survival. It was never a good argument . . . The Jewish contribution will be made in Israel, clearly labelled as Jewish, not anonymously and infinitely more effectively . . . Survival as a Jew is a personal decision. Only those to whom their existence as Jews constitutes a value will survive. Those who want to know "the reason why" will succumb.

Although the decision is personal and mystical the actuality of Jewish living is not. It can be concretely expressed and defined . . . It must be expressed in a concerted effort of those groups in American Jewry who represent the positive Jewish program of survival in any one of the spheres of survival, religious, educational, political and cultural. No longer can each of these groups work unrelated to a total program of survival. No longer can these functions be fragmented. There is no good reason for the chaos which some people call "variety" in Jewish life. There is no good reason for so much duplication. What is needed is a new and all-embracing Jewish mass movement to energize all the creative forces in American Jewry.

What we advocate is in the hearts of thousands of thinking American Jews. It is in the minds of their leaders. We advocate the planning of Jewish survival by an amalgamation of Jewish forces. We advocate the idea that it is better for any Jewish organization to lose its identity than for the Jewish people of America to disappear. We advocate the calling of a Congress of Jewish Survival, utilizing the best of our people who are prompted neither by vanity nor personal ambition but by love for their people and by sincere concern for their survival.

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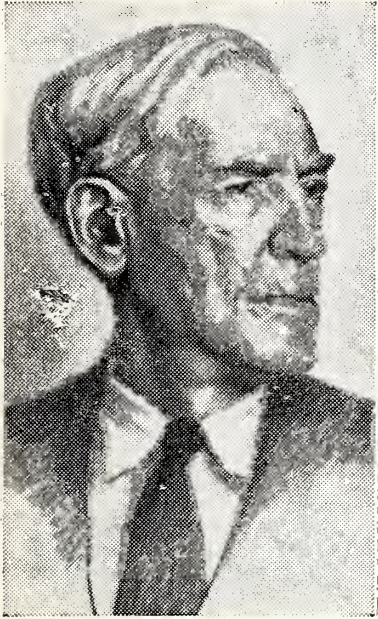
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LOUIS LIPSKY

Who Will Pick Up The Torch?

By LOUIS LIPSKY

Louis Lipsky, veteran leader of the positive forces in American Jewry, argues that a new central body is now required to speak for American Jewry in the context of new events and to facilitate the progressive implementation of the radical alterations in American Jewish thinking and planning imminent in the new conditions facing American Jewry as a consequence of the establishment of the State of Israel. The following is a digest of an article published in Congress Weekly. —THE EDITOR.

THE FIRST American Jewish Congress of thirty years ago, was the first effort to organize a program of action for the Community as a whole. The program concerned itself exclusively with problems arising out of the first World War. The organization of the Congress ran counter to many established prejudices. But it was an effective demonstration of communal cooperation on a national scale. Its delegates were elected through democratic elections—the first in American Jewish history. Its discussions were public. It aroused interest wherever Jews lived. It formulated Jewish demands and sent a Delegation to the Versailles Peace Conference to join Jewish groups of other countries; the death of the Congress was fore-ordained. It was agreed in advance to liquidate its affairs in accordance with a precise, legal agreement. When the Delegation submitted its report, the Congress voted to adjourn without delay, and all went home to their own affairs never to meet again under the same roof.

The democratic experience of the Congress seemed to have left no trace in the memory of some of the Jewish groups who had participated in that unique enterprise. There was even a rankling resentment of the popular uprising that had persuaded them, against their better judgment, to join in creating the first Congress, which they regarded as a major indiscretion. They had one deep satisfaction—the Congress would legally die at a prescribed date.

A self constituted "heir" put in an appearance, claimed the remains, took over all the abandoned slogans, its structure and its intangible assets; and proclaimed itself the American Jewish Congress. The legitimacy of the "heir" was often cynically alluded to by its opponents. It was dubbed a "rump" Congress. It was regarded as an interloper — which it was; as un-American and un-democratic — which it was not.

It really was a remnant, an improvisation.

Only when the menace of Nazi Germany loomed on the horizon was the Congress able to play its destined part in Jewish life . . . The poison of anti-Semitism poured out of Germany with such volume and such rapidity that the Congress had no chance to devote itself to organizing Jewish life, to establishing a united Jewish representation. It had to concentrate upon the growing anti-Semitism in the United States. It sounded the alarm for American Jewry throughout the world. It was involved in the boycott of German goods . . . It was the irrepressible voice of American Jewry of that period. It was the spark plug of an incessant fight against Hitlerism, shaming indifference and lack of vision with such effectiveness that before the

second World War began all groups in American Jewish life were engaged in the struggle, not working together, but each doing what it thought was right in its own way.

A dreadful war was approaching in which all Jewish life would be involved, and the Jews of America would be called upon once more to take part in the settlement of the issues. The memories of those years are still fresh in our minds; how all Jewish life, voicing indignation and protest, lodging appeals in high places, had to look on while the plans for massacre were being executed; how all Jewish life struggled and pleaded for intervention to avert impending tragedy; how the news of the great destruction trickled through the iron wall of the Nazi regime and finally overwhelmed the world with

its terrifying revelations.

Refuge was taken at first in the old-time cliché of action. If we survive the war, it was said, there will be a terrifying indictment of modern civilization to which there will have to be adequate reply. We shall plead at the bar of justice. To prepare for that day the American Zionist Emergency Council (looking toward Zion) was formed, and the American Jewish Conference (looking to the Galut front) as the counterpart of the first American Jewish Congress. There was to be an American Jewish delegation and a list of demands.

Behind the activities of the American Zionist Emergency Council stood every positive force in American Jewish life. Groups alien to Zionist interests, antagonistic and prejudiced, rallied to the support of the Zionist cause with

Temple Emanuel's—Greensboro—New Addition



Ground will be broken early this month for the new addition to the Temple Emanuel building in Greensboro, according to Lou Silverstein, chairman of the Building Committee. The addition, which will contain 8 Religious School rooms, together with one large meeting room, will be ready for occupancy by September, according to present plans. There will also be alterations to the present building, including a new kitchen, Rabbi's study and library, enlargement of the Assembly Room, etc. Edward Loewenstein of Greensboro, is the architect.

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an abandonment never before witnessed. An unbroken chain of Jewish communities throughout the country was formed which reacted from day to day, from month to month, to give expression to the great indignation of the Jewish people . . .

The American Jewish Conference (the Congress in new form) was organized to have the whole Jewish community participate not only in the fight for the achievement of Zionist aims, but also for Jewish rights everywhere. Once more all American Jews were assembled under one roof. Once more American Jews gave expression to their demands with one voice . . .

In the course of its nearly six years of life . . . the Conference revealed that the American Jewish Community could conduct its own affairs in a democratic way and fairly to maintain the allegiance of nearly all minority views. It had the authority to speak for all and exercised that authority. It showed that a united American Jewry could be organized without detriment to the real interests of the various groups. It validated the claim that such an Assembly need be based only on the promise—that all concerned recognized the priority of overall Communal interests.

It could have been moulded into an instrument which would have become the voice of organized Jewish life. But it was killed by indifference, conflicting loyalties, by lack of responsibilities, by narrow-minded organizational ambitions and by the refusal of all concerned without exception—in spite of their public declarations—to recognize the prior claims of the Community as such.

The passing of the Conference sees the end of its activities. But its end is not yet. The revolution in Jewish life, now stimulated by the establishment of the State of Israel, will not be ignored by American Jewry today as it was after the first American Jewish Congress. The amazing birth and defense of the

Jewish State will not be isolated in influence and limited to the people and territory of Israel . . .

The existence of the Jewish State will radically alter inter-Jewish relations, give new meaning to traditions, call into life new concepts of Jewish life. The persistence of anti-Semitism in new forms requires reorientation and far-reaching defense which the existing Jewish defense groups seem unable to give with any degree of adequacy or understanding.

The doors of the American Jewish Conference were closed on December 31st. But there must be other ways to reach its objectives. Necessity will compel the opening of another door leading to the organization of Jewish life in a manner worthy of the power and resources of the Community and of the changing times we live in.

Who will find that door? The situation calls for somebody to take up the Torch for the Community.

The American Jewish Congress took over what was left of its first mutilated edition. It laid claim to the succession. It took possession of what was left. It used the traditions and procedures of its predecessor. It accepted the handicap of its heritage. It cannot escape the moral obligations of its record.

GREENSBORO, N. C.

In Honor of the Religious School Staff

Paying honor to the faculty members and the superintendent of the Temple Emanuel Religious School, a special Sabbath evening was devoted to a reception after services especially to show the appreciation of the community. Those so honored were: Mrs. Lewis Rosenberg, superintendent; Mrs. Arthur Freedman, Mrs. R. E. Bach, Mrs. Ben Krieger, Mrs. Milton Weinstein, Mr. Jack Salz, and Rabbi and Mrs. Rypins. An unusually interesting musical program was presented, including an organ solo, a vocal solo, and a presentation by the Gillespie School chorus, under the direction of David Hellberg.

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Musical Resurgence In Israel

By OSCAR RIGON, President, Israel Music Foundation

OUT OF the crucible of the fight for an independent state, a vital Israeli musical culture is emerging.

Music came to the Jewish homeland in the early part of the 19th century with the first colonists—mainly from Eastern Europe, with some from other parts of the world. Today it is the art form in which, for several reasons, the greatest and most rapid development may be expected.

Historically, the achievement of national aspirations by any people opens the floodgates of human creativeness. Culture flourishes when national oppression is lifted, when people, enjoying a common heritage, build a life together.

Nationhood for Israel means in general the development of a new culture, a great sowing and harvest of the arts, as the Jewish people, dispersed for centuries over the face of the earth, now unite the enormous diversity of the past with the new life being developed today in their own country.

My own observations about the future of music in Israel—those of a layman who has long combined a deep interest in music with a deep interest in Zionism—have been confirmed in discussions with composers, artists and other music specialists with whom I have been privileged to work closely in recent months through the activities of the Israel Music Foundation. I foresee exceptional creativeness in Israeli music because of three unique conditions:

1. Israel's population is a special type of audience. The first settlers, consisting in the main of middle class idealists, were more advanced than the usual type of pioneers. They developed cultural forms al-

most as assiduously as the land. The post-war arrivals, despite or perhaps because of long deprivation of a normal life in Europe and elsewhere, are equally sensitive to the values of music. Inevitably, the result is an audience with a high level of appreciation, an important factor in the development of any art form.

2. The tragic persecution of the Jewish people drove many of the world's finest musicians to Israel. Out of the agony of a people, unprecedented in the history of mankind, came creative genius to give

Marcus Elected



Dr. Jacob R. Marcus, the Adolph S. Ochs Professor of Jewish History and Director of the American Jewish Archives at the Hebrew Union College-Jewish Institute of Religion in Cincinnati, has been elected Chairman of the Publication Committee of the Jewish Publication Society, succeeding Judge Louis E. Levinthal, who has been named President of the Society.

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Talk with composers, as I have; confer with directors; meet with concert artists—all of them will tell you as they have told me: There are in Israel the indispensable ingredients for a great musical resurgence.

Ever since the modern colonization of Palestine in 1881, Jews in the land endeavored to build a musical literature. At first they translated their Yiddish folksongs into Hebrew. Soon new Hebrew poetry was created and new tunes set to it. But the real impulse to the development of the new Palestinian folksongs first came to the Land of Israel after the Balfour Declaration in 1917.

As the settlers flocked to the homeland from all over the world, they fused into their songs the fire and enthusiasm with which they were dedicating their efforts for the building of Israel. The melancholy songs of the ghetto gave way to songs of joy and hope for the future.

In the years that followed, Jewish music in Palestine found expression in religious songs, love songs, dances, songs of the land, of toil, and of the hallowed places.

The many foreign influences were both a great advantage and a handicap. On the one hand they immediately gave to the new land music of a very high level, issuing from mature developed talent. On the other hand, the maturity of the foreign influences served to delay the development of music of a genuinely Palestinian character and resulted in a stream of melody which, for a prolonged period, bore the stamp of foreign cultures.

This began to change, however, in the thirties, when composers of Palestinian songs, particularly in the rural districts, began to give their songs a new spirit. Melodic features and new rhythmic combinations marked these compositions. Such songs as Zair's *Pakad Adonzy* and Ashre *Hai-ish*; Sar Levi's *Ali Be'er* and Marc Lavry's *Shir Ha-Emek* are examples of this trend.

The war for liberation, far from interrupting this movement, gave it exceptional impetus. Visitors to the embattled land were amazed at the music that literally bubbled forth against a backdrop of gunfire and "bombs bursting in air."

Most of the music being composed today in Israel is folk inspired. The composers are utiliz-

ing the storehouses of Jewish musical tradition; the religious moods, and, more commonly, the present folk idiom. Israeli music abounds in symphonies, in operas, and choral works which are based largely on folk material.

The Israel Folk Symphony Orchestra, whose work is brought to the United States for the first time in the initial album of recordings of the Israel Music Foundation, in addition to regular performances in Tel Aviv, entertained the soldiers in the field, often giving its concerts close to the front. Before the truce, the entire orchestra toured the Negev, playing for the soldiers. Shortly after the capture of Beersheba, the orchestra played a concert there — the first time in 2,000 years that Hebrew music had been heard in that city.

This orchestra is an outstanding, but by no means the only, example of the rich and varied musical expression in Israel given impetus under the impact of war. And in the symphonies and choral works, the operas and folk songs, the patriotic works and the pastoral melodies now being created on all sides — there can already be heard the first notes of the authentic song of the future: the Hebrew music of a free and independent Israel.

GREENSBORO, N. C.**David Helberg Advanced**

David Helberg, who has been in the city school system here for the past two years in connection with orchestral, glee club and band activities, has been appointed principal of the Sternberger School which is expected to open in Star-mountain Forest in the Fall. Previously, he had been in school work in Hickory. He is a native of Chicago.

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Winning the Fight For Religious Freedom

By JACOB FRIED

THE CREATIVE use of the law by the American Jewish Congress to safeguard religious freedom in all its aspects for American Jewry, was further illustrated in two recent cases involving Sabbath observance, by establishing the right of Jews to observe Saturday as the Sabbath without suffering state-imposed economic disabilities. For in obtaining a decision from the Pennsylvania Unemployment Compensation Board despite her refusal to work on Saturdays, AJ Congress not only righted an economic injustice to an individual, it reaffirmed an important constitutional principle — the right to freedom of worship. The Pennsylvania decision now becomes a legal landmark buttressing the right of all religious groups in the United States to equal recognition before the law.

When the Pennsylvania Unemployment Board last year denied Miss Chanin unemployment benefits on the ground that she refused a job because it required her to work on the Jewish Sabbath, the American Jewish Congress interceded and appealed the decision to the Pennsylvania Superior Court. The Congress claimed the woman was fully within her constitutional rights in rejecting a job which conflicted with her religious convictions. "Observance of the Sabbath, whether it be Saturday or Sunday is a basic tenet of religious freedom," the Congress appeal said.

The Court then permitted the Compensation Board to hold a rehearing at which Leo Pfeffer, Assistant Director of the American Jewish Congress' Commission on Law and Social Action, and John S. Bernheimer, Philadelphia Director further argued that the Board's interpretation and application of their statute denying

benefits to an employee refusing Sabbath work violated the provisions of the state constitution and of the First and Fourteenth Amendments of the Constitution which ban laws prohibiting the free exercise of religion and granting preferences to any particular religion.

AJ Congress' action enlisted acclaim and support from non-Jewish as well as Jewish sources. The country's foremost Protestant publication, Christian Century, in its lead editorial on October 13, 1948, described the case as an important



**B'nai B'rith Youth Activities
Opens Greensboro Headquarters**

Offices at 233 North Greene Street in Greensboro have been established by the B'nai B'rith Youth Activities Division under the supervision of Michael Rand, Director for the Fifth District.

Mr. Rand, who will make his home in Greensboro, holds a Bachelor of Science degree from the College of the City of New York. He served in the United States Navy during World War II and has had a wide experience in the fields of health education, and general youth activities. He is a member of the Sidney J. Stern Lodge.

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test of religious liberty which concerned all Americans, and said "it should not be left to this Jewish organization to fight alone. Every church which claims to stand for religious liberty and the rights of conscience should associate itself with the appeal."

Undoubtedly influenced by the public reaction, the Pennsylvania Unemployment Compensation Board applied to the Superior Court and obtained the case for reconsideration resulting in the reversal of its previous decision. In hailing the reversal, Mr. Pfeffer, a noted authority on religious liberty and separation of Church and State, pointed out that similar cases were pending in Youngstown, Ohio and Richmond, Virginia, and expressed his hope that the Pennsylvania decision would be followed in the other states.

Today, besides its successful efforts in the Pennsylvania Sabbath observance case, AJ Congress is active wherever religious freedom is threatened. It is currently defending two kosher butcher store owners in New York who are being prosecuted for violation of the New York Compulsory Sunday closing law. Congress argues that the law is unconstitutional, at least insofar as it does not exempt from its operation those who observe a day other than Sunday as their day of rest. This law also, so interpreted, constitutes an abridgement of religious liberty as guaranteed by the First and Fourteenth Amendments of the Constitution.

At the same time, a Joint Committee for a Fair Sabbath Law has been formed by a large number of organizations, including the American Jewish Congress, American Jewish Committee, B'nai B'rith, Brooklyn Jewish Community Council, Jewish War Veterans, Synagogue Council of America, National Council of Young Israel, Mizrahi, Agudath Israel and Hadassah. Mr. Pfeffer is counsel and chairman of its strategy committee.

The basic tenet of AJ Congress is this case has once again proved itself—that a democratic society provides us with democratic tools to fulfill the meaning of democracy, public opinion, the ballot, and creative use of law, legislation

and social action. This tenet has transformed the thinking of all groups engaged in the struggle to eliminate the evils of discrimination and is now itself an integral part of this struggle.

The Pennsylvania decision now takes its place alongside other important historic precedents in the struggle for religious freedom in America furthered by Roger Williams, William Penn, James Madison and Thomas Jefferson and the Board of Delegates of American Jewry during the Civil War period. In 1861 the American Jewish community succeeded in changing a Congressional Act stating that Army chaplains must be Ministers of "some Christian denomination" by substituting the word "religious" for "Christian." Its Board of Delegates also brought about the appointment of the first rabbi to visit the military installations in Washington to serve Jewish personnel. Its protests to President Lincoln and Secretary of War Stanton were credited with the revocation of General Grant's order of December 20, 1862 expelling "Jews as a class" from his lines. In 1864 it brought about the defeat of attempts by church leaders to declare this a Christian country by an amendment to the United States Constitution. Like the American Jewish Congress today, the then Board of Delegates kept persistent vigil against any infringement of the principle of separation between Church and State. The Board was active in eliminating the application of religious tests for holding public office in North Carolina, Maryland, and New Hampshire. It also influenced the U. S. Congress to delete from the Reconstruction Act of 1866 the requirement of a Christian Oath for qualifying members of the Constitutional Convention.

DURHAM, N. C.

Dr. M. Rachmelowitz, a member of the Hadassah-University Hospital, was the guest of Hadassah on Friday night at the Beth-El Synagogue. Dr. Rachmelowitz was introduced by Dr. Wm. Perlswieg, Duke University. Dr. Perlswieg is a member of the Reference Board of the Hadassah Medical School.

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Morgenthau Opens Greensboro U. J. A. Campaign

Inspired by the addresses of Henry Morgenthau, Jr., and Henry Montor, executive director of the National United Jewish Appeal, members of the Greensboro Jewish community launched their 1949 campaign for the Greensboro Jewish United Charities, at a dinner



HENRY MORGENTHAU, Jr.

meeting held in the O. Henry Hotel on the night of May 18th.

Ben Cone, president of the organization, and Honorary Chairman of the N. C. U. J. A., presided at the meeting, and Lou Silverstein, chairman of the Greensboro campaign, and Mrs. A. F. Klein, Women's State Chairman, handled the fund-raising portion of the meeting. Mr. Morgenthau was introduced by Morris Speizman of Charlotte, State Chairman of the U. J. A., and Mr. Montor by Mrs. Klein.

The former Secretary of the Treasury, who is now in his third year of leadership of the United Jewish Appeal campaign, has been instrumental in the raising of more than \$300,000,000 for Israel, overseas relief and rehabilitation and refugee aid in the United States.

President Chaim Weizmann of Israel, speaking in New York last week at the United Jewish Appeal dinner marking Israel's first anniversary, described Mr. Morgenthau as a symbol of "the good will and the generosity of American Jewry."

Dr. Weizmann said of Mr. Morgenthau:

"I would like to pay particular tribute to the General Chairman of the United Jewish Appeal. For two years, in 1947 and 1948, he worked with faith and convention. All of American Jewry deserves thanks for the results that were achieved, but it cannot be gainsaid that he, more than any other man, symbolized the good will and the generosity of American Jewry to-



HENRY MONTOR

ward their brethren overseas and in Israel.

"Once again, in 1949, he has taken the reins. I was among those who urged him to do so. I think you will agree that I did not underestimate his own capacity for sacrifice nor overestimate your own regard for his leadership."

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Appraising the Quarantine

By S. ANDHIL FEINBERG, *Director of Community Service,
The American Jewish Committee*

TEN YEARS ago organized anti-Semitism was on the rapid increase in this country. At its climax, several anti-Semitic street meetings were being held on every fair-weather night in New York City. Well attended indoor meetings were being addressed in many city by rabble-rousers. All efforts by counter demonstrations, by picketing and even heckling, failed to halt the growing tide and increased the success of these disreputable agitators. About four years ago in some cities a new method was tried. Instead of calling public attention to the appearance of the rabble-rouser and thus increasing interest in him, the public was given a general education about the wrongfulness of all hate-fomenting demagoguery, while molders of public opinion were made aware of the dangers of publicizing men who exploit their own infamous notoriety.

As a result of the new technique, rabble-rousers have found it far more difficult to obtain public clamor. This handling of the problem was at first called the silent treatment and was explained in an article of mine which appeared in the September 1946 issue of "Commentary." A year later, at my suggestion, the method became known as the "Quarantine Treatment." It applies to all those, but only those who speak under their own auspices and do not have the support of respected organizations.

The Quarantine Treatment was so successful everywhere it was used, in contrast to any and all counter measures, that the National Community Relations Advisory Council in November 1946 adopted the Quarantine Treatment on

a trial basis as the proper technique for dealing with rabble-rousers. After careful examination of the results, all representatives of local communities on the NCRAC board and all the national agencies except one, approved the Quarantine technique. It has overwhelming support.

During the two years in which Quarantine Treatment has been operating with scarcely a breach, there have been no more street meetings in New York except two, both of which were failures—one ending in arrests and jailing of the speakers. The number of meetings throughout the country has greatly decreased. Attendances have been much smaller and a number of rabble-rousers have been put out of business. Under Quarantine Treatment, organized anti-Semitism in America has rapidly ebbed from its crest.

The only American rabble-rouser who still receives notoriety, is Gerald L. K. Smith. Smith is, according to all who ought to know, one of the most capable orators that ever misled a mob. That a man of such oratorical prowess has not been put completely out of business is no proof of inadequacy on the part of the Quarantine Treatment. On the contrary, Smith was well on his way to becoming an American Goebbels promoting bigotry on a vast scale. Six years ago in Detroit, Smith had an audience of 23,000. He might well by now be talking to 20,000 people regularly at every gathering. In Los Angeles, where Smith spent October, November and part of December,

(Please Turn to Page 20)

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Social and Personal

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Mrs. BEN GANDERSON, *Reporter*

The Women's UJA Organization of Williamston, Windsor and Plymouth met at the home of Mrs. Frank Margolis in Williamston. The following officers were elected, this being one year since the organization started:

President, Mrs. Frank Margolis; secretary, Mrs. Jules Segerman; treasurer, Mrs. Sam Zemon.

Several very interesting articles were read by Mesdames Semon, Sugerman, and Ganderson. Delicious refreshments were served by the hostess.

At this time the women also made their pledges to the 1949 United Jewish Appeal drive, in keeping with the plans of the Women's Division for this drive. This small community went over the top, pledging the women 100 per cent.

CHARLOTTE, N. C.

The anniversary of the birth of the state of Israel was observed in Charlotte with special services and with a dance sponsored by Senior and Junior Hadassah and the Charlotte ZOA. The Rabbis of both congregations prepared special prayer services for this Sabbath. Rabbi Frankel at Beth El used as his topic, "The Greatest Miracle of Our Times." Mrs. L. Schaffer, president of the Charlotte ZOA brought greetings from their organizations. The dance was held on Thursday previous at the Woman's Club.

The annual congregational meeting of Beth El was held following Sabbath Eve services. At this time the newly elected officers were also installed, as were the officers of the Brotherhood. Congregational officers for the coming year are: I. H. Madalia, president; Herman Blumenthal, secretary; Bertram Raff, treasurer. Members of the board: John Baron, Joe Cohen, Harry

Frohman, Leo Gottheimer, A. L. Harrison, A. J. Hirsch, T. R. Kramer, Wilson Lewith, H. B. Meiselman, Joe Nurnick, N. Neiman, Jay Schrader, Ed Sigal, David Silvers and Paul Stewart. The officers to serve the Brotherhood for the coming year are: Paul Fligel, president; Joe Cohen, vice-president; Jack Levitan, secretary, Eli Cohen, treasurer.

The Temple Israel Sisterhood held their annual Mother and Daughter supper in the vestry of the Temple. Mrs. I. Ashendorf and Mrs. Maurice Weinstein were co-chairmen in charge of the performance of "I Remember Mama." Participating were: Linda Smith, Nan-



BEN CONE

His Honor — The Mayor

Ben Cone, Greensboro textile man and active in the civic and philanthropic life of that community, was elected Mayor of the city by his fellow councilmen. Serving his second term as member of the city council, Mr. Cone is currently president of the Greensboro Jewish United Charities.

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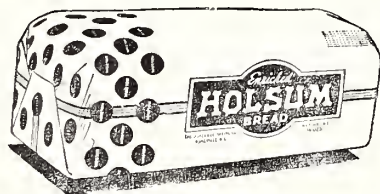
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cy Schaffer, Barbara Kossove, Elaine Newman, Carolyn Naumoff, Suzanne Florsheim, Gail Polk, Bottsie Goodman, Phyllis Grosswald, Connie Bernstein, Judy Brownstein, Nancy Schwartz, Susan Schwartz, Myrna Smith, Jerrie Cohen, Phyllis Ashendorf, Jean Hohenstein, Lynda Fogleson and Jerrie Pressman.

The Beth-El Sisterhood held a luncheon meeting, at which time a skit, prepared by Mesdames Frankel and Lavitan, was presented. Those participating were Mesdames: Kline, Madalia, Stewart, Blumenthal, Lavitan and Fligel. The music was in charge of Mrs. Hirsch.

The following Sisterhood members of Beth El were in charge of the Book Review program: Mesdames: Leo Gottheimer, Harry Frohman, Phillip Bernstein, Paul Fligel, David Wallas, Manny Packard, Philip Frankel, Daniel Green, Bert Raff, Herman Blumenthal and Miss Hilda Malever. Mrs. Green was chairman and Miss Malever co-chairmen of this affair.

The Temple Israel Men's Club is sponsoring a golf tournament at the Carolina Golf Course. Scores are to be in by June 15. Ike Roth is in charge.

Rabbi Tofield opened with a prayer the Charlotte regional Boy Scout conference. At the same time, his brother, Rabbi Sanders Tofield of Jacksonville, Fla. carried out this same ritual at the Jacksonville conference.

I. L. Pressman was elected president of the local district, ZOA; vice-president is B. M. Gittlin; secretary, Herman Rosenstein, and treasurer, Herman Blumenthal. I. Ashendorf was in charge of the program.

Charlotte was honored by the election of Maurice Weinstein as president of the N. C. B'nai B'rith Lodges, at the convention held at Wrightsville Beach. Another state

officer was J. L. Pressman who was elected secretary. Dr. Philip Naumoff was in charge of reservations and J. L. Pressman and Jack Sosnik represented the Charlotte Lodge in a debate with the Greensboro team.

GREENSBORO, N. C.

Confirmation exercises at Temple Emanuel took place on Friday, May 27th. Services, conducted by Rabbi Rypins, were participated in by all the confirmands. An informal reception, with the parents as hosts, followed the services.

Members of the confirmation class included: Ronnie Kriegsmann, Bobbie Kriegsmann, Sara Ann Susman, Ben Marks, Jr., Melvin Litch, Jr., Joanne Krieger, Elliott Solomon, Joan Greenberg, Suzanne Dryzer and Judy Morgenstern.

Honoring the confirmands and their friends from Greensboro and the surrounding communities, the parents were in charge of a dance and buffet supper held at the Temple Lounge.

Confirmation exercises at Beth David will take place on the Friday of Sh'vuus, June 3rd.

HENDERSONVILLE, N. C.

Mrs. KALMAN SHERMAN, Reporter

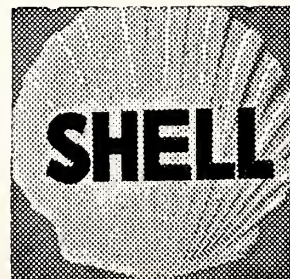
Little Nancy Provda welcomed a new brother, Mark Jeffrey. Their proud parents are the Mac Provdas. To Hendersonville for the bris came Mrs. Jennie B. Rosenberg of Austin, Texas, Mr. and Mrs. E. Rosenberg, and Miss E. Rosenberg of Greenwood, S. C.

Mr. Ed Kalin is visiting here from St. Petersburg, Fla.

Mr. and Mrs. Kalman Sherman and daughter Rebecca Lynn are visiting friends and relatives in Salt Lake City, Utah.

Our deepest sympathy to Mrs. Jack Schulman on the sudden passing of her father, Mr. H. Brodes, in Miami Beach, Fla.

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Enriching the Lives of the Blind

By JANE EVANS, Executive Director, National Federation of Temple Sisterhoods

A PIONEER IN work for the Jewish blind, The National Federation of Temple Sisterhoods is rounding out eighteen years of activity in this field of humanitarian endeavor — one of the many and varied projects in its program.

The alphabetical abbreviation in Hebrew of the number eighteen spells "life." This may be a particularly appropriate time, therefore, to review the Sisterhoods' program for the Jewish blind, which is indeed spelling "life" — a deeper cultural and religious life — for those who might otherwise be deprived of many enriching and meaningful experiences.

The Federation, which is comprised of more than 430 local units in the United States, Canada, Cuba, Panama, The United Kingdom, The Union of South Africa, and Australia, carried out this phase of its program through its National Committee on Jewish Literature for the Blind. Service is rendered through two channels:

1. The formation of Braille transcription groups which work in cooperation with The National Federation of Temple Sisterhoods.

2. Annual appeals for financial support of projects of The Jewish Braille Institute of America and the Committee on European Jewish Blind Survivors of the Palestine Lighthouse. This latter effort includes supplementary support and comfort items to several hundred blind men, women and children

in various countries of Europe.

One of the primary objectives of the Sisterhoods' National Committee on Jewish Literature for the Blind is to build a library of Judaica at the Jewish Braille Institute which will be unsurpassed in the United States. The founding of the Institute itself was made possible largely through the efforts of the Sisterhoods.

The excellent program of the Institute has been carried on, from the very beginning, under the creative leadership of its Executive Vice-President, Leopold Dubov. Mr. Dubov, sightless since early childhood, has been a tireless and dynamic executive — always striving for greater opportunities for the Jewish blind.

The women who volunteer and are trained for this work transcribe, in Braille, books of Jewish content which are not available to the Jewish and non-Jewish blind from any other source. When a volunteer receives a certificate as a brailist, she is then qualified to teach others.

Many Sisterhoods have regular budget allocations for their work with the Blind. Others finance it through special fund-raising devices which enable them to pay for Braille teachers, materials, and equipment.

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ASHEVILLE, N. C.

women of the local Sisterhoods throughout the country become acquainted with those who are sightless in their communities. These men and women are delighted when they receive free subscriptions to the Jewish Braille Review, a monthly publication issued by the Jewish Braille Institute.

Other ways of helping are through production of Braille calendars, Braille playing cards, Braille textbooks for blind students and personalized greeting cards in Braille, which give a sightless person the joy of reading for himself a message commemorating an event or anniversary in his life.

The work of the Temple Sisterhoods' National Committee on Jewish Literature for the Blind is really international in scope. Nevertheless, the aid which is given through the Committee is always individualized and personalized; one might cite as examples the providing of readers for blind students and the visits to older blind persons who need companionship.

Before the Jewish Braille Institute was established, there were no Braille magazines in the United States devoted exclusively to Jewish interests. In addition to the Jewish Braille Review, the Institute publishes The Braille Musician, a bi-monthly supplement devoted to the special interests of blind musicians. It also maintains a free circulating library of Braille books of Jewish interest, concerns itself with the development of Hebrew and Yiddish literature in Braille and conducts annual international literary competitions for the blind.

The Institute has many other noteworthy activities to its credit. Under its initiative and guidance, the International Hebrew Braille Code was officially adopted in 1936. Under the direction of Mr. Dubov, in 1943 the Institute established the Louis Braille Blood Donor Club of America, a project which was highly praised by General Eisenhower. In 1944, in collaboration with the National Jewish Welfare Board, the Institute prepared and put through the press a specially edited Braille edition of the Abridged Prayer Book

for blinded Jewish war veterans of World War II. In 1945, it was instrumental in formulating a Yiddish alphabet in Braille for the benefit of the adult Yiddish-speaking blind throughout the world.

Nearly every day, the mails bring moving letters of appreciation from blind men and women — Jewish and non-Jewish—from every part of the world. These letters confirm, again and again, the wisdom of the policy of strong support for the Institute which The National Federation of Temple Sisterhoods has followed consistently through the years.

Now, in the eighteenth year of this collaboration, it is particularly gratifying to look forward to the completion very soon of the Hebrew Braille Bible. This will be the first time that the Bible has ever been published in Hebrew Braille. It will consist of twenty large volumes, produced at an estimated cost of \$18,000. It will become not only a landmark in the lives of the Jewish blind, but in the cultural lives of Jews all over the world, signifying the spiritual triumph of light over darkness.

There is hardly an activity of the Sisterhoods which is as rewarding as the work of helping the sightless. The National Federation of Temple Sisterhoods looks forward to a long and continuing relationship with the Jewish Braille Institute of America in their common effort to bring comfort and beauty into the lives of the Jewish blind.

WILMINGTON, N. C.

Miss Ruth Ann Schwartz spent some time visiting her relatives, Mr. and Mrs. J. Schwartz, at their home in Newport News, Va.

Mrs. Alex Kosch has returned to her home in the city after spending the past month in Miami, Fla.

Mrs. Annie Abrams has returned to the city after visiting her daughter in Charleston, S. C.

The last 8 o'clock Friday night service of the season was held on April 8, as announced by Rabbi Samuel Freidman.



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THE EXODUS

"And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It was a night of watching unto the Lord for bringing them out from the land of Egypt; this same night is a night of watching unto the Lord for all the children of Israel throughout their generations." —Exodus, 12:41.

The remarkable parallel that has come about in our time to the biblical event recited in the Exodus, must fill even the least imaginative with a certain awe. Once again we are confronted with the spectacle of hundreds of thousands of our people surmounting seemingly impossible barriers to return to the land of their fathers, that land of "milk and honey" which, as the Passover story recounts, was promised to them.

We are told that in this, the modern Year of Exodus, 25,000 Jews can begin new lives in Israel. Yet in the current re-enactment of that great story, we are confronted with one singular difference: no signs in the heavens, no display of miracles, has accompanied the event. Rather it is truly a "night of watching" in which the Jewish people, throughout the world, must by their own efforts rescue their less fortunate brethren who have lived through a decade of persecution of suffering beside which the ordeals of their forbears in Egypt pale in comparison.

For us, the Jews in America, there can be no watching. It is we who must provide the pillar of fire, the pillar of cloud, the manna from heaven. It is we who must act. To do this we have raised one of the mightiest instruments of survival—the United Jewish Appeal.

In this "Year of Homecoming" the UJA is seeking \$250,000,000 to move hundreds of thousands of our people to Israel where they can begin new lives; to empty the Jewish DP camps; to alleviate the burden of suffering which plagues thousands of others who must remain in hostile areas, such as the Moslem countries, to fulfill the dreams of thousands of others who would make a fresh start here in the United States, through the United Service for New Americans.

Ten years ago the raising of so staggering a sum as \$250,000,000 by American Jewry in one short campaign would have seemed indeed a miracle. But our accomplishments in recent years have shattered all precedents, and we are able to look with hope and confidence toward the fulfillment of this essential goal.

This year we not only observe and commemorate Passover; we are witnesses to its almost liberal reenactment. Yet ritual and prayer are not enough. If we mean our prayers, they must be backed up this time with generosity beyond any in the past.

The end of this 20th century Exodus story is in our hands. This is the year the homeless are coming home.—*Ohio Jewish Chronicle*.

STEPHEN S. WISE

For many years the American community in general and the American Jewish community in particular had been in the habit of looking to Dr. Stephen S. Wise as a man of action and opinions—vigorous, courageous, controversial.

To the non-Jewish community, he was undoubtedly one of the most widely known Jews, by reputation and by deed. To a large part of the Jewish community, he was the leader, and the doer.

Stephen Wise lent a great deal of vigor to the American Jewish scene and found time to serve his own city in civic and philanthropic matters.

He lived to see fulfillment of one of his fondest hopes — establishment of the State of Israel — an achievement which gave great joy to his latter days.

His going is a great loss to that large company of men and women who looked too him for dynamic and inspiring leadership.

—*The American Israelite*.

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RALEIGH, N. C.

Appraising the Quarantine

(Concluded From Page 14)

ber of 1948 (and where any crackpot can get himself a considerable audience), Smith's highest attendance was 1,200. During about 20 meetings in that one city, his audiences dwindled to 500. But four years ago Smith addressed a meeting of 7,000 in Los Angeles. Obviously, when 7,000 people attend a meeting, they are 7,000 different people. Smith, who undoubtedly would have toured the country had there been good pickings elsewhere, had to address the same people in Los Angeles repeatedly and depend upon the diminishing contributions of the same crowd.

In 1944, Smith declared himself to be a Presidential candidate. His clipping service that year brought him vast quantities of Smith quotes and Smith news from all over the country. In 1948 when he again declared himself a Presidential candidate, he again zealously sent out press releases. This time his clipping service brought him an empty basket.

It has been widely publicized recently that Smith received \$114,000 during 1948. This he reported to the Clerk of the House of Representatives, since Smith operates as a political party. The impression was given that Smith had a NET income of \$114,000. It should have been pointed out in the same releases that Smith reported expenditures of \$110,000, leaving only \$4,000 that were not consumed for his operations. Smith needs a staff; he needs printing. He travels with a retinue of workers who must be fed and paid. It requires money to conduct his nefarious business. But who would say that an advertising agency with a total GROSS income of \$114,000 is prospering? How influential and impressive is any enterprise with a staff and resources no larger than Smith's?

A Jewish editor assailed the Quarantine Treatment because Smith's 1948 income was greater than in 1947. The actual increase—not mentioned in this editorial—was \$28,431.25. However, 1948 was the Presidential election year when Smith staged a "Convention" of

several hundred nonentities. That and other current factors brought additional money which he could not have gotten the year before. However, \$28,000 for a national operation is surely not a spectacular gain.

Most encouraging is that within two years, under the Quarantine Treatment, at least five of Smith's chief henchmen have publicly disavowed him. Jonathan Elsworth Perkins, after teaming up with Smith, has published a paper-back book of 151 pages called "The Biggest Hypocrite in America." Perkins minces no words. He minces Smith. Albert Dilling, former husband of Elizabeth Dilling, is now suing Smith. The American anti-Semitic agitators have found the pickings so poor that they are quarreling over the bare bones. The organized anti-Semitic camp in America is a shambles.

During January and February, Smith was at his headquarters in St. Louis. His meetings drew an average of only 65 people. Smith has told friends privately that he is defeated as a speaker; that he is unable to get audiences, and that he can resort only to printed matter such as he has always used. Smith is quite wealthy. But he made his fortune in the years prior to 1946, when he had tremendous publicity. The extent to which he obtained funds and was able to spread anti-Semitism was much greater before Quarantine Treatment began than since its adoption. His star has certainly waned.

Anyone who would now give aid and encouragement to Smith and making them believe that the other ambitious anti-Semites by Quarantine Treatment may cease, renders a tremendous disservice to American Jewry and to all Americans.

Anyone who assails the Quarantine Treatment is attacking the best safeguard against organized anti-Semitism that has been discovered to date. Those who encourage fanatics and fools to break the Quarantine, had better reconsider before they bring us disaster.

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RALEIGH, NORTH CAROLINA

Social and Personal

DURHAM, N. C.

Rabbi S. Perlman of Chapel Hill conducted the services at the Beth-El Synagogue once last month. Rabbi Perlman was assisted by Cantor B. Kaminetsky. Mrs. Rosa Silver was hostess after the services.

Rabbi S. Glustrom delivered the opening sermon at the University of North Carolina's Chapter of the Intercollegiate Zionist Federation of America. A week's celebration of the first anniversary of the independence of Israel was planned. During the week, the program included movies, outstanding speakers and discussion groups at various organization headquarters on the campus.

On Saturday, sixty members of the I. Z. F. A. Chapters of the Greater University, Duke and the University of North Carolina met to discuss Zionism and Israel and their role in American life.

Carolina I. Z. F. A. feels that the first anniversary of Israel is of importance to the democratic world as a whole.

The Jewish Women's Organizations of Durham and Chapel Hill supplied the refreshments for the Saturday night dance and breakfast.

Miss Beatrice Kaminetsky attended the I. Z. F. A. Conference in Birmingham, Ala. Miss Kaminetsky represented the Duke group.

With much fanfare and suspense the last Hadassah meeting was held. At that meeting, the one hundredth paid up member was

to be revealed as "Mrs. Hush." She turned out to be a very much surprised "Mrs. Hush," in the person of Mrs. I. Rancer. Mrs. Rancer was the recipient of a corsage and many lovely gifts.

The annual donor affair of the Durham Chapter of Hadassah was held at the Washington Duke Hotel with Mrs. Jack Goodman as guests peaker.

Mrs. Goodman is a former national vice-president of Hadassah and is an outstanding community leader of the Midwest.

Hadassah's new dramatic film, "Tomorrow is a Wonderful Day," was also presented.

Mrs. Joe Rose is president of the local chapter and served as toast-mistress. Mrs. E. J. Evans introduced Mrs. Goodman.

Following the banquet, an informal reception was held honoring Mrs. Goodman. Mrs. M. Brandt and Mrs. Fred Bloomfield were chairmen of the committee on arrangements.

Mrs. Edith Abelkop, Mrs. F. Gladstein, Mrs. Myer Stadtem, Mrs. Edith Newman, and Mrs. Sam Freedman attended the convention of the North Carolina Association of Jewish Women in Raleigh.



Gerold Frank, author and former war correspondent, who has been appointed Director of Public Information of B'nai B'rith. Among six assignments to the Near East, he accompanied both the Anglo-American Committee of Inquiry and UNSCOP to Palestine and the European DP camps.

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Social and Personal

DURHAM, N. C.

The following officers were elected at the last Hadassah meeting: President, Mrs. Joe Rose; vice-presidents, Mrs. S. Friedman and Mrs. B. Grodsky; recording secretary, Mrs. M. Brandt; corresponding secretary, Mrs. N. Wolfe; treasurer, Mrs. L. Moel; financial secretary, Mrs. Mose Fogel.

Before the business meeting, a memorial was held for Dr. C. Yassky.

Bob Evans, son of Mr. and Mrs. E. J. Evans, won the National Collegiate Oratorical Contest held at the Mary Washington College in Fredericksburg, Va. Bob won the contest over a field of fifty participants representing many sections of the country.

Bob is a member of the Tau Epsilon Phi fraternity at the University of North Carolina.

The Durham Community welcomes Mrs. A. Primakoff home again after a siege of illness and sojourn in Florida.

Rabbi S. Glustrom and Israel Freedman attended the National Planning Convention of the Jewish Theological Seminary in Philadelphia.

Mr. Ben Foreman of Brooklyn, N. Y. addressed a special meeting of the Jewish Welfare Association.

Mr. Foreman served as a member of the Air Force of Israel and only recently returned to this country. He is one of the youngest Americans to observe and participate in the birth of the new State of Israel. His war training as a parachutist in the United States Army served him well in his later exploits. He was discharged from the army in 1946 and shortly following that, was a member of the crew of the famous U. S. S. Exodus which in 1947 ran the blockade and brought to the attention of the world the plight and heroism of the Jewish displaced persons of Europe seeking a home in Israel.

Mr. Foreman gave the audience first-hand information on the events leading to the formation of the State of Israel.

Miss Ruth Goldschmidt was the guest speaker at the United Jewish Appeal dinner held in the vestry room of the synagogue. Rabbi S. Glustrom presided over the meeting. Mr. E. J. Evans introduced Miss Goldschmidt, who has been chief editor and feature writer for the Paltor News Service, which was formerly the official press outlet of the Jewish Agency for Palestine and now serves the Israeli Foreign Office in the same capacity, arrived in the United States last November. Covering the Holy Land war as an accredited correspondent with the Israel Army, she followed in the wake of Jewish forces on all fronts—literally

from Dan to Beersheba.

Miss Goldschmidt was born in Prague, Czechoslovakia, educated in England and began her newspaper career in London. She has had intimate contact with all the angles of the much-discussed Palestine problem. Her present position is that of director of the Research and Reference Section of the Israeli Consulate General in New York.

Miss Goldschmidt held her audience spellbound with her observations of day-by-day development of Jewish Palestine from a British mandated territory to a full-fledged sovereign state.

The drive that evening was highly successful.

WINSTON-SALEM, N. C.

The Council Study Group met at the home of Mrs. Ira Julian. Mr. and Mrs. Herman Halpern discussed Contemporary Jewish Music in Israel and presented many entertaining and delightful examples of this music.

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DURHAM, N. C.

Greensboro BBG Elects



Left to right: Margie Goldman, treasurer; Evelyn Greenberg, secretary; Sara Ann Sussman, vice-president; Marlyn Zager; president; Joan Klein, out-going president.

BBG Mother-Daughter Banquet

The annual Mother-Daughter banquet was held by the Etta Spier Chapter, B'nai Brith Girls; on Monday, May 2nd, at Bliss Restaurant. This occasion is held especially to welcome the new members who will become active when activities are resumed in the Fall. These members included: Barbara Prago, Jane Zager, Bess Bach and Ann Falk, of Greensboro and Frankie Herman and Peggy Tobias of High Point. Because of its proximity to Mother's Day and to Sh'vuos, the mothers were especially honored also, and the programs were in the form of the Tablets of the Law.

Presiding at this affair was John Klein, outgoing president. Invocation was given by Joan Greenberg and Benediction by Betzi Morris of High Point. Welcome to the mothers was given by incoming president Marilyn Zager and response was given by Mrs. Zager. Joanne Krieger presented a vocal

solo and group singing was also a feature of the program. Mrs. Ben Krieger, one of the advisors, presented service pins to past presidents, Barbara Tobias and Mimi Tenko and to Joan Klein who will soon be the past president.

Guest speaker on this important occasion was Maurice Weinstein of Charlotte, recently elected president of the N. C. B'nai Brith Lodges. Mr. Weinstein brought an inspiring message to the girls and their mothers, speaking of the role of the younger groups of B'nai Brith workers. Mr. Weinstein was introduced by another of the advisors, Mrs. A. F. Klein. Table decorations were in charge of Mrs. Macey Susman who will come in as an advisor, replacing Mrs. Max Zager who served during the past year.

Special guests were Mrs. Maurice Weinstein, and Michael Rand, recently arrived District 5 B'BYO director in Greensboro.

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At N. C. B'nai B'rith Convention



Left to right: A. S. Gitlin, retiring president, Isaac Gradman, installing officer and Maurice A. Weinstein, newly elected president of the North Carolina State Association of B'nai B'rith Lodges, which recently held its annual convention at Wrightsville Beach.

—Photo by PHIL SEGAL.

Maurice Weinstein, Charlotte attorney, was elected president of the North Carolina Association of B'nai B'rith Lodges at the annual convention held at Wrightsville Beach. Other officers elected at this meeting were: Jacob Shrago, Goldsboro, first vice-president; Joseph Hanchrow, Wilson, second vice-president; Cyril Jacobs, Greensboro, third vice-president; Joseph Schwartz, Wilmington, treasurer, and J. L. Pressman, Charlotte, secretary. Highlight of the convention was the closing banquet at which Dr. Cecil Roth, lecturer at Oxford University, England, was guest speaker. He discussed the topic, "History Looks

at American Jewry."

Approximately 250 delegates from all over the state attended the convention.



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Social and Personal

WILMINGTON, N. C.

Miss ANN ABEL, Reporter

Mr. and Mrs. Joe Abel announce the engagement of their daughter, Anna, to George Cohen, of Hampton, Va. The wedding will take place in June.

Miss Ruth Goldschmidt, prominent worker in the Israeli Foreign office, lecturer and writer, was guest speaker at the United Jewish Appeal dinner held on May 4th at the Covenant Club. Phil Perl, Regional UJA director, was also a guest at this meeting.

Wilmington was host to the annual convention of the N. C. B'nai B'rith Lodges. Approximately 250 delegates attended from towns throughout the state. Joseph Schwartz of Wilmington was elected treasurer at the election session.

Mrs. Serena Fireman of Chicago, Ill., has returned home after visiting her sister, Mrs. Abe Goldstein. While here, Mrs. Fireman was entertained extensively by her many friends in Wilmington.

The Sisterhood held its regular monthly meeting at the home of Mrs. Oscar Brower.

Mr. Jacob Miller has left for New York City. After visiting relatives there for a week, he will leave for Israel on the Queen Elizabeth. Mr. Miller plans to visit Israel and Europe for the next several months.

Mrs. David Silverman of Kings-tree, S. C., visited her sister, Mrs. Max Warshauer at her home on Wrightsville Beach, N. C.

Greensboro, N. C.

Barth-Blumenthal

Mr. and Mrs. Abe Blumenthal announce the engagement of their second daughter, Eileen Joyce, to Sylvan George Barth, son of Mr. and Mrs. Rudolph Epstein, of New York City.

The wedding will be a garden ceremony at the home of the



bride's parents on Sunday, June 12. Miss Blumenthal, who has been working in New York for about a year, has just returned home in preparation for her wedding plans. She is a graduate of Senior High School of Principia Junior College, Elmhurst, Ill., and of the University of North Carolina, Chapel Hill, where she received a bachelor of arts degree in political science last June. In New York she has been assistant to the editor of The Courier, a bi-weekly newspaper.

Mr. Barth, who is buyer for the Elinor Gay dress house in New York City, was graduated from high school at Long Beach, Long Island, and had a year's course of study at Fashion Institute of Technology, New York City. He served in the marine corps three years.

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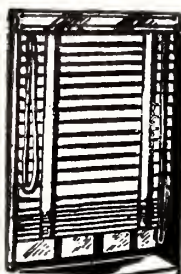
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WINSTON-SALEM, N. C.MRS. STANLEY TULMAN, *Reporter*

Under the expert direction of Mr. and Mrs. Milton Bergen, the Council Players presented, at the Village Inn, a real, old-fashioned "hiss the villain—cheer the hero" melodrama, entitled, "She Was Only a Farmer's Daughter." The cast included: Marion Sosnik, Joe Reznick, Kay and Fran Burk, Rose Wainer, Marcia Robin, Hattie and Robert Eisenberg and Eva Becker. Stanley Johnson was in charge of make-up; Marvin Stein, musical accompaniment, and Larry Levy, scenery. The evening was a social and financial success.

The members of the Winston-Salem AZA were guests of the Young People's Service League of St. Paul's Episcopal Church at a supper at the Church Youth Center. Norman Falbaum said the grace before the meal. The boys later participated in a debate on: "Resolved, that Controlled and Voluntary Mercy Deaths Should be Legalized." Bernard Herman and Henry Lowell debated the negative side, which was the winning side.

A dinner and dance was held at the Robert E. Lee Hotel honoring the newly-elected officers of the Moses Shapiro Lodge, B'nai B'rith. The officers installed were: Al Schwartz, president; Larry Levy, first vice-president; Seymour Solomon, second vice-president; Harry Lund, secretary; Max Wainer, treasurer; Norman Waldman, monitor; Bert Kalet, guardian, and Sig Moed, warden.

As in former years, the Winston-Salem chapter of Hadassah "went over the top" in meeting its overall quota for the year. Plans are being made to meet the 50 per cent over-subscription for the Hadassah Medical Organization which will entitle the chapter to a plaque bearing its name in the new Hadassah Yaski Memorial Hospital in the Negev.

Mrs. Phil Michalove was appointed chairman of a committee to formulate plans for a picnic in the near future. A special meeting of the Board was called at the Y. W. C. A. where other business was also discussed.

Marriage:**Simons-Levin**

Miss Elaine Levin, daughter of Louis Levin and the late Mrs. Levin, was married on April 9 to Harold Simons, son of Mr. and Mrs. Alfred M. Simons of Columbia, S. C. The ceremony was performed in the Winston room of the Robert E. Lee Hotel, by Rabbi Rypins of Greensboro. Mrs. Sidney Sutker of Randleman was matron of honor, while the bridegroom's father was best man. Ushers were Bruce Levin, the bride's brother, and Burton Simons, the groom's brother.

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Weil's Opens New Store

On April 19th, with ceremonies that included state and local officials, H. Weil & Bros. opened its new store, giving the eastern section of North Carolina one of the most modern retail stores establishments in this section of the country. The new edifice replaces the store that was destroyed by fire in February 1948.

The present members of the firm are Henry, Abram and Lionel Weil and G. Frank Seymour. The business was established in 1865 by Herman, Henry and Solomon Weil and has been in the family continuously ever since. The Weil family, aside from its mercantile activities, has been in the forefront of civic, social and philanthropic endeavors for many years.

At the opening ceremonies addresses were made by North Carolina's Governor W. Kerr Scott, and Scott N. Berkely, Mayor of Goldsboro.

The style of architecture of the store is American modern but with

subdued modernity. Rich natural walnut is combined in a way that brings out the best effects for each department.

The building was erected by T. A. Loving & Company, with Edward Loewenstein of Greensboro and Peter Copeland Associates of New York the architects.

CHARLESTON, S. C.

Mrs. Frances Butwin, the former Miss Frances Mazo of Charleston, and an alumna of the College of Charleston, has recently published her translation of Sholom Aleichem's "Tevye's Daughter." Since the number of people who are versed in Yiddish is decreasing steadily, this service is regarded as a valuable contribution to literature.

Dr. William A. Wexler of Savannah, Georgia was guest speaker at the Fourth Annual Meeting of the Jewish Community Center, held on Tuesday evening, May 3, at the Jewish Community Center.

Election of officers took place at the Annual Meeting along with the election of three trustees of the Jewish Community Center Endowment Fund.

The following persons have been nominated for the coming year:

President, Louis Toporek; 1st vice-president, David S. Goldberg; treasurer, Abe Dumas; secretary, Themora Abramson.

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Social and Personal

ROCKY MOUNT, N. C.

MRS. ERLE KELLERT, *Reporter*

The Beth-El Sisterhood held its monthly meeting at the home of Mrs. Nathan Shor. Officers elected to serve for the coming year are: President, Mrs. Samuel Temko; recording secretary, Mrs. B. Tonkel; corresponding secretary, Mrs. J. Klitzner; treasurer, Mrs. I. Ostrow. Mrs. Jennie Meyer read a very interesting paper on Henrietta Szold.

The following members of the Sisterhood sponsored a dinner on May 15 in celebration of the first anniversary of the State of Israel: Mrs. H. Berk, Mrs. N. Shor, Mrs. B. Tonkel, Mrs. B. Silk, and Mrs. H. Kornfeld.

Samuel Temko attended the dinner in New York honoring Dr. Chaim Weizmann, first president of Israel.

Mr. and Mrs. Erle Kellert entertained informally for Dr. and Mrs. Philip Naumoff following the meeting of the B'nai B'rith.

Sherry Kellert, daughter of Mr. and Mrs. Erle Kellert, participated in the Lions' Club Horse Show where she was awarded a trophy and also won first, third and fifth place in three other events. Sherry also received second place in the pony event in Henderson at the horse show the week previous.

Mr. and Mrs. H. Berk have returned from a stay of several months in Florida.

Mr. and Mrs. S. Cohen and Mr. and Mrs. Norman Gold have returned from a trip to Miami Beach.

Mr. and Mrs. H. Feurst and son spent some time at the home of Mrs. Feurst's parents, Mr. and Mrs. J. Rosenbloom.

A welcome to the community is extended to Dr. and Mrs. Sam Victor who have recently come to Rocky Mount. Dr. Victor is associated with the Coastline Hospital.

Births:

Mr. and Mrs. S. Sultan announce the birth of a son, Martin Thomas. Open house honoring the new arrival, was held at the Sultan home.

Mr. and Mrs. Kenneth Berk announce the birth of a daughter, Joyce Cheryl at Park View hospital. The baby is a granddaughter of Mr. and Mrs. H. Berk and Mr. and Mrs. Oscar Levy.

WILSON, N. C.

The Wilson Chapter of Hadasah held an outdoor weiner roast at the home of Mrs. Ben Margolis. Grand refreshments were served and thoroughly enjoyed by all.

The Lesters, Browns, Barshays and Hanchrows attended the B'nai

B'rith convention at Wrightsville Beach. Mr. Hanchrow was elected 2nd vice-president of the State Association.

Mr. and Mrs. C. Barshay of Summerville, S. C. are visiting their son and daughter-in-law, Mr. and Mrs. Joseph Barshay.

The Epstein Rosenbloom Lodge of B'nai B'rith met at the Zam Zam in Wilson. Mr. S. E. Marks of Roanoke Rapids, president of the Lodge, presided over the dinner meeting. Movies of Israel were shown and then there was dancing for the balance of the evening.

FAYETTEVILLE, N. C.

Julius Cohen, director of the local USO-JWB, continues putting forth every effort in the interest of the servicemen at Ft. Bragg.

Recent innovation is a series of lectures sponsored jointly by the USO-JWB and the Fayetteville B'nai B'rith Lodge. Rabbi Martin Kessler of Asheville opened the series with the subject, "Living a Jewish Life."

CHARLOTTE

Mr. and Mrs. Howard Schwartz announce the birth of a son on Sunday, May 1.

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Convention of the N. C. Associations

By MIN KLEIN

The Hotel Sir Walter, in Raleigh, was the scene of the 1949 annual convention of the N. C. Association of Jewish Women, Jewish Men and Jewish Youth. Opening with registration at 10:30 a. m. business meetings were held throughout the day by all three groups. All activities of the adult groups took place at the hotel; the Youth group, following the luncheon meeting, adjourned to the assembly room of Temple Beth Or for their business meetings and a buffet supper served by the Raleigh mothers.

Guest speaker for the luncheon session was Rabbi Samuel Perlman, Hillel director of the University of N. C., at Chapel Hill. Because the luncheon meeting is devoted to the Youth group, Rabbi Perlman directed his message toward them, indicating their responsibility as American Jewish youths, stressing the fact that when they get into college their responsibility will be greater and their opportunity to serve will open up through Hillel. Rabbi Perlman's address was enthusiastically received by the adult groups as well as the youth, and his message was one to be long remembered. The speaker was introduced by Erwin Goldman of Burlington, a former vice-president of the N. C. Association of Jewish Youth. Henry Shavits of High Point, retiring president of the Youth association, gave the annual report of the past year. An outstanding presentation of the luncheon meeting was the Choral group reading, "What is Torah?" given by a number of the Raleigh women, directed by Dr. Nell Hirschberg. Arthur Aronson of Raleigh, outgoing president of the men's group, presided. Invocation for the luncheon was given by Rabbi Harry Caplan of Raleigh; the benediction by Rabbi Jerome G. Tolochko of Kinston.

The afternoon business meeting were devoted to reports of chairmen and election of officers. Mrs. Max Miller of Greensboro was re-

elected president of the Women's group; Mrs. A. L. Harrison of Hickory, re-elected vice-president; Mrs. Norman Block, Greensboro, was elected corresponding secretary, Mrs. J. Goldstone, Raleigh, recording secretary and treasurer.

Discussion of the forthcoming Summer camp and institute to be



RABBI ABRAHAM SHUSTERMAN

held at Wildacres occupied most of the business session of the men's meeting. This camp, sponsored by the men's and women's group for all Jewish boys and girls of high school age in North Carolina, will be the first of this kind to be held in the state under this sponsorship. The members present at this meeting promised their full support of this project. Election of officers put Chester Brown of Greensboro, into the presidency. Isaac Kadis of Goldsboro and Louis Howard of New Bern, first and second vice-presidents; J. W. Salz, Greensboro, secretary and Al Klein, Greensboro, treasurer.

Roger Ackerman of Wallace, was elected president of the Youth group at its business meeting at the Temple. Vice-president is Stanley Tessler of Fayetteville, Sylvia Sos-

nick of Winston-Salem is secretary, Bezi Morris, of High Point, treasurer and Norman Falbaum of Winston-Salem, parliamentarian. Members at large are Al Levine of Rockingham and Arlene Jeline of Rocky Mount. Advisors from the women's group, also elected at this meeting were Mrs. N. A. Edwards of Goldsboro and Mrs. A. F. Klein, of Greensboro, re-elected. Henry Shavitz presided at this business meeting. The information on the proposed plans for the Wildacres camp was received enthusiastically by all the members and it is expected that a large number of these boys and girls will attend. The youth group concluded the day's activities with a beautifully arranged buffet supper and dance at the Beth Or Assembly Hall.

Highlight of the day's activities was the banquet in the ball room of the Sir Walter, attended jointly by the men and women and presided over by Mrs. Miller. Guest speaker for this important occasion was Rabbi Abraham Shusterman of Har Sinai Temple, Baltimore, Md. Rabbi Rypins of Greensboro introduced Rabbi Shusterman who spoke with much feeling and sincerity on the role of the Jew in the world today, be he Zionist or non-Zionist. The responsibility of being a Jew is great and the types are many; but much education is needed by our own people to be able to face the world as the right sort of Jews. The enthusiasm of the audience attested to the eager manner in which his address was received.

The invocation for the banquet was given by Rabbi Schwartz of Raleigh. The benediction by Rabbi Maurice Feuer of Goldsboro.

This concluded another successful conference of the joint organizations. The Raleigh community deserves much commendation for the expert manner in which this affair was handled. Committees responsible for the varied activities are:

General arrangements, Arthur A. Aronson, Mrs. Moses B. Steinberg, and Mrs. Stanley H. Kahn; Reservations, Mrs. Moses B. Steinberg; Registration, Mrs. Walter Lazarus and Miss Sadie Harris; Table Decorations, Mrs. Albert L. Levine and Mrs. Louis Greenspon; Youth Group, Mrs. Davetta L. Steed; and Hostesses, Mrs. Ernest Neiman, Mrs. Ben Goldberg, and Mrs. M. Mackler.

FAYETTEVILLE, N. C.

All service personnel of Ft. Bragg were invited to the Hillel Spring dance held at Chapel Hill in the lounge of Graham Memorial Hall. A number of the men took advantage of this invitation and spent a most enjoyable week-end in the university town.

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VISITING Around Greensboro

By MIN KLEIN

MAY was quite a month for our community . . . what with annual meetings and closing reports of all the organizations and all kinds of important functions . . . MESSRS. MORGENTHAU and MONTOR of the National UJA, of course, held the spotlight. It was inspiring to hear them tell of the work of this great organization at the dinner for over 300 at the O. Henry, with arrangements in the capable hands of BEN CONE and LOU SILVERSTEIN . . . To delight the hearts of the mothers there was the annual BBG Mother-Daughter banquet to which were welcomed the following incoming members: BARBARA PRAGO, JANE ZAGER, ANN FALK and BESS BACH of Greensboro and FRANKIE HERMAN and PEGGY TOBIAS of High Point . . . With Mother's Day so near and Sh'vuos just around the corner, the attractively arranged programs signified the Ten Commandments, with MARLYN ZAGER, incoming president, carrying out the clever idea of "Honor Thy Father and Thy Mother" . . . Recently elected state B'nai B'rith president, MAURICE WEINSTEIN, of Charlotte, was the guest speaker and he brought along his attractive wife to keep the mothers company. Everyone was impressed by his message and the manner in which he installed the new officers . . . MARLYN ZAGER, president; SARA ANN SUSMAN, vice-president; EVELYN GREENBERG, secretary, and MARGIE GOLDMAN, treasurer. Special visitor at this long-to-be-remembered affair was MICHAEL RAND, recently arrived director of the District 5 B'nai B'rith Youth Organization, who has just settled down to serve the entire district from OUR TOWN . . . "MIKE" has already made a host of friends in the community by his interest in the work and his friendliness toward the many folks he's met . . . One of Temple Emanuel's outstanding Friday evening services

was the one at which the community paid honor to the teachers of the religious school, with an excellent program of music and a reception in honor of the teacher . . . Much talent (if one wants to call it talent) showed up in the song-composing and singing program at the annual meeting of the TEMPLE EMANUEL SISTERHOOD. Program chairman LOUISE FALK did a swell job of getting the committee chairmen to turn songsters for the occasion and it was fun and relaxation and quite a revelation! President-re-elect CAROLYN LEBAUER graciously presided for this final meeting, until she starts again in September, assisted by the following: IRENE MILLER, vice-president; KAY STERN, recording secretary; VIRGINIA BLOCH, corresponding secretary, and MARIE MARKS, serving again as treasurer . . . And now a well-earned rest for them all during the summer vacation . . . Elections for BETH DAVID Sisterhood will quite likely be held in the Fall so that the officers could serve along the same time as the Congregational officers . . . BEA KARESH continues to carry on meanwhile, in her capable manner . . . The final full meeting for the fiscal year . . . featured a skit . . . "The Days of our Year," with BLANCHE LYON in charge of the program and participated in by: EVELYN GREENBERG, MARGIE GOLDMAN, MIRIAM LEWIS and Mesdames LEADER, SOIBERMAN, LEWIS, ROBINSO, FINE, BINES, MASSEL, RIMSKY, SINCOFF, KARESH . . . It was election time for HADASSAH with congratulations for the presidency going to GENE JACOBS . . . serving with her for this coming year will be: ELMA DRYSER, first vice-president; SARA SMITH, second vice-president; DOROTHY HAMBURGER, recording secretary; SHIRLEY CAPLAN, corresponding secretary; and PHYLLIS ROSE, treasurer . . . Good luck for a most

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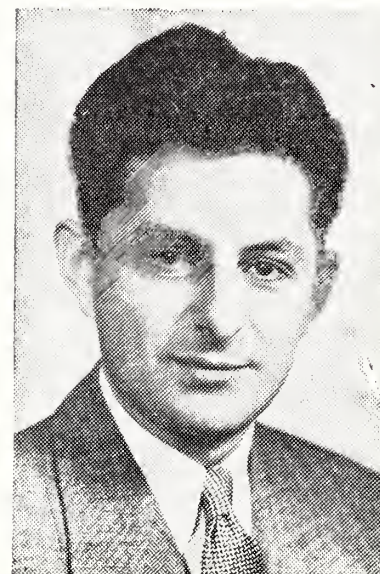
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successful year . . . Coinciding with the first anniversary of the State of ISRAEL, Hadassah conducted the Sabbath services at the Temple on the Friday previous . . . BILLY ZUCKERMAN chanted the Kid-Ydush and the following Hadassah members presented the service: Mesdames SMITH, HAMBURGER, ROBINSON, RIMSKY, MICHAELove, and S. WEINSTEIN . . . sermonette was by the retiring president, ZAGER . . . and HADASSAH finished its fiscal year with a luncheon at the Temple, final reports of the year and installation of the new officers . . . Mesdames BROWN, STEIN, KLEIN, and CAPLAN took care of this delightful lunch-meeting . . . GOLDIE ZAGER came back from the HADASSAH SEABOARD REGIONAL Conference in Washington with glowing reports of chapter and region activities - - including a visit to the Israel Embassy . . . GOLDIE also received another well-earned honor—election as regional vice-president . . . COUNCIL SABBATH held at BETH DAVID included a symposium on "The Message of Judaism Through Council" participated in by Mesdames: FALK, WEILL nad BACH. Other members took part in the religious service . . . It was time for the final COUNCIL meeting, too, and president re-elect FRIEDLAENDER carried off beautifully this exceptionally clever and interesting meeting - - enjoying luncheon at Starmount, listening to reports of the MID-ATLANTIC conference recently held at Asheville, with Mesdames: Weinberg, Miller, Friedlaender and Lang giving their impressions, and getting a good view of the year's activities through the medium of the annual reports, a large number of the membership - - old and new - - realized the job Council is doing . . . To top it all, there was a evry clever little skit based on "Mother Goose," portraying the work being done

by the various members and the committees . . . Our ingenious SOPH FARBER, assisted by recent necomer KAY STERN composed the clever little jingles which SOPH and BLANCHE LYON sang in the manner of two little school girls; KAY and YO SINCOFF added their voices to the school group and the "play was on" . . . Everyone wanted more . . . HERBERT FALK was re-elected president of Temple Emanuel at the annual congregational meeting, with first vice - president, GEORGE BLANKSTEIN, second vice-president, SID STERN, Jr., treasurer, SIG STERNBERGER and secretary WALTER BERNSTEIN, back in the harness again for the coming year. Two new trustees were added to the board: LOUIS SILVERSTEIN and Burlington member, WILLIAM COLTMAN . . . Excitement ran high at the TEMPLE BROTHERHOOD Father-Son night . . . the boys could hardly be held back . . . Reason? On the program were CHARLIE (Choo - Choo) JUSTICE, COX and ERICKSON, straight from UNC, with stories and a film on the SUGAR BOWL CARNIVAL of all sports . . . DR. ARTHUR FREEDMAN chaired the meeting, with DR. SIDNEY LEBAUER taking charge of the program - - ventriloquist KING made a big hit, too, and the evening was one of those big ones we've been remembering so vividly . . . The Religious School children of the Temple closed shop and went on a picnic immediately following school - - this was a sort of Mother's Day gift, letting mother have a quiet Sunday at home while the STAFF took care of the picnics - - the mothers pitched in too, and everyone had a GRAND time . . . The BETH-DAVID Lag B'Omer picnic came the following week and what a HUGE event for youngsters, ten-agers, and parents . . . there were games, prizes, refreshments galore - - another big affair of the week was the WEDNESDAY NIGHT CLUB CABARET at the Beth David Social hall . . . Committees responsible for the huge success include: THELMA YOFFE, in charge of posters; ESTHER LEADER, in charge of decorations; the SEYMOUR WEISS', the SEYMOUR POSNERS, the LEO CAPLANS, the AL PEARLMANS, the SAM GOLDMANS, JERRY MATHES, and BBG's JOANNE KRIEGER, SARA ANN SUSMAN, MARGIE GOLDMAN, MARLYN ZAGER, JOAN GREENBERG, MIRA M. LEWIS, JUDY MORGANSTERN and SUZANNE DRYZER who did the waitressing, with memories of their own recent successful CABARET still fresh in their

minds . . . Recent elections and moving around of personnel put the following into new places of honor: AL MAZO, incoming B'nai B'rith president; CY JACOBS, third vice-president of the NC B'NAI B'RITH LODGES, and to the board of the Conference of Christians and Jews, MILTON ZAUBER, MIKE ZAGER, and CHESTER BROWN . . . our congratulations! . . . EDWARD CONE, pianist composer son of Mrs. JULIUS W. CONE, and on the Princeton University Music Faculty, was guest soloist recently with the N. C. Symphony in its annual concert in Wilmington . . . Winner of a number of prizes offered by the N. C. Federation of Women's Clubs, Mr. Cone was also the recipient of the Guggenheim Fellowship in musical composition . . . Also seen on the talent list is MARTY JACOBS, whose Greensboro family gets to see him occasionally on his short visits from Chapel Hill . . . MARTY, who is graduating from UNC this June, after completing four years work (Please Turn To Page 34)

Named to Succeed Late Rabbi Liebman



Rabbi Abraham J. Klausner, D. D., Provost of the Hebrew Union College-Jewish Institute of Religion of Cincinnati and New York, has been selected to succeed the late Rabbi Joshua Loth Liebman, D.D., D.H.L., as rabbi of Temple Israel of Boston.



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Miss HARRIETTE KRAFT, *Reporter*

Ed Kronsberg is being widely congratulated on the new store he has recently opened. People who ought to know say it is the finest variety store in these parts.

Births:

A son, Sanford, was born to Mr. and Mrs. Leon Sobel of Folly Beach.

A son, Alan Mark, was born to Dr. and Mrs. Sidney Prystowsky of Byrnes Downs. Mrs. Prystowsky is the former Grace Buchstone of Hartford, Conn., and was active in Junior Hadassah as a national field worker.

A son, Stephen Walter, was born to Mr. and Mrs. Samuel Bielsky. Mrs. Bielsky is the former Marilyn Karesh.

A daughter, Sara, was born to Mr. and Mrs. Irwin Karesh. Mrs. Karesh is the former Janice Dohrer of Newark, N. J.

A daughter, Carolyn Leba, was born to Mr. and Mrs. Joseph Schwartz.

Richard S. Zeisler, Chicago-born writer, lecturer and businessman, was principal speaker at the annual Hadassah donor dinner held at Beth Israel social hall.

Thomas J. Tobias was elected president of Congregation B e t h Elohim for a term of two years at the 199th annual meeting of the Hassell Street congregation.

Edwin S. Pearlstine was elected vice - president, and M. Harold Baumrind and Reuben E. Lapin, trustees.

The meeting was the first held in the recently-completed two-story tabernacle adjacent to the synagogue in Hassell Street. Known as the Bicentennial tabernacle, the building will be dedicated next year as a feature of the celebration of the 200th anniversary of the founding of Beth Elohim, one of the country's oldest Jewish congregations.

Dr. Allan Tarshish, rabbi of the congregation, reported on the religious activities of the past year.

Milton A. Pearlstine, retiring president, received a silver goblet in token of the congregation's appreciation of his services over the last four years. Reports were made by the retiring president and various committee chairmen.

Mr. Tobias, who assumes the presidency after four years as vice-president, is a descendant of Joseph Tobias, first president of the congregation.

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GOLDSBORO, N. C.

Mrs. SEYMOUR BROWN, *Reporter*

Goldsboro Sisterhood held its final meeting of the year May 4 at the home of Mrs. Jack Bernstein. Annual reports were given by the officers and chairmen of committees. Officers for next year were elected as follows: Mrs. Herman Levin, president; Mrs. Emil Rosenthal, vice-president; Mrs. Jack Bernstein, secretary - treasurer. Plans for remodeling the Temple next year were outlined.

Goldsboro Zionist Society elected the following new officers: Morris Leder, president; Ike Kadis, vice - president, and Seymour Brown, secretary-treasurer.

A sizeable delegation from Goldsboro attended the North Carolina Association of Jewish Women, Men, and Youth. Mrs. N. A. Edwards, Miss Gertrude Weil, Rabbi Maurice Feuer, Mr. and Mrs. Ike Kadis represented the adults, and

Manny Bernstein, Herbert Kirsch, Max Epstein, Harold Kadis, and Roger Ackerman of Wallace attended the youth meetings. Mr. Kadis was elected a vice-president of the men; Mrs. N. A. Edwards an advisor of the youth, and Roger Ackerman president of the Youth Group.

Heartfelt condolences are extended to the family of Mrs. Celia Edwards, who passed away recently.

Mrs. A. M. Shrago and Mr. Herman Weil are recuperating from their illnesses, and Mrs. Julia Weill is well on the way to recovery from her broken arm.

Congratulations to:

H. Weill & Bros. on the opening of their magnificent new store.

Mr. and Mrs. Harry Shrago, on the birth of a son, Don, to their daughter, Mrs. Bertram Baker of Massachusetts.

Lionel S. Weil, on his election to the City Board of Aldermen.

William Shrago, son of Mr. and Mrs. Harry Shrago, on his graduation from the University of North Carolina.

We welcome back to Goldsboro Mrs. Edna Oettinger, who spent the winter in California.

GREENSBORO, N. C.

Confirmation

Confirmation exercises took place at Temple Emanuel on Friday evening, May 27th. Members of the confirmation class include: Suzanne Dryzer, Joan Greenberg, Bobbie Kriegsman, Ronnie Kriegsman, Melvin Litch, Jr., Ben Marks, Jr., Joanne Krieger, Judy Morgenstern, Elliott Solomon and Sara Ann Susman. All members of the class participated in the services, after which the parents of the Confirmands were hosts at an informal reception. On the Saturday night following confirmation, a buffet supper and dance was held by the parents, for members of the class and a large number of their friends from Greensboro and surrounding communities.

In accordance with a system of rotation, the Confirmation exercises at Beth David will take place on Shavuouth Friday eve, June 3rd.

The community extends congratulations and good wishes to all the members of both classes.

Birth:

Dr. and Mrs. Arthur Freedman announce the birth of their second son, Robert Henry, on April 27.

DURHAM, N. C.

A reception in honor of Mr. and Mrs. Milton S. Abelkop was given by Mrs. Edith Abelkop at the Shrine Club.

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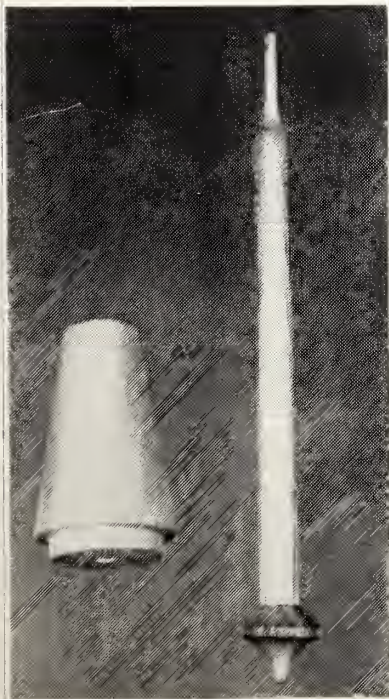
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Social and Personal

DURHAM, N. C.

Mrs. MAX LIEBERMAN, Reporter

Wedding:

Miss Harriet Ellen Jacobs, daughter of Mr. and Mrs. Alfred S. Jacobs of Loch Arbour, N. J., became the bride of Milton Stanley Abelkop, son of Mrs. Isadore Abelkop of this city.

Following the ceremony a reception was held at the Kingsley Arms Hotel, Asbury Park. The bridal couple then left for a wedding trip to Mexico City.

The bride was graduated from Asbury Park High School and Westhampton College, University of Richmond, Va.

Mr. Abelkop was graduated from Randolph Macon Academy and the University of North Carolina, with a Bachelor of Science degree. He is a member of Pi Lambda Phi fraternity and served in the naval V-7 unit for a year and a half. He is associated with the Swartz Tallow Company.

One of the most enjoyable affairs of the month was the Tea Party given by the Sisterhood. Mrs. S. Cohen of Chapel Hill was the winner of the raffle. This affair

was given in the Community House Center.

On May 4, the Sisterhood held their last meeting of the year. This was in the form of a luncheon meeting at the Jefferson Cafeteria dining room. At that time Miss Bessie Fagin accepted the gavel from the outgoing president, Mrs. George Lewin. The new officers are: President, Miss Bessie Fagin; vice-presidents, Mrs. P. Greenberg and Mrs. S. Glustrom; recording secretary, Mrs. N. Wolfe; corresponding secretary, Mrs. Joe Eckstein; treasurer, Mrs. Max Swartz; auditor, Mrs. Nathan Lieberman.

After the business meeting, each member revealed who her Sisterhood Sister had been.

Dr. and Mrs. Fritz London of Duke University, are spending several months in Europe. Mrs. London will study art in Paris while Dr. London will be a visiting professor at Oxford.

Mr. E. J. Evans has been elected associate regional chairman of the United Jewish Appeal. S. H. Dworsky and Leon Moel have been named co-chairmen of the Durham-Raleigh zone.

Visiting Around Greensboro

(Concluded From Page 31)

in three, has been awarded a traveling scholarship to Europe at the end of his schooling here . . . Marty's friends are awfully proud of the fine work he's been doing and the recognition he's received at Chapel Hill for his talent and perseverance in the field of costume designing and scenery work with the famous CAROLINA PLAY-LIKERS . . . they're on the way, our boys! Which brings to mind the fact that graduation is breaking out all over the place, with Greensboro Senior High sending forth: FAYE SILVER, JOAN KLEIN, HERBERT FALK, JR., MARVIN ISRAEL, LAD LANDAU, and SEYMOUR BATES . . . Coming earlier in the graduation pageant were WC'ers JULIA GABAI, NORMA KRAUSS, EVELYN DEWITT, (all from NYC). I N G E SCHOENEMANN (of Phila) J I N X HARRISON (of Hickory, N. C.) HELENE JACOBS (of Raleigh), PEG GOODMAN (of Memphis), ESTELLE ROSE (of Durham), MIMI CROHN (of Asheville), who is rushing home for her June 19 wedding to JOE SLAVIN after which they're both settling down as camp leaders at Camp Honeywell Estate, in Md., and ANN GENDEN (Troy), who finished off with one of the highest campus honors . . . recognition in the GOLDEN CHAIN Society, which is for just being an outstanding student during her four years and contributing so much to the good and welfare of the college . . .

Good luck and smooth sailing to all of you, girls: . . . And while congratulations are flying around, here's one to the ARTHUR FREEDMANS at the birth of their second son, ROBERT HENRY . . . and to the members of the Temple Emanuel CONFIRMATION class and their parents . . . and to the Bas Mitzvah girls, at BETH DAVID, CAROL GREENBERG and ARLENE BLASENSTEIN, who are busy with preparations . . . S-O-O many things to finish off before Summer really sets in, and, of course, the most important is the job of really emptying EVERY DP CAMP IN EUROPE with a BIG sweep all over the state for the UJA . . . HAPPY SHAV-OUTH!

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Seaboard Region United Synagogues Convenes

Dr. Simon Greenberg, acting president of The Jewish Theological Seminary of America was the principal speaker at the Second Annual Convention of the Seaboard Region, United Synagogue of America, held at the Hotel Chamberlain, Old Point Comfort, Va., on May 22nd and 23rd.

Dr. Greenberg spoke at the Convention Banquet on Sunday evening. Earlier that day the Convention, held jointly with the Southern Branch of the Women's League, was officially opened at a luncheon during which the respective Regional presidents, Mrs. Henry Gichner and Mr. Reuben H. Levenson, delivered their annual messages. After the luncheon, the groups met separately for a business session to hear reports from committee chairmen and to discuss projected plans for the coming year.

On Monday morning, May 23rd, Workshop Sessions were held, devoted to various aspects of Synagogue activity. The subjects of these Sessions were "Leadership," "Youth Training," "How to Increase Attendance in the Syna-



DR. SIMON GREENBERG

gogue," and the "Business of Congregational Management."

The Seaboard Region, United Synagogue of America, is comprised of conservative congregations within the states of Maryland, the District of Columbia, Virginia, and North Carolina.

Southeastern Synagogue Council Meets

The Southeastern Synagogue Conference comprising 26 traditional synagogues in the South held its annual convention beginning Friday, May 6th through Monday, May 9th, in the B'nai B'rith Synagogue, Chattanooga.

The principal speakers at the main session of the conference on Sunday were Rabbi Irwin Gordon, Director of the Office of Community Program of Yeshiva University; Rabbi Herschel Schacter of the Bronx, New York, former Army Chaplain, and Dr. Sidney B. Hoenig, Associate Professor of Jewish History at Yeshiva University.



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ASHEVILLE, N. C.

Births:

Mr. and Morris Lipinsky, Jr., announce the birth of their son, Richard Frank.

Mr. and Mrs. A. Korf announce the birth of a daughter.

Bar Mitzvah:

Marvin "Skippy" Pearlman, son of Mr. and Mrs. Fred Pearlman, celebrated his Bar Mitzvah with services at Temple Beth Ha Tephila. Rabbi Unger had been training Marvin for some time and his presentation did credit to his teachers. Following the services, Mr. and Mrs. Pearlman were hosts at an informal reception in the Community Center.

Asheville went all-out in the United Jewish Appeal campaign. Three separate meetings were held at which time the entire community rallied to the call sent out for the fulfillment of the needs of fellow Jews. On May 10th, a meeting was held for the men of the community at Grove Park Inn. On May 14th was the Ladies' Luncheon, also at the Inn. At this meeting, Mrs. A. Levinson of New York was guest speaker, and Mrs. A. E. Klein of Greensboro, State chairman of the Women's Division, was a special guest.

On May 17th a Family Affair dinner meeting was held at which all members in the community went into action for the UJA.

At the final meeting of the year, the Sisterhood of Beth Ha Tephila elected their officers to serve for the coming year: President, Mrs. Leon Gross; vice-president, Mrs. Leon Feldman; vice-president, Mrs. William Michalove; recording secretary, Mrs. Max Burka; corresponding secretary, Mrs. H. Dave; financial secretary, Mrs. H. Goldbloom; treasurer, Mrs. S. Orovitz. Dr. Mildred Morgan presented an inspiring discussion on Child Education.

A service on May 4th was held at the Bikur Cholim Synagogue in

commemoration of the anniversary of the birth of Israel. The program was under the direction of Rabbi Martin Kessler and Rabbi Sidney E. Unger.

During the week of May 7 a program was given by the Sisterhood of Temple Beth Ha-Tephila at the annual Brotherhood dinner in celebration of Rabbi Unger's birthday. On the Friday of the same week, an Oneg Shabbos was held by the Young People's League. This was a surprise birthday party for Rabbi Unger.

The Young People's League met on May 18 for their annual Award Meeting. All Town Meeting participants were honored for their contribution toward making the Town Meeting a success. Mrs. Stanton Goldbloom was elected president for the coming year. Serving with her will be: Herbert Shifton, vice-president, and Buddy Patton, secretary-treasurer.

AZA members were hosts at a dance which attracted guests and members from all over the state. The dance was held at the Community Center and was a huge success.

Engagements:

Marder-Cooley

Mr. and Mrs. Fred Cooley announce the engagement of their daughter, Naomi, to Gerald Marder, son of Mr. and Mrs. Frank Marder.

Lipinsky-Reinschreiber

Mr. and Mrs. S. L. Reinschreiber of Joilet, Ill., announce the engagement of their daughter, Alene, to Stanley Lipinsky, son of Mr. and Mrs. Morris Lipinsky, Sr., of Asheville.

Robinson-Kessler

Mr. and Mrs. Nathan Kessler of Columbus, Ohio, announce the engagement of their daughter, Betty, to Dr. Emmanuel Robinson, son of Dr. and Mrs. Samuel Robinson of Asheville.

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Alexander F. Miller, Director of the Southern Regional Office of the Anti-Defamation League of B'nai B'rith, presents the first copy of "How Secure These Rights?" to reach the South to Mrs. M. E. Tilly of Atlanta, Ga., outstanding Southern Church and Civic Leader. "How Secure These Rights?", just published by Doubleday & Co. is the ADL's survey on the status of anti-Semitism in the United States during 1948.

Israel and Religion

(Continued From Page 4)

tion, therefore, is the only thing that unite us. What else will be common to the immigrant from America and the immigrant from Yemen, the newcomer from England and he from Babylon, the Jew from Roumania and the Jew from Morocco, if we do not create for them such forms of life as will recall for the majority common associations, and in particular, those associations as belonging to common past of the people? And just in this our people is richly endowed. For the connection between the religious life and Jewish history is so close that when we base our policies on the Jewish religion, we thereby greatly strengthen most of the connections between the past and the future.

Historical Meaning

The Jewish Festivals in their traditional forms take the Jew year by year through all the important periods of Jewish history. At Passover, he lives through the Exodus "as if he himself went out of Egypt," at Succoth, he makes the journey through the wilderness, at Shevuoth he receives the law, on

the various fast days, culminating in Tisha B'Av, he passes through all his people's wars down to the destruction of the Second Temple, at Chanukah he again wins the victory of Judaism over Hellenism. And he who sees this again year after year cannot but root himself deeply in his people and strengthen his determination to bring the renewed State of Israel to fruition and to continue all the bright traditions of our original culture. Even the Jew who is far from Jewish tradition will admit that we would have been lost had we not held to these traditions through the thousands of years of exile.

We all know the great cultural value that shows itself in the Jewish laws. We gave the world the Sabbath in all the beauty and depth which makes the day of rest of the other nations but a pale shade; we gave the basic social laws; we gave equality to the alien; we achieved the conception "Put not a stumbling block before the blind," "Muzzle not the ox when he treadeth out the corn," "Enter not a mans' home to take his

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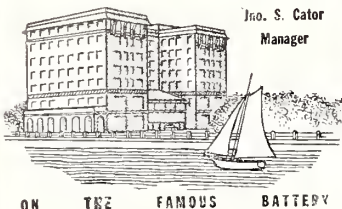
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pledge," and many other precepts of social conscience. Even those who do not believe in the Divine origin of such laws, thinking them to derive from the "Spirit of the People," must agree that if we wish to renew and strengthen our common ground with the Jews still in the Diaspora, we must choose for that purpose that same creative "Spirit of the People."

Social Concepts

They will then have to realize that in the same chapter (Leviticus 19) we are also taught: The wages of the hired man shall not remain with thee until the morning," "Thou shalt not avenge or bear grudge," "Thou shalt not respect the person of the poor, nor honour the person of the mighty," "Just balances, just weights shall ye have."

We are also commanded: "A garment mingled of linen and woolen shall not come upon thee." We are commanded not to eat the fruit of trees for the first three years, nor to consume blood. How can a people only now emerging from many hundreds of years of assimilation claim that it understands the "spirit of the people" and take upon itself to decide what may be decried and discarded? Only a people that has placed itself for a generation or two generations clearly and deliberately under the precepts of those laws which were created by the "spirit of His people" may demand the right then to decide what to accept and what to complete—not in accordance with inclinations arising from assimilation but with inclinations suited to the character of the people. I for one, am sure of what will be decided!

Let us not accept the superficial view which claims that the preservation of tradition in the diaspora was necessary as a bulwark against assimilation, a danger which does not exist in this country. For it does exist. We have no desire to cast away what we have learned, and we shall continue to learn, from the cultures of other peoples, but accept the blessing "God will enlarge Japhet, and He will dwell in the tents of Shem." To this end however we must strive that our tents be the tents of Shem. In other words, unless we set up the structure of our State under a leadership giving us and those who follow us the fundamental Jewish precepts, we are heading for Levantinism and far from an independent culture. The confusion issuing from Slavic culture here and Anglo-Saxon there, Germanic is one centre and Oriental is another, will overtake us. Only a solid foundations of our own culture, common to all parts of our country, can guarantee our being common partners in the creation of a strong

new way of life which will digest the achievements of foreign civilizations and will remain original and independent in accordance with our national character.

Freedom of Religion

Now a word about "freedom of conscience," the protection of the individual against the nation's imposing on him things for which he has no wish. Insofar as he protests against being compelled to conform to "religion," there is clearly no basis for this premise. Even the observant Jew is more liberal in his views than the person of any other faith. Nobody would dream of making the non-observant Jew "religious" or forcing him to put on phylacteries or pray or pronounce a benediction. If he comes to that of his own accord, it is well; the Zionist movement can bear testimony to persons who began with nationalism and reached high merit in Judaism. Our Italian settlement contains not a few men of this type, and in German Zionism, too, men have followed a similar path. The ways of life created by the observance of practical injunctions, the penetration of the sources necessary to arrive at that stage, the effort to understand the spirit of the law, the common direction of all Jews to fathom the way of their forefathers — there will insure the necessary spiritual revolution through which we desire to convert a mixture of diversified exiles into a renewed Jewish nation.

In this article, I have purposely omitted to discuss the ways of reaching this stage. I am convinced that the tendency described in these lines can even today unite wide sections of the State, cutting across parties from right to left. The ways by which we can reach this tendency are varied, and if the law fulfills an important function among them, it would not be correct to assume that that function will be the decisive one. But first let us determine the facts: are we or are we not willing to draw the conclusions from the slogan under which we have fought our political fight: "The Mandate is not our Bible, the Bible is our Mandate?"

We cannot deny that such a decision requires some sacrifices. But when has the Yishuv as a whole, or the individual within the Yishuv, flinched from sacrifices when the fate of the people was in the balance? The question has never been whether restriction of personal liberties was worth a sacrifice, but only whether the sacrifices asked would serve its purpose — if the benefit to the community would outweigh the loss to the individual. As regards the problem at hand, the answer is an unequivocal affirmative.

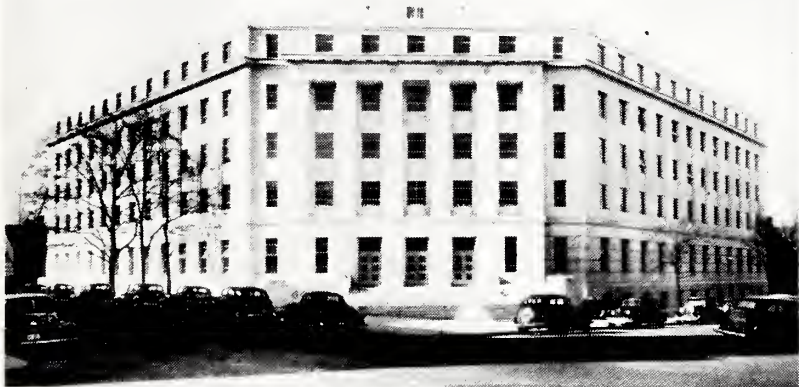
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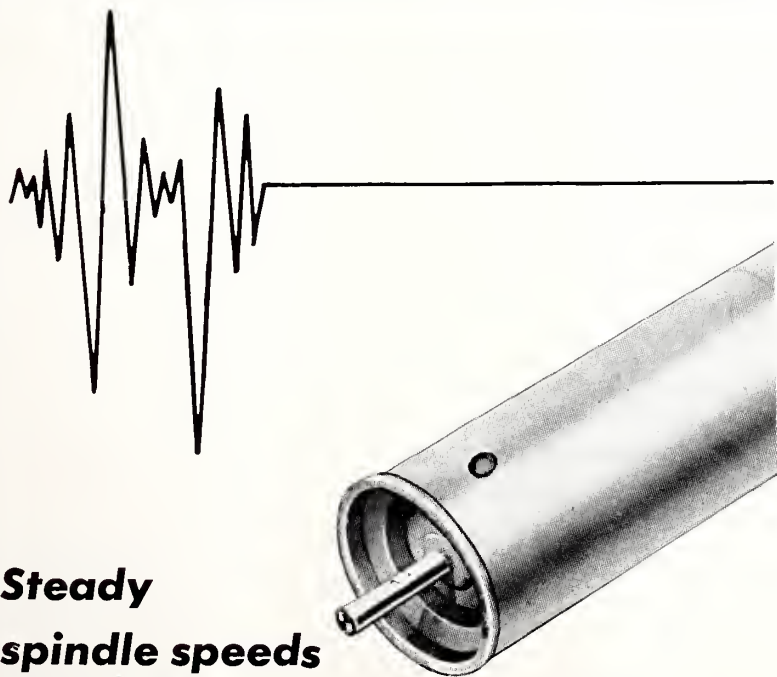
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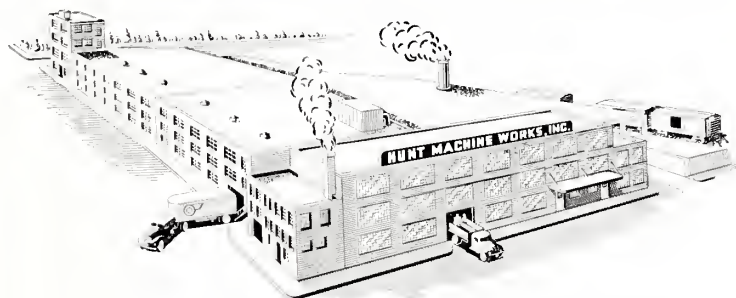
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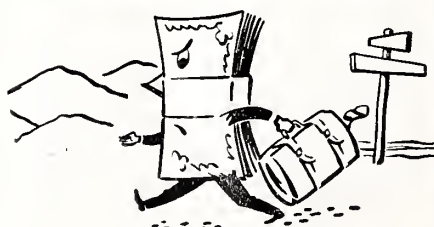
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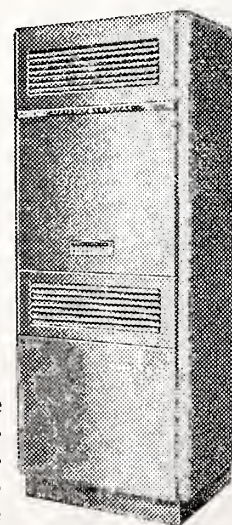
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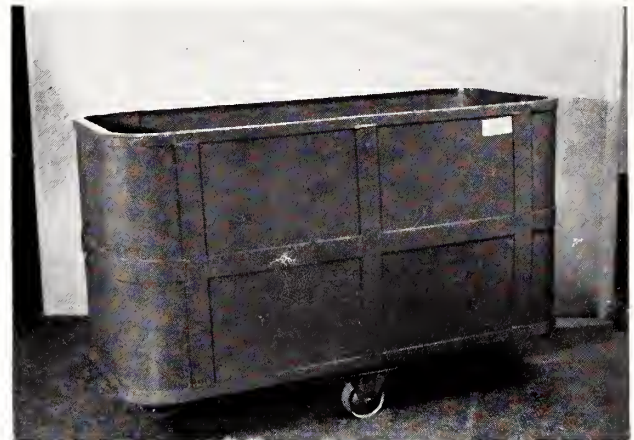
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North Carolina's B'nai B'rith Institute of Judaism

As we go to press, members of the various lodges of B'nai B'rith in North Carolina — or rather, those fortunate enough to have secured reservations, — will be preparing to attend the second Institute of Judaism, sponsored by the North Carolina Association of B'nai B'rith Lodges. As was the case last summer, when the Institute was innaugurated, the scene of the series of conferences will be picturesque "Wildacres," the estate atop a 3500 foot elevation of the Blue Ridge Mountains, near Little Switzerland, so generously donated by Charlotte's Mr. and Mrs. I. D. Blumenthal.

Last year, the Institute created more than a ripple of interest not only in national B'nai B'rith circles, but throughout the general field of Jewish education and culture. Born of necessity — the State Association found over a period of years that the urgency of business at their annual conventions precluded the possibility of devoting anything but a modicum of time to the educational and cultural phases of Jewish life, — the Wildacres Institute has set a pattern for other organizations to follow. For there, with the added inspiration that comes from beauteous surroundings, business does not intrude, and the five days are given over entirely to absorbing at first hand, authoritative information regarding our glorious Jewish heritage.

The first Institute set a tremendous pace, including as it did, such recognized Jewish savants as Ludwig Lewisohn, Marvin Lowenthal, Rabbi Arthur J. Lelyveld and Lionel Bernstein. The standard is being well maintained this year with the principal participants including Dr. Mordecai M. Kaplan, Dr. Solomon Grayzel, Richard E. Guttstadt and Paul I. Ilton, the latter bringing with him a rare collection of priceless archaeological treasures from Palestine — the labor of more than twenty years.

The theme of the Institute this year, which will begin on July 3rd and conclude July 7th, is "The Past, Present and Future of the Jewish People," — certainly an ambitious subject, yet one which the faculty of historians and contemporary Jewish luminaries should be able to handle well.

Lest one get the impression that the Institute will be heavy and stodgy, let it be known that the program has been so arranged as to allow considerable time for recreation and lighter motifs. As a matter of fact, aside from the actual knowledge gained, one of the greatest treasures of the gathering comes from the fellowship and comradery that prevails.

Ludwig Lewisohn, who certainly gets around, said of last year's Institute, "In the last fourteen years, I have never been inspired as much, nor have I enjoyed any engagement as much as the North Carolina B'nai B'rith Institute." To those going again, after attending last year, it will be an occasion for renewed thrilling. To those going for the first time, it will be an experience that will remain with them for a long, long time.

Brandeis University's First Year

There were no commencement exercises at Brandeis University this year. There couldn't be, for this seat of learning is too young to have a commencement. The first group to enter will become the sophomore class next Fall, and a new freshman class will enter. There were convocation exercises at Waltham, Massachussettes, however, and with them the age-old dream of a Jewish sponsored University proceeded well on the way to a glorious reality.

Abram L. Sachar, president of Brandeis, told us most interestingly

of the progress of this unique institution, whose doors are open alike to Catholics, Protestants and Negroes, at the Savannah convention of the Fifth District Grand Lodge of B'nai B'rith. He told of the early plans and aspirations of that small group in Boston which first projected the idea. We say "first projected" with reservations, for this had been a dream of long standing, shared by many, notably among whom was Dr. Israel Goldstein.

Congratulations and good wishes have literally poured in on Dr. Sachar and his associates. A fine start has been made, and the world will be looking for big things in years to come. Jews the world over will be happy that here, at long last, is a school admission to which will not be influenced by parents' names, occupation or place of origin.

"The Legend of Louise"

"The Legend of Louise," by James Waterman Wise, is more than just a tribute to an illustrious mother by her son. It is a simple narrative of a woman in Israel who refused to be over-shadowed by a famous husband. We say "simple," and yet it is hardly correct to call the author's style simple. Rather let us say the story is simple, whereas the telling of times becomes genuinely vigorous.

For example, the author cannot entirely separate the stories of Stephen S. Wise and those that relate to his wife Louise. The close attachment of husband and wife would preclude that. And at the telling of the incident in the late lamented Rabbi's career when he refused the call to Temple Emanuel in New York, the son becomes quite vitrolitic. He says that his father declined the New York pulpit because he refused to accept the "servile conditions which any Rabbi of Temple Emanuel must endure."

Mrs. Wise was probably best known to those whose knowledge of her is limited to her later years, for her work in connection with the Woman's Division of the American Jewish Congress — that organization whose parent received so much of Rabbi Wise's time and energies. But those who read her son's biography of her, will learn many interesting facts of her early life that are not generally known. Few will know her as a painter, and yet that was one of her avocations. Perhaps more will recall her active campaigning for reforms in the public school systems, which yielded such splendid results. Most will be familiar with her interest in child adoption, and the notable work she achieved in that connection through the Child Adoption Committee of the Free Synagogue.

Some of us recall Mrs. Wise for her labors in connection with "Congress House," which later became "Defense House." This was located on the site of the present Free Synagogue, and in the war period furnished a retreat for many sorely tried. Others will remember her vigorous campaigning for better conditions in cotton mills in the South.

Perhaps the one incident in his mother's career that gave the son the most satisfaction was Louise Wise's refusal to accept a decoration offered her by the British Government in 1946. In that year his Majesty tendered her the Order of the British Empire. But by this time the gracious lady, not too warmly Jewish in her early life, had become attached to the cause of Zionism, so vigorously espoused by her husband, and she declined to accept the honor, not hesitating to state in her refusal her inability to accept because of Britain's attitude toward her co-religionists in what is now the State of Israel.

"Louise" was truly a woman of remarkable stature in Israel. She is in all probability even now looking down from her well deserved seat beyond the Pearly Gates and with characteristic modesty, gently chiding her son for having put her life on the printed page.

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Resettlement In Columbia, S. C.

By MRS. JULES BANK

Reprinted From The U. S. N. A. Bulletin

To the Jewish community of Columbia, South Carolina, the Displaced Persons Act of 1948 was a challenge that whetted its civic pride. Aware of the fact that the resettlement program was in great measure dependent upon the smaller communities, Columbia, with only 250 Jewish families in a population of 100,000, organized swiftly to provide a new life for Jewish DPs. The Refugee Committee chairman tells how it was done.—THE EDITOR.

THE COLUMBIA Jewish population is either blessed or cursed, according to the viewpoint, in that we do not have a Jewish community-wide organization, nor do we have paid leadership of a professional character. It therefore devolved upon the individuals in the communal life to devise plans by which we could take these newcomers into our midst. We met the challenge on an entirely voluntary basis, with promptness and enthusiasm.

A request from United Service for New Americans to a member of our community set afoot plans by which we could receive into our city some of these New Americans who were seeking a land of promise. This interested volunteer called a community meeting at which representatives of the various organizations interested in Jewish work met to survey the situation and to plan for the most efficacious use of our facilities. The response was enthusiastic and heart-warming. Every organization sent representation and those who were present responded to the call for jobs, housing, and an opportunity to integrate these newcomers into our midst. Plans were instituted to hear from an expert so that we could proceed, using the enthusiasm which had been built up, without dissipation of energy, money or time.

Mrs. Beatrice Behrman of the staff of United Service for New Americans answered our call for expert guidance. She intensified a feeling which had been held by the committee operating in Columbia, that this was a two-fold program. It must, first, include all of the Jewish community. The second, and perhaps more important aspect of the task lay in the ability of all of the people of Columbia to integrate these New Americans into our community life.

Initial Enthusiasm Is Not Permitted To Destroy Logic

In unorganized communities there is always a danger of enthusiasm running away with good sense and system. The committee in Columbia was eager to avoid this pitfall and so, immediately upon organization, appointed a permanent secretary, Mrs. Samuel Rubin. Mrs. Rubin keeps an accurate record of all activities of the committee and evaluates the success or failure of each experiment as it works to its logical conclusion. The committee felt that the community was entitled to know exactly how its money was spent, so a permanent treasurer, Mrs. Abe Zalin, assumed the responsibility of keeping an account of expenditures.

After a careful survey of the situation, the committee decided that its division of activity should be on a broad basis. Therefore, certain committees were set up. The first and largest of these committees was the Executive, composed of the president and a designated representative of every Jewish organization in the community. The Orthodox and Reform Congregations, their Brotherhoods and Sisterhoods; Hadassah and the Zionist organization of America; B'nai B'rith, B'nai B'rith Girls, AZA; the Hebrew Benevolent Society; the United Jewish Appeal; and the University of South Carolina Hillel Society are all represented on our Executive Committee. Through this committee, the community as a whole (Please Turn To Page 21)

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Golda Myerson...

Israel's Foremost Woman

By PAUL KRESH



GOLDA MYERSON

The car speeding along the highway from Jerusalem to Tel Aviv screamed to a dead stop as splinters of glass from the wrecked window splattered to the road. The single bullet that had penetrated the window had done much damage, but none of the people inside had been killed. A few inches further forward, and an Arab sniper would have been a hero for taking the life of perhaps the most important woman in Israel — Mrs. Golda Myerson, at that time Israeli Administrator of the Jewish section of Jerusalem and only woman member of the Provisional Council of Government.

Mrs. Myerson's associates pleaded with her to give up her frequent journeys between the beleaguered cities but, characteristically, she refused. She continued to travel the

length and breadth of Palestine, conferring on matters concerning the new Jewish State and pausing frequently to bring comforting messages to mothers whose sons or daughters were fighting with the Haganah. Mrs. Myerson could know how they felt: her own 17-year-old daughter was on duty in an isolated settlement near the Egyptian border. Bitter fighting had been going on, and there had been no word from Sarah for many weeks. As for Mrs. Myerson's son, Menahem, he too was going to fight for Israel. He was giving up his musical studies in New York to return home and join the ranks of the Israeli Army. Worries enough for a mother of two grown children! But Mrs. Myerson had many more.

It is easy to picture Mrs. Myer-

son in the role of mother — gentle dark eyes, kindly face, no make-up, hair parted in the center and drawn back in conservative fashion. It is more difficult to envision her as a political leader. Yet this gentle-seeming woman gave up her post as a Milwaukee school teacher in 1921 to start life over in a Palestinian agricultural settlement, to rise to positions of importance in the Labor Zionist movement, and later to be a diplomat of international renown.

Only recently Mrs. Myerson relinquished her post as the first Israeli envoy to the Soviet Union to become the Minister of Labor and Reconstruction in the Israeli Government, top woman leader of the Jewish State.

Four days after Israel proclaimed its independence, Mrs. Myerson

was holding down two jobs the responsibilities of which would awe most men — administrator of the Jewish section of Jerusalem and only woman member of Israel's Provisional Council. Soon afterwards, she made two trips to America to speak eloquently on behalf of the United Jewish Appeal campaign in all parts of the country.

Mrs. Myerson's present visit is her third official one to the United States. The Israeli Government, faced by the critical needs of immigrants streaming to its shores at the rate of 1,000 a day, has given Mrs. Myerson a leave from her cabinet post to take part in the decisive phase of the current United Jewish Appeal drive. She arrived here early in June and is in the midst of an intensive two-week tour of major communities to bring home to Americans the desperate need for their financial help if the gates of Israel are to remain open and the hundreds of thousands who reach the new homeland are indeed to find homes and the chance for a new life there.

In the first chapters of Israel's history as a new democracy the deeds and words of Golda Myerson are inextricably woven. It was she who declared, when testifying in a British military court in Haifa on behalf of two Palestine Jews on trial of "illegal possession of arms," that "every Jew in Palestine is a member of the Haganah," which was the unofficial army. She participated, too, in the fast of Jewish Agency executives when the British forbade a refugee ship to leave an Italian harbor in April, 1946. In fact, she suggested this Ghandi-like measure to the eleven members of the Jewish Agency executive. The leaders broke their fast only during Passover — when they consumed tiny fragments of matzoth and drank tea. Their fast had its effect. The British, after 101 hours, allowed the ship to sail for the Holy Land.

Mrs. Myerson was brought to the United States at the age of seven. When she was graduated from high school in Milwaukee she was class



Confirmants at Greensboro's Temple Emanuel
Left to right: Judy Morganstern, Robert Kriegsmann, Ben Marks, Jr., Joan Greenberg, and Elliot Solomon.

Rabbi Fred Rypins, Melvin Litch, Jr., Sara Ann Sussmann, Ben Marks, Jr., Joan Greenberg, and Elliot Solomon.

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valedictorian. Later, as a teacher in the Milwaukee schools, she won the hearts of youngsters. But a new concern was capturing the young school teachers' imagination! Labor Zionism. After working with various Labor Zionist groups in the United States, Mrs. Myerson and her husband embarked for Palestine in search of a new life. They settled in Merhavia, one of the first agricultural cooperatives, which American volunteers had founded.

Mrs. Myerson's stories of her life in those days hint at the trials she must have experienced.

"The first dish for dinner every night," she relates, "was quinine." The settlers were in constant danger of malaria.

The young ex-school teacher, who had never before lived on a farm, found herself raising poultry. Mrs. Myerson as poultry-raiser is a chapter in her life which didn't last long. Three years later she was summoned to the Histadruth offices in Tel Aviv, to work in the building of new cooperative. Since then she has served on the Woman's Labor Council. She has been a director of Histadruth's aviation firm. She has served as the only woman member of its five-member secretariat. And she has represented the Histadruth at many international labor conferences.

Then there was the period of war-time service as a member of the Palestine Government's Economic Council; membership in the National Council of Palestine Jews; on the Actions committee of the World Zionist Organization.

In 1946, she was chosen to fill one of the key diplomatic posts in Palestine—Chief of the Political Department of the Jerusalem section of the Jewish Agency. When she was sent to Moscow last fall as Israel's first Israeli Ambassador to Russia, her reputation was already established.

Today, Mrs. Myerson sometimes finds it hard to believe that she who helped to establish a new nation is now one of its first citizens. She says, "I have learned to think in Hebrew, as well as to speak it and write it, but somehow I don't suppose I'll ever learn to count by

the Hebrew method. I have to do all my arithmetic in English and then translate it back."

Last spring, while in Boston, Mrs. Myerson received an overseas phone call from Israel . . . Israel had established its independence only three days before.

"When I heard the long-distance operator say, 'It's the Minister of Transportation of the Government of Israel,' Mrs. Myerson recalled, 'I realized for the first time it was official.'"

Through the long years when the Jewish State was nothing more than a dream, Golda Myerson worked unceasingly to make Palestine a homeland for Jews who had no other place to go. In war and in peace, before the Jewish State and since its creation, she has inspired the people of her country with faith and courage that their hope for freedom and security would be realized.

Mrs. Myerson has played a key role in the developments which culminated last year in the establishment of the Jewish State. Named Chief of the Political Department of the Jewish Agency (forerunner of the Israeli Government) in Jerusalem, in 1946, she filled that crucial post in the critical years following the end of the war. Subsequently, she was Administrator of Jerusalem, immediately after the creation of the Jewish State and only woman member of the Provisional Council of the new state. Recently she returned from Moscow, where she was Israel's first envoy to the Soviet Union.

More than 220,000 immigrants have entered Israel in the year since the state was established and they continue to arrive at the rate of 1,000 a day. Approximately 60,000 live in temporary reception camps. Ten and twelve men, women and children are crowded in to open tents on the bare ground. The people of Israel count on our aid through the United Jewish Appeal to help provide this vast number of newcomers with decent homes, proper food and clothing and the opportunity to find useful employment in the factories and farms of their new homeland.

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Why Jewish Writers Do Not Write For Jewish Magazines

By HAROLD RIBALOW

The author is a noted writer on Jewish Affairs and Managing Editor of CONGRESS WEEKLY. This article, distributed by the Office of Jewish Information of AJC-WJC, is digested from one published in Congress Weekly.—THE EDITOR.

JEWISH WRITERS in America find themselves forced—if they want to earn their daily bread—to write for general periodicals, to produce novels and short stories without reference to Jews or Jewish life, to bury, or hide, or even deny their Jewish sources. If they were all peripheral or indifferent Jews, the artistic problem involved would be simple to explain. But many of these writers do create Jewish fiction; they do feel a compulsion to identify themselves with their people. But they find the constant artistic and the economic strain too great to bear . . .

Ludwig Lewisohn, Maurice Samuel and Meyer Levin are probably the only three men who have for more than two decades written practically exclusively for the American-Jewish reader. Nearly everything Lewisohn writes is touched with Jewish intensity. He is prophet and preacher—not always with honor among his people. Samuel, a great stylist whose studies on Sholem Aleichem and Yal Peretz are classic Anglo-Jewish writings, has found it necessary (as

has Lewisohn) to lecture and to write books (like *The Web of Lucifer*) which do not deal with Jewish subjects, in order to make a living. Levin, the third in the triumvirate, is writing in Commentary on the role of the Jewish writer in the Jewish community, offered his own history as a case in point and concluded that, hard as it may be to be a Jew, it is doubly hard to be a Jewish writer. In discussing the occasional Jewish "best sellers," he writes: "Such books or stories do not open the field: each creates an atmosphere of saturation." He then told of a publisher who refused to add books of Jewish interest to his next publishing list because he had "done his Jewish book" for the time being. Levin added: "It is for this reason that one never feels secure in planning one's life as a writer about Jews." In that article which is unusual for its lack of bitterness, this sentence crept in: "One trouble with being a Jewish writer in America is that the Jews won't accept you until the Gentiles have made a fuss about you."

In the process of collecting short stories dealing with American

What Is Happening To Jewish Writing

By LUDWIG LEWISOHN

I AGREE WITH every word of Harold Ribalow's article. But the problem of the Jewish writer in America is even deeper and more intricate. Few very serious writers of any kind expect to make a living by writing for magazines. They must live or die by their books.

My flagrant example is the following: In 1944 I published a short novel called "Breathe Upon These." It dealt with the "Struma" story, the central myth and tragic symbol of that day, month, year in Jewish history. The thing was upon every lip. The book sold fewer than 10,000 copies. Example Number Two: The indispensable Schocken Library volumes, (retail \$1.50) are printed in initial editions of 4,000 apiece. It has not come to my knowledge that a second printing of any has been called for. There must be as many Jews in the United States as there are people in the kingdom of Denmark. That is all.

Unless Jews buy Jewish books, a Jewish literature in the English



LUDWIG LEWISOHN

language cannot live. But remember it is not only a question of money. Writers can have jobs, as I have. But they write in order to be read. If I could have my Jewish novels marketed at 25c apiece and have an audience of 100,000, I would be happy beyond belief. But I shrewdly suspect that reduction in price would not command a much wider audience. As I have said and written a hundred times, what must be broken down is the illiteracy and pride in that very illiteracy of the vast masses of American Jews.

Jewish life for a projected anthology, this writer has been shocked to discover that buried in countless now-dead magazines and in the files of some of the finest literary magazines in America, there appeared genuinely good Jewish stories written by Jews who have been seeking material among their own people. Significantly enough the markets they found were not the obvious ones, the Jewish magazines, but the small literary magazines, which paid very little for the stories. The New Yorker, Story, Common Ground, Harper's, even Harper's Bazaar, American Prefaces and countless periodicals most people never heard of, have published good Jewish stories. But the Jewish magazines have printed comparatively few that can stand up years later to a second reading. Why? A glimpse at the Jewish "market" may be part of the answer.

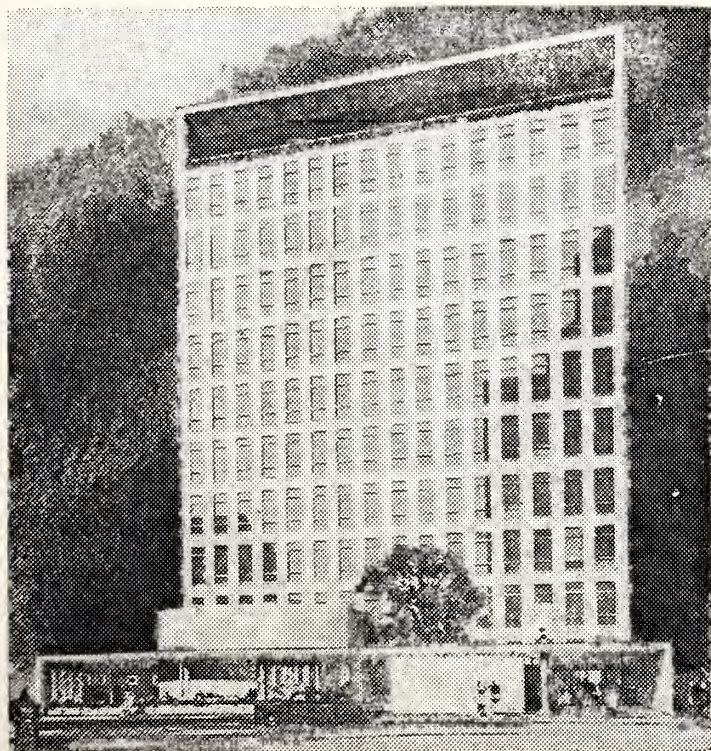
There are more than a hundred Anglo-Jewish weeklies in the United States, mostly all of them local papers which stress society and local Jewish news, with a sprinkling of news items culled from various Anglo-Jewish news and feature syndicates like the Jewish Telegraphic Agency. Needless to say, practically all of the articles, which consist of syndicated columns or occasional pieces by the local rabbi, do not stand up as major contributions to American Jewish writing.

Apart from these weeklies there are only two other national week-

lies in the United States which are intended for Jewish readers. They are the American Hebrew and CONGRESS WEEKLY. At one time the American Hebrew was an influential, widely-read journal. Even its best friends could not say the same of it today. It certainly cannot attract free-lance Jewish writers when it pays, generally, \$15 for a story, and it was not so long ago, that it paid \$5 an article. Congress Weekly, a serious journal of Jewish opinion is eager to publish articles on any and all phases of Jewish life. Although its rates are higher than that of the American Hebrew, they are by no means high. Congress Weekly, however, enjoys a wide circulation and a serious reading public. Thus, as an influential form it attracts many Jewish communal leaders and thinkers who contribute to it without regard for payment.

There are two important literary quarterlies, the Menorah Journal and the Chicago Jewish Form . . . The Menorah Journal, instead of appearing four times yearly, manages to come out only three times a year, which certainly is not an attractive element to writers looking for markets. The Forum appears regularly, but its circulation is small, its payment, although prompt, is by no means generous, and few people see the magazine in the East, which is a factor that writers take into consideration.

There are a number of Jewish monthlies, practically all of which,



TO THE MEMORY OF HENRY MONSKY—Architect's sketch of the B'nai B'rith building scheduled to be erected as the first project of the \$2,000,000 Henry Monsky Memorial Foundation, set up as a memorial to the distinguished Jewish leader who was president of the organization from 1938 until his death in 1947.

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are sponsored by Jewish organizations. They have little, if any space, for fiction or literary themes. The Jewish writer who is unacquainted with the labyrinthine ways of Jewish communal life is not only lost when he attempts to make head-or-tail out of the conflicting organizations, but he has little interest in contributing to the chaos. He finds that he is incapable of writing for such papers. For example there are two magazines called Jewish Life. One, curiously enough, is spokesman for Orthodox Jewry; the other for Jewish Communists . . .

One magazine, Commentary, issued by the American Jewish Committee, requires more than passing mention . . . It is an important magazine which, in many respects, has added to the prestige of the organization which sinks heavy sums of money into it. Commentary's yearly deficit is immense, compared with the working budgets of most Anglo-Jewish periodicals.

Yet in its own way, Commentary offers as limited a market as many other Jewish magazines . . . For example, Commentary's fiction has been most open to attack on the ground that it is often completely non-Jewish (recently an extremely long story dealt with the reaction of a Negro who moves in white circles; a fine, sensitive story which should have been published, but hardly by a Jewish magazine); or anti-Jewish (see stories by Isaac Rosenfeld and Paul Goodman in 1946 issues) or negative Jewish (see the February 1949 issue; a story by James Yaffe) . . . Of the nearly 50 pieces of fiction that appeared in Commentary since its inception, it has carried only a handful of memorable Jewish stories, although its rates could attract the best Jewish and non-Jewish writers in the land.

The articles in Commentary are written from so aloof a position, by and large, that by the very nature of the magazine's approach, its circulation is bound to be a limited one — limited to those intellectuals who read the Partisan Review, the Kenyon Review and other of the "little magazines."

Emphasis to a perhaps inordinate degree has been laid on the

fees these magazines pay, but the matter has been highlighted in order to explain why so few writers are in a position to write for the periodicals which do publish articles pertaining to Jews. In effect, free-lance writers can afford to write for Anglo-Jewish papers only upon occasion, if at all.

But the fault may not be entirely with the newspaper and magazine editors. It may very well all be the fault of the Jewish community which refuses to support independent Jewish periodicals . . . The Jewish writers who have imaginative ideas do not have the money with which to carry them out. The editors who do manage to keep their papers alive deserve credit for it.

GOLDSBORO, N. C.

Lionel S. Weil, Jr.

Lionel S. Weil, Jr., died here at the age of 38, on June 20th. Mr. Weil was a member of the H. Weil & Sons department store, and prominent in the civic and philanthropic life of the community. He was also a member of the Goldsboro Board of Aldermen.

N. C. Brandeis Camp Reunion

On July 4th week-end at the Hendersonville, North Carolina Brandeis Camp, graduates from the Brandeis Institutes will gather to hold their First Southern reunion.

Approximately 300 alumni from the Southern, Seaboard, Southeastern and Eastern regions have been invited to attend the week-end gathering.

General chairmen of the First reunion of Miss Natalie Levison and Miss Helen Goldman of Atlanta. The Southern Zionist Youth Commission is cooperating with the National Brandeis Foundation in sponsoring the reunion which is expected to be attended by about 75 former B. C. I. candidates.

Purpose of the reunion, as outlined by the chairmen, will be to take refresher courses, to gather for friendship and fellowship, to inspect the new Brandeis Camp and generally to renew the spirit created when Brandeis campers assemble.

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Social and Personal

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Mr. and Mrs. Marvin Zerden of Winston-Salem and Hickory announce the birth of their son, Solomon Glenn Zerden, on May 26. Mrs. Zerden is the former Elaine Solomon of Winston-Salem.

Confirmation:

On Sunday, June 5, Confirmation exercises were held at Temple Emanuel. Confirmands included: Sylvia Sosnik, Bernard Herman, Jerry Katzin, Henry Lowett, Robert Rosenbacker, Herbert Wainer and Larry Wainer. Rabbi Philip Frankel of Charlotte conducted the services, with the members of the class participating. Mrs. Nathan Sosnik gave the "Mother's Prayer." Following the services, the parents of the Confirmands were hosts at an informal reception.

The Winston-Salem chapter of Hadassah held its closing meeting of the season on Monday night, June 6th, at the Y. W. C. A. Officers were elected as follows: President, Mrs. Stanley Tulman; vice-presidents, Mrs. Harry Lund, Mrs. Robert Saks, Mrs. Ernest Lefkowitz; recording secretary, Mrs. Phil A. Katzin; corresponding secretary, Mrs. Marvin Swartz; treasurer, Mrs. John Lutz.

Before turning the chair over to the new president, Mrs. Seymour Solomon, outgoing president, reviewed the year's activities of Hadassah on an international and local level. Mrs. Ira Julian presented a report on the highlights of the Regional Hadassah Convention which was held in Washington in May. A leather notebook—the Regional Membership award to the chapter, was displayed. A humorous monologue by Mrs. Fred Burk was presented, followed by a reception in honor of the new officers.

Mrs. Joe Goldberg was hostess for the affair.

The Winston - Salem chapter, Council of Jewish Women, held its 24th annual banquet in the ballroom of the Robert E. Lee Hotel

on Wednesday evening, June 1. Mrs. Irving M. Engel, national vice-president of Council and an active worker in several immigration agencies, who has recently returned from a visit to Israel, was guest speaker. She was introduced by Mrs. Milton Goldberg. Others participating in the program were: Mrs. Max Wainer, outgoing president of the local chapter; Mrs. Joe Davis, incoming president, and Ponzi Pennington, vocalist, accompanied by Miss Betty Minor.

The new slate of officers in addition to Mrs. Davis, president, includes Mrs. Al Schwartz and Mrs. Harry Coplon, vice-presidents; Mrs. Jack Schiller, corresponding secretary; Mrs. Hy Temin, recording secretary, and Mrs. Norman Bernat, treasurer.

Mrs. Mabel Backer spoke on her recent trip to Germany and other points in Europe at a meeting of the Credit Women's Breakfast Club at the Hotel Robert E. Lee.

Mrs. Backer spent the month of May in Germany with her brother and his family. In describing her visit, she showed a moving picture of her travels in Holland, France, Germany and England. The tulip fields and canals in Holland were an impressive sight, she said.



Incoming and outgoing presidents of Winston-Salem Chapter of Hadassah.

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Social and Personal

GREENSBORO, N. C.

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Melvin Gray, son of Mrs. Grablowsky, received his M. D. degree on June 13 from the Medical School of the University of Louisville. Melvin is a member of the Alpha Omega Aloha, national honorary medical society. He is a graduate of Greensboro High School and took his pre-medical course at the University of N. C. Following his graduation, Melvin leaves soon thereafter for the University of Illinois Research and Educational Hospital at Chicago, to which he received an appointment.

Valedictorian

Marjorie Goldman, daughter of Mr. and Mrs. Sam Goldman, was chosen valedictorian of the graduating class at Lindley Junior High School.

Marjorie, who will enter Senior High School in September, has shown exceptional scholastic accomplishments at Junior High. In being chosen valedictorian, Marjorie was acclaimed as the student having the highest grades during her three years at the school.

In addition to her school activities, Marjorie is active in Religious School work at Beth David Synagogue, is a music student, and is a member and officer of the Etta Spier Chapter, B'nai B'rith Girls.

Mrs. Irving Engel, national vice-president of the Council of Jewish Women, who was in Winston-Salem for the banquet of the local chapter, was guest at a luncheon at the Robert E. Lee Hotel, at which hostesses were five members of the executive board of the Greensboro chapter of Council: Mrs. Marc Friedlaender, president, Mrs. Milton Weinstein, vice-president; Mrs. A. J. Tannenbaum, Mrs. Lewis Rosenberg and Mrs. A. F. Klein, members of the board. Also at the luncheon were members of the Winston-Salem board.

The Temple Emanuel Religious School classes held their annual picnic on Sunday, June 12, at Hanging Rock. Children and parents attending had a very enjoyable day.

With the Graduates:

Winston - Salem's newest high school graduates are Barbara Robin and Victor Goldberg, both members of the Richard J. Reynolds High School, class of 1949.

Miss Frances Reznick received her A. B. degree from Salem College with a major in English and a minor in Psychology. During her four years at Salem, Miss Reznick was very active in many organizations having served as treasurer of Student Government in her junior year and Off-Campus Vice-President of Student Government in her senior year. Her name appears in the "Who's Who in American Colleges and Universities" for her outstanding work. Following graduation exercises, an informal reception was held at the Reznick home in honor of the graduate.

Joe Lefkowitz of Winston-Salem and Orlando, Fla., received a B. S. degree from the University of N. C., Chapel Hill, in the School of Commerce. He was a member of several honor societies, president of his fraternity, the AEP for two years, treasurer of Hillel, and a member of the Phi Beta Kappa honorary fraternity.

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CHARLOTTE, N. C.

At Temple Israel at the annual election meeting of the Sisterhood, the following officers were elected for the coming year: Mrs. M. J. Siegel, president; Mrs. H. L. Schwartz, first vice-president; Mrs. I. Silverstein, second vice-president; Mrs. J. B. Freedland, third vice-president; Mrs. Adolph Balkind, treasurer; Mrs. Philip Naumoff, recording secretary; and Mr. Nathan Sutker, corresponding secretary. Very fine reports on the activities of the year were given by the committee chairmen. Rabbi Tofield installed the newly elected officers. Mrs. Guller was in charge of refreshments.

A joint meeting of the Beth El Sisterhood and Men's Club was held on June 6th at the Temple. This was a social function in honor of Mr. and Mrs. Harry Frohman who are leaving Charlotte for residence in Florida. Mrs. Gladys Lavitan and Mrs. Philip Frankel were the authors and producers of a skit, prepared especially for this occasion, entitled "From the Psalms to the Palms."

The Religious School of Beth El held a picnic to close the activities of the year, on June 5th. The

affair was held at Freedom Park, with children and parents attending.

Edwin Goodman graduated on June 10th from Central High School. Also graduating from Central were: Bernard Abrams, Edwin Goodman, Tommy Miller, Joan Rosen, Linda Smith, and Stephen Sutker.

State B'nai B'rith president, Maurice Weinstein, was elected to the Executive Board of the Fifth District recently, at the annual District Five Convention in Savannah, Ga.



Rabbi Norman N. Shapiro
Called to Canadian Pulpit

Rabbi Norman N. Shapiro, who has been spiritual leader of the B'nai Emunah Congregation in Tulsa, Okla. for the past five years, has accepted a call to the pulpit of the Congregation Goel Tzedec, Toronto, one of Canada's most influential congregations.

Before going to Tulsa, Rabbi Shapiro served the Jewish community of Kinston, N. C. as rabbi. At that time he was a member of the Editorial Advisory Board of the American Jewish Times.

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Social and Personal

ROCKY MOUNT, N. C.Mrs. ERLE KELLERT, *Reporter*

The Beth-el Sisterhood entertained at a lovely supper garden party on the spacious lawn of the Klitzau home on Sycamore Street, Sunday, May 15. The proceeds of this affair will go towards the Temple fund which will help take care of the landscaping, kitchen furnishings, and other incidentals. Mr. A. Coplon, president of the congregation, gave the benediction, and Judge N. Gold, who was guest speaker, gave a most interesting talk on the subject of our new temple. Following a delicious cold plate supper the guests played cards and it was an enjoyable occasion for all that attended.

The Beth-el Sisterhood closed its meetings for the summer months with a delightful luncheon given at Benvenue Country Club. Mrs. Bess Raskin gave the benediction and Mrs. N. Gold introduced the guest speaker, Mrs. J. B. Hearst.

Mr. and Mrs. Israel Lavin of Miami were guests recently of Mrs. I. Ostrow.

Mrs. Morton Fendberg and son Jay Alan of Bellaire, Texas are guests of Mr. and Mrs. H. Berk.

Mr. and Mrs. Dave Newman and son Melvin of Washington, D. C. were house guests of Mr. and Mrs. Kenneth Berk.

Mrs. Sophie Radkin of Baltimore, Md., visited for two weeks with Mr. and Mrs. B. Tonkel.

Mr. and Mrs. J. Rosenbloom have just recently returned from Florida.

Students home for summer vacations are Lee Rosenbloom, Salem College; Dick Rosenbloom, U. N. C.; Barry Baker, U. N. C., and Philip Temco, graduate of Columbia University.

Births:

Mr. and Mrs. F. Gold announce the birth of a daughter, Michelle, May 31.

Mr. and Mrs. Max Meyer, Jr., of Enfield announce the birth of a son, Michael Bernard.

Mr. and Mrs. Sydney Merritt announce the birth of a son, June 4.

CHARLOTTE, N. C.

B'nai B'rith presented a debate at Temple Beth El, the subject being: "Resolved: That Hebrew and Jewish Education are necessary for the preservation of the Jewish People." William Gorelick and Carl Goldfarb upheld the affirmative with Eugene Schaffer and Richard Bernstein were on the negative. Moderator was Stephen Sutker.

The Shavouth services on Friday, June 3rd, especially honored the Confirmation class of Temple Israel and the outgoing members of the Sisterhood. Members of the confirmation class were: Hilda Goldiner, William Gorelick, Norton Horwitz, Jerrie Pressman and Carol Lois Schaffer. The outgoing Sisterhood officers were: Mrs. M. Siegel, president; Mrs. Morton Gittlin, first vice-president; Mrs. J. B. Freeland, secretary; Mrs. Bernard Rappaport, corresponding secretary, and Mrs. A. Balkind, treasurer.

Mr. and Mrs. Meyer Horowitz were hosts at a reception, following the Bar Mitzvah of their son, Norton, at Temple Israel.

Closing exercises of the Temple Israel Hebrew School took place on Thursday, June 2nd. The children presented the Ten Commandments and a review. B. M. Gittlin, chairman of the school, presented awards and greeted the Congregation.

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GREENSBORO, NORTH CAROLINA

Social and Personal



Mrs. Barth with her father, A. Blumenthal

GREENSBORO, N. C.

Barth-Blumenthal

In a lovely ceremony in the garden of her parents' home, Piney-lake, Miss Joyce Blumenthal, daughter of Mr. and Mrs. A. Blumenthal, became the bride of George Barth, son of Mr. and Mrs. Rudolph Epstein of New York City, on Sunday, June 12, at 4:30 in the afternoon. The ceremony was performed by Rabbi F. I. Rypins and music was furnished by the bride's sister, Mrs. S. A. Nathan, Jr. The bride was given in marriage by her father and had her sister, June Blumenthal, as maid of honor. Matron of honor was the bride-

groom's sister, Mrs. William Jacoby of Rockville Center, N. Y. Honorary bridesmaids were: Misses Sally Pomaran of New York, Leila Josephs of Baltimore, Charlotte Klein and Rita Pearl of New York and Greensboro, and Mrs. Jean Barry Furnas. Curtis Klages of Long Beach, L. I., was best man. Ushers were William Jacoby, brother-in-law of the groom, and S. A. Nathan, Jr., brother-in-law of the bride.

Following the ceremony, Mr. and Mrs. Blumenthal received informally on the lawn. Approximately 100 relatives and friends were present for the ceremony, a large number coming from New York and various communities in the state.

Upon their return from a honeymoon in Cuba, the couple will be at home in New York City.

Mrs. Barth, a native of Greensboro, is a graduate of Senior High School, of Principia Junior College, Elmhurst, Ill., and of the University of N. C., Chapel Hill. For the past year she has been living in New York City, where she was assistant editor of the COURIER, a bi-weekly newspaper.

Mr. Barth, a native of New York, served in the Marine Corps for three years, attended schools at Long Beach, L. I., and the Fashion Institute of Technology. He is a buyer for the Elinor Gay dress house in New York.

The Women's Division of the N. C. 1949 UJA campaign is out to make its contribution in any way possible. Let's all pitch in.

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HIGH POINT, N. C.

Mrs. NORMAN SILVER, *Reporter*

The High Point Section, Council of Jewish Women, and the Ladies Aid Society held a joint luncheon, closing their activities for the fiscal year. Sixty-five members attended the luncheon meeting, which was held at the Y. W. C. A. Following the luncheon, an interesting program was presented by members of the organizations, emphasizing the need for a Community Center. Mrs. Ed. Winnenger headed the committee responsible for the luncheon. She was assisted by Mrs. S. Taylor, finance chairman, and Mrs. Harry Jacobs and Mrs. Sam Tobias, program co-chairmen.

The conclusion of the year for the Council was marked by a banquet held on Tuesday, June 7, at the Rainbow Room. Reports from committee chairmen and a skit featured the evening's program.

The following High Point boys and girls were members of the 1949 graduating class of the High Point High School: Dianne Waggoner, daughter of Mr. and Mrs. R. J. Waggoner; Helen Jacobs, daughter of Mr. and Mrs. Harry Jacobs; Temma Leyton, daughter of Mr. and Mrs. Edward Leyton; Dick Schwartzberg, son of Mr. and Mrs. Ben Schwartzberg; Henry Shavitz, son of Mr. and Mrs. Sam Shavitz; Harry Samet, son of Mr. and Mrs. Jake Samet.

Fred Schwartzberg, another son of the Ben Schwartzbergs, received his B. S. degree in Commerce at the University of North Carolina. Vice-president of the Phi Lambda Phi fraternity, Fred was also a football and basketball star at State College where he spent his freshman and sophomore years, and also starred in basketball at Carolina.

Mr. and Mrs. Robert Silver, who were married in May, have returned from their honeymoon in Bermuda and are now residing at Sedgfield Inn. Mrs. Silver was

guest of honor at a luncheon given by Mrs. Milton Silver and Mrs. Willard Meyers. Mesdames E. Rosen and A. Schwartz were hostesses at an informal tea, also honoring Mrs. Silver.

Honoring her sister-in-law, Mrs. Tobias of New York, Mrs. Sam Tobias was hostess at a buffet supper at her home. Other honor guests were Mrs. Robbins, Mrs. Pegler, and Mrs. Robert Silver.

Mrs. Sam Shavitz and Mrs. Philip Silver entertained jointly at a luncheon at Sedgfield, honoring Mrs. Robert Silver and out-of-town visitors, Mrs. Tobias and Mrs. Pegler.

William London, who recently underwent an operation in Baltimore, is now recuperating in Atlantic City, N. J.

Rabbi and Mrs. Gold and their son Irwin have recently moved into their new home. The community extends good wishes to them.

Birth:

Mr. and Mrs. Daniel Ballow announce the birth of their son, Lawrence Stephen.

Engagement Sachrin-Press

Mr. and Mrs. Morris Press of Baltimore have announced the engagement of their daughter, Myra, to Leon Sachrin, son of Mr. and Mrs. J. Sachrin of High Point. No date has been set for the wedding. Miss Press was entertained by Mrs. Sachrin at a luncheon on a recent visit to High Point. Another guest at the luncheon was Mrs. J. Dorf.

CHATELAIN, N. C.

Stanley Nabow graduated in June from Duke University.

Bas Mitzvah:

Mr. and Mrs. Max Goldiner of Cherryville, N. C., members of Temple Israel, were hosts at a reception following the Bas Mitzvah of their daughter, Hilda, which took place at the Temple.

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MISS HARRIETTE KRAFT, Reporter

An outstanding event at the Hadassah Donor Dinner was the presentation of a check for \$315.00 from Irving Solomon, president of the Jewish War Veterans, to Mrs. Louis Baker, president of the Charleston chapter of Hadassah.

Richard Zeisler was guest speaker at the dinner which was an outstanding affair in the community.

Edwin S. Pearlstine of Charleston was elected to the Board of Directors of the National Jewish Welfare Board at the Board's annual meeting held in New York City. Frank L. Weil, president, made the announcement of the appointment.

Louis Toporek was re-elected president of the Jewish Community Center in Charleston at the annual meeting held at the Center. Serving with Mr. Toporek for the coming year will be: David Goldberg and Bernard Olasov as vice-presidents, and Miss Themora Abramson as secretary.

Reports from the officers and standing committees completed the already full meeting.

The annual meeting of the Brith Sholom Sisterhood featured election of officers and the annual Mother-Daughter affair. Mrs. LeRoy Silverstein was general chairman and Mrs. Libby Klaperman was in charge of the program. Mrs. Irving Zalkin, chairman of the nominating committee, turned in the following slate of officers for the coming year:

President, Mrs. Alec Ellison; 1st vice-president, Mrs. Jack Wright; 2nd vice-president, Mrs. Jack

Scaibman; treasurer, Mrs. Sam Prystowsky; recording secretary, Mrs. Irving Robinson; correspond-secretary, Mrs. Sam Sovelove; auditor, Mrs. Charles Ellison; financial secretary, Mrs. Leroy Silverstein.

Trustees: Mrs. Louis Karesh, Mrs. Sol Levine, and Mrs. Leo Livingston.

Seven girls were confirmed in services at Brith Sholom after a year of intensive training and instruction by Rabbi Gilbert Klaperman. The colorful and inspiring religious ceremony was witnessed by a large group of parents and friends. The confirmands conducted the service and presented a dramatic program. The mothers of the confirmands acted as a Sisterhood committee to make all arrangements and planned the reception following the service. Those in the confirmation class included: Frieda Levine, Sandra Karesh, Ann Livingston, Harriet Spikler, Phyllis Firetag, Carolyn Kominer and Harriet Koslow.

The same slate of officers of Brith Sholom Congregation was re-elected at the annual meeting. These include Max Levine as president, Jack Krawcheck, vice-president, LeRoy Silverstein, treasurer and Arnold Ellison as secretary. Aleck Karesh was chairman of the nominating committee. Past President, Sam Berlin, was master of ceremonies for the occasion. Rabbi Herschel Schacter was guest speaker.

Bar Mitzvah:

Julian Toporek, son of Mr. and Mrs. Jack Toporek, celebrated his Bar Mitzvah with services at Brith Sholom on June 11th.

Herbert Silver, son of Mr. and Mrs. Sam Silver, celebrated his Bar Mitzvah with services in Augusta, on June 25th.

Condolences:

The community extends sympathy to the family of the late Sam Rosen who passed away recently.



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Mrs. KALMAN SHERMAN, Reporter

Swannanoa Patients Entertained

The Jewish Women's Auxiliary entertained twenty-seven patients from Swannanoa Veteran's Hospital at the Brandeis Camp.

Fried chicken and all the trimmings highlighted the afternoon of fishing, hiking, and dancing. The music was donated by the Hillbilly band now playing at Jump Off.

Chairman of the very successful affair was Mrs. A. I. Gold, assisted by Mrs. Dan Michalove, Mrs. E. Frankel, and Mrs. S. Kalin.

Hadassah Elects New Officers For Coming Year

Mrs. Kalman Sherman was elected president of the Hendersonville chapter of Hadassah and Jewish Womens' Auxiliary for the coming year. She will succeed Mrs. Dan Michalove.

Other officers elected were Mrs. E. Frankel, vice-president; Mrs. W. N. Gaeser, secretary. Mrs. M. Levinson was re-elected treasurer.

B'nai B'rith Outing

The Greenville, Asheville, and Hendersonville chapters of B'nai B'rith sponsored a joint all-day outing, Sunday, June 12, at Duncraggon Inn. Besides both lunch and dinner, everyone enjoyed swimming, cards, etc.

Travelers

Mr. and Mrs. G. Hyman and son Edward are visiting in New York City.

Mrs. Joseph Gold is here for the summer.

Mrs. Yetta Mottzman is visiting in Atlanta, Ga.

Among the recent visitors in Charleston were Mrs. A. I. Gold and Mrs. M. Kalin.

COLUMBIA, S. C.

Orenstein-Soiberman

Miss Cherie Soiberman, daughter of Mr. and Mrs. William Soiberman of Greensboro, was married on Sunday, May 29, to Aaron Orenstein, son of Mr. and Mrs. Harry Orenstein of Charlotte. The ceremony was performed by Rabbi D. Karesh, in his study, in the presence of a small group of family and intimate friends. Following the ceremony, Mr. and Mrs. Soiberman were hosts at a reception, at the Hotel.

The bride was given in marriage by her father and has as her only attendant, Mrs. David Fine of Greensboro, matron of honor. Mr. Orenstein had his brother-in-law, Manny Eisenberg, of Charlotte, for his best man.

The bride, a native of Washing-

ton, D. C., came with her family to Greensboro about two years ago. She attended Greensboro High School. The groom is a native of Charlotte, attended the Charlotte High School and is in business with his brother-in-law in the Uncle Sam's Loan Office.

Following a wedding trip to Miami, Mr. and Mrs. Orenstein will be at home at 2540 Kenmore, in Charlotte.

CHAPEL HILL, N. C.

Officers elected recently by the B'nai B'rith Hillel Foundation at the University of N. C., Chapel Hill, include the following: Jay Joseph, Vineland, N. J., president; Bob Evans, Durham, vice-president; Elaine Naiman, Asheville, secretary; and Ronnie Liss, Charlotte, treasurer. An executive board meeting held immediately following the election made plans for a full year to start in September with a reception to incoming freshmen.

The Intercollegiate Zionist Federation of America also elected officers recently. Mel Steinberg is president, Bob Kaufman, vice-president, Elaine Fisher, treasurer.

Completing the United Jewish Appeal Student Drive at the University, Larry Cohen of Greensboro, chairman of the drive, reported that the group met their goal of \$1600.00.

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VISITING *Around Greensboro*

By MIN KLEIN

"What is so rare as a day in JUNE without a wedding or graduation?" OUR COMMUNITY basked in the joy of both . . . NORMA BERNSTEIN had just a couple of weeks between her BRYN MAWR graduation and her lovely wedding which was a private family affair at Sedgelyield . . . It was a double occasion for the BERNSTEINS, it also being the 25th anniversary for TIBS and WALTER and congratulations simply flowed! . . . Sharing the day was JOY BLUMENTHAL'S garden ceremony at the Blumenthal country home, Piney Lake, a most perfect setting for a perfect wedding . . . Home from NYC to be honorary bridesmaids for Joy were CHARLOTTE KLEIN and RITA PEARL, friends of oh, these many years . . . Both weddings brought LOADS of family from many places . . . The BILL SOIBERMANs are still receiving congratulations on CHERIE'S marriage to AARON ORENSTEIN which took place in Columbia, S. C. . . . Out-of-town weddings attracted our citizens, too, with ELMA DRYZER going to Fayetteville for the Siff - Fleishman wedding; MIMI TEMKO, ROBERTA and SID SUTKER, and AL JACOBSON going to Asheville for the SLAVIN-CROHN wedding, which we hear was superb . . . Graduation brings back to Greensboro ED BLANKSTEIN from UNC and the title of DR. to MELVIN GRAY, brother of JOE and youngest of MRS. ESTHER GRABLOWSKY'S brood . . . Mel goes to the University of Illinois Hospital after graduating from the Medical School of the University of Louisville . . . Many good wishes go from the community to this ambitious young man . . . The NED COHENS' silver anniversary party at the Plantation still has the town buzzing . . . many more happy years together, NED and ROSALIE, say we all . . . BETTY SCHIFFMAN, daughter of the Harry Schiffmans is seen back

home again for a while, after her graduation from Salem Academy, and FRANCES RYPINS, daughter of RABBI and MRS. RYPINS is making plans for college in the Fall, too, after finishing her senior at Stratford . . . G. H. S. graduates sent out FAY SILVER, JOAN KLEIN, MARVIN ISRAEL, LAD LANDAU, SEYMOUR BATES and HERBERT FALK, Jr. . . . The ISAACSON family brought back glowing reports of SALLY'S graduation from R. P. I. at Richmond, and now Sally will be in our community, and we hope, home for a while . . . Good to see all of you back, too . . . HILDA PECK'S graduation from Centenary Jr. College gave the proud Mom and Dad PECK a chance to run up for a while and to see other daughter, MOLLY, now residing in NYC . . . Regretfully we include, in this news of the Peck's, the passing of REUBEN'S mother, Mrs. Esther Pekarsky, in New York, after an illness of several months . . . Back to the more cheerful angle, brings us the opportunity to exclaim once more over the Beth David Bar Mitzvah in which the HARRY GREENBERG'S CAROLE and the SOI BLASENSTEIN'S ARLENE gave a magnificent performance, while younger members of the religious school showed off to great advantage what 8-10-year-olds can accomplish, assisting in the rest of the service . . . FATHER'S DAY was a celebration at Beth David when the entire congregation turned out for supper and program -- the fathers were royal guests during that evening, while sons and daughters competed amiably in various forms of entertainment . . . MARLYN ZAGER presented a piano recital while BRAUNA JACOBS gave several dance numbers; EVELYN GREENBERG and SARA ANN SUSMAN provided some vocal numbers, while BOBBY PEARLMAN, BOBBY LYON and ALLEN GETZ formed a trio in their own talented way; there was also a quintet made up of MICH-

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AEL INGBER, LESTER SUMMERFIELD, DENNIS SOIBERMAN, BOBBY JO MYERS and BARBARA MASSEL, which gave an opportunity to show what the smaller-than-younger set can do . . . LESTER SUMMERFIELD and MARCIA GREENBERG gave the opening and closing prayers; DENNIS SOIBERMAN gave the blessings and there was an address by BILL ZUKERMAN, pertaining to Father's Day . . . Charming mistress of ceremonies was none other than the Prago's BARBARA . . . RABBI SINCOFF was invited to participate in the Greensboro District Youth Assembly at Oak Ridge, and conducted the Interfaith Discussion groups each morning during the weekly conference, using the theme, "My Faith as a Jew" . . . First of a series of invited prominent speakers at the Beth David services was Dr. David Jones, president of Bennett College and one of Our Town's recognized leaders . . . Several members of Beth David were recognized for their services at the United Synagogue Conference held recently at Old Point Comfort, Va. . . . BEA KARESH and DORA BILLER (Burlington member) were selected by the Women's League of Conservative Sisterhoods as chairman and co-chairman of the program committee for the Region . . . Congregation-President, SAM PRAGO, was re-elected a vice-president of the Seaboard Region of the United Synagogue . . . At the 5th District Grand Lodge B'nai B'rith Conference, held in Savannah, CHESTER BROWN was elected a member of the District Court of Appeals . . . and PHIL LEVINE returned with an attendance prize from Blowing Rock, where he went for a two-day conference of his Insurance Company . . . WHAT'S that we hear about RAY FARBER competing in a BIG TIME bridge tournament? Ray is by now a veteran bridge champ . . . Congratulations! . . . The vacation exodus has taken the FRIEDLAENDER family on an enviable California trip, to show the boys the country, and to visit with friends in several places en route . . . The J. TANENBAUMS were in ATLANTIC CITY and the MILTON WEINSTEINS had a short visit to her home . . . the Lee Kays took one-year-old Ellen on a trip to New York and Pennsylvania as a proud exhibit to relatives there . . . Off to Camp Noweta again as counselors are MIMI TEMKO, HILDA PECK and SALLY ISAACSON, looking forward to busy but happy days . . . RABBI RYPINS is at Breton Woods, N. H. for the annual meetings of the Central Conference of American Rabbis, while MRS. RYPINS and FRANCES are spending some time in NYC . . . The Dave Bernstein's RITA is home for the summer from NYC and will spend some of the time with family in Charleston . . . And when the Temple Emanuel Brotherhood softball games begin to ap-

pear at Latham Ball Park, it's a sure sign that Summer is near . . . Ditto for the very successful hayride held recently by the BBGs, finishing off a MOST successful and prolific year . . . Now we wait to hear reports of the District 5 convention held at Ocean View, Va. and attended by delegates MARLYN ZAGER (incoming president), SARA ANN SUSMAN and EVELYN GREENBERG, (also recently elected officers) MARGIE GOLDMAN, SUZANNE DRYZER, and High Point members TEASA BLOOM and BETZI MORRIS . . . if we know our girls, they will have much to tell and to show about BBG meetings, come September and meeting time . . . Orchids to B. B. President AL MAZO for the way in which he is keeping the local Lodge busy and interested, even though it is the usually lazy-and-relaxing time . . . Also to MELVIN KARESH got the fine job of publicising the June 13 meeting which had as guest speaker F. B. I. Special Agent, J. S. Mulroy of the F. B. I. office in Charlotte . . . With business matters cut to a minimum, reports of the Savannah conference were heard and applications discussed for the Institute at Wildacres, to be held over the July 4th week-end . . . which reminds us to remind you of the 173rd anniversary of that important date in American History . . . something to remember seriously and constantly . . .

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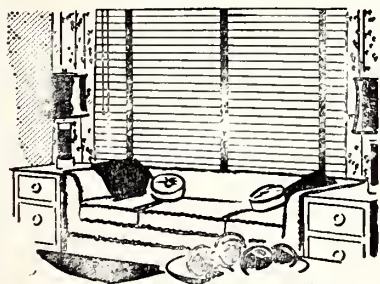
GREENSBORO, N. C.

Kahn-Bernstein

Miss Norma Jane Bernstein, daughter of Mr. and Mrs. Walter J. Bernstein, became the bride of Alan Kahn of Washington, son of Mr. and Mrs. Samuel Kahn of Philadelphia, in a 1:30 p. m. ceremony at Sedgefield Inn, on Sunday, June 12. Rabbi F. I. Rypins of Temple Emanuel performed the ceremony, which was witnessed only by members of both families. The couple were united under a canopy of chrysanthemums and greens, with a setting of palms and ferns. A luncheon followed immediately after the ceremony.

The bride, given in marriage by her father, had for her only attendant, her sister-in-law, Mrs. Martin M. Bernstein of Asheboro. Louis Locke of Philadelphia was best man. Ushers were Martin Bernstein, brother of the bride, and Ralph Kahn, brother of the groom. Music was provided by Miss Naomi Cooper of Philadelphia. After a wedding trip to western North Carolina, the couple will make their home in Arlington, Va.

The bride, a native of Greensboro, is a graduate of Bryn Mawr College, Bryn Mawr, Pa., class of 1949. Kahn is a graduate of the University of Pennsylvania and the Harvard Law School. He served in the navy for three years during World War II. He is now in Washington as an attorney with the National Labor Relations Board.



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Social and Personal

ASHEVILLE, N. C.

Elected to the Fifth District Executive Board, B'nai B'rith, were Dr. Leon Feldman and Isaac Gradman. The election was held at the 73rd annual convention of the 5th District in Savannah, Ga.

The Patton Avenue Bargain store, operated by the Sisterhood of Beth Ha-Tephila, opened for business on June 1st. All proceeds go toward completion of the Social hall in the new Temple and the kitchen. The store is manned by a paid worker and members of the Sisterhood assist. Mrs. Leon Gross, president; Mrs. Ben Schas and Mrs. Leon Feldman are in charge of the project.

The annual congregational meeting was held on June 14th. Reports of officers and standing committees were given.

The annual meeting and installation of officers of the Young People's League took place at the Biltmore Plaza. Officers elected include Mrs. S. Goldbloom, Miss Helen Galumbeck, Herbert Schiffman, and Buddy Patton.

Bar Mitzvah:

The Bar Mitzvah of Al Isaac was celebrated with appropriate services at the Beth Ha-Tephila on June 3rd. Following the services, the parents of the Bar Mitzvah, were hosts at a reception.

The closing meeting of the Beth Tephila Sisterhood was held at the Annex. Reports of the various committees were heard and the following officers were elected: Mrs. Leon Gross, re-elected president; Mrs. Leon Feldman, elected vice-president; Mrs. W. Michalove, 2nd vice-president; Mrs. I. Orvitz, treasurer; Mrs. M. Burka, recording secretary; Mrs. H. Dave, corresponding secretary, and Mrs. H. Goldbloom, financial secretary.

A list of graduates from the colleges includes the names of Joan Zageir, Peggy Lees, Miriam E. Crohn, Joe Slavin, and Roy Swartzberg, Jr. Among the high school members are Perry Fabian, Burton Bershaw, and Benson Slossman. To all of them we extend our best.

GOLDSBORO, N. C.

Mrs. SEYMOUR BROWN, Reporter

Mr. and Mrs. Seymour Brown announce the birth of their daughter, Wendy, on Thursday, June 2. Mrs. Brown is the former Miss Pam Ackerman, daughter of Mr. and Mrs. E. R. Ackerman of Wallace.

Jacob Shrago was named to the Fifth District Executive Board, B'nai B'rith, at the 73rd annual convention held recently in Savannah, Ga.

Closing exercises of the Religious School were held on Sunday, June 5. Following the exercises the annual picnic for pupils and parents was held at Woodland Lake.

Arnold Leder and Shirley Shrago were winners of the Religious School Essay Contest. The prize-winning essays were published in the Temple Bulletin. Winning honorable mention were: Fay Shrago, Sondra Feuer, Alan Korschun, Muriel Kramer, Harriet Liberman, and Bobby Kadis.

Graduates in the community include: Martin A. Bernstein and Max Epstein from Goldsboro High School and William Shrago from the University of North Carolina.

At the annual Congregational meeting, the following officers and trustees were elected for the coming year:

President, Emil Rosenthal; vice-president, N. A. Edwards; recording secretary, B. M. Kahn; financial secretary, Mrs. E. R. Shirley; treasurer, Henry Weil. Trustees: Ben Ellis, Sidney Meyers, and Louis Schmitt.

GREENSBORO, N. C.

Milton Schwab

Milton Schwab, resident of Greensboro for many years, and brother of Mrs. Charles L. Weil, Sr., died here at the age of 68.

Welcome Stranger!

Mr. and Mrs. Arthur Bernholz announce the birth of their third son on June 14.

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At Beth David Synagogue, Greensboro, Arlene Blasenstein, left, and Carole Goodman, right, celebrated their Bas Mitzvah on Friday evening, June 3.

Resettlement In Columbia

(Continued From Page 4)

whole has an established authority to mobilize the resources of the various groups at a moment's notice.

The 'Right Men' Are Chosen To Head Various Committees

The committee felt that in order to make a success of housing these newcomers, the thing to do was to enlist the sympathy and interest of the man in the Jewish community who had control of the greatest number of housing units, who could couple his tremendous intelligence with his ability as a property owner and a builder, to see that adequate, inexpensive housing was provided. We were fortunate enough in Columbia to find in the person of M. B. Kahn exactly that kind of man. Under the able leadership of Mr. Kahn, who combines a tremendous enthusiasm for his job with a realization of the limitations imposed by the financial status of these newcomers, the committee is in a position to do a splendid piece of work.

In respect to the Employment Committee, we felt that it was necessary to secure the leadership of a man who was not only successful in his own right, but who was well known and well liked among Jews and non-Jews. For such a task, the committee chose M. M. Donen and asked that he guide his committee into the selection of jobs which would be handtailored for the capabilities of these New Americans.

No program can be completely successful without adequate financing. The Columbia committee searched among its personnel for a Finance chairman who would, by his own generosity, set the pace for fund-giving, a man whose business

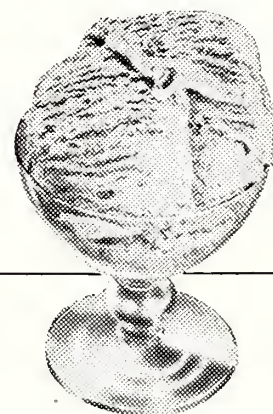
ability was so widely known and recognized that there would be no question among givers as to the equitable and wise expenditure of their funds. We found such a man in the person of Meyer Kline, a highly respected and successful businessman of the community. Having been promised \$100.00 per person by United Service for New Americans for each newcomer, the community agreed to match such funds. This was to be our initial budget, though if necessity demanded it we would raise additional funds.

Full Preparations Are Made For Welcoming Newcomers

Knowing how lonely the people who come to America can be without social, neighborly, friendly contacts, we appointed Hospitality and Reception Committees. We believe these will prove to be the core of our program. The community had agreed to accept into their life four families over a period of two months, and it was the feeling that if one Hospitality and Reception Committee could function effectively for each family, they would make the newcomers feel truly welcome. These committees are headed by the Mesdames H. B. Harris, Peter Grant, Marvin Braunstein and Samuel Rubin. It will be through these committees that the newcomers will be welcomed into the community, that they will be given friendly, helpful, intimate advice on how to make of themselves good Americans. Through them, the newcomers will be interpreted to the community, the community in turn being interpreted to them. We have asked these committees to assume certain homely duties, to see that a resi-



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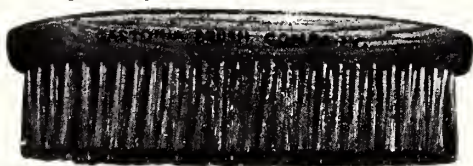
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dence is ready to receive the New Americans, that a good, nourishing, home-cooked meal, steaming hot, is prepared when they arrive.

This committee has also been asked to explain the American monetary system; to show how to shop at a typically American supermarket; to help integrate children into the learning and social activities of our schools; and to help them learn how to dress as modern Americans do.

Local Professional People Contribute Their Services

We also created a group which we call the Gift and Advisory Committee, under the chairmanship of Mrs. Phillip Kline and Mrs. M. B. Kahn, to prepare household equipment and other necessities for the New Americans before they arrive in Columbia.

Mrs. Sam Gendel, a former Navy nurse, is chairman of our Medical and Dental Panel, consisting of all Jewish general practitioners and specialists in the city, as well as our one pharmacist and one optometrist. They have agreed to give free service when desirable. The Jewish lawyers in our community volunteered their services and will help with filing citizenship papers as a further step toward a feeling of security for our New Americans.

Mrs. Julian Henning, nationally recognized woman's leader, educator, and historian will not only teach English with a "Southern accent," but will give a feel of our country, its customs, government, philosophy and ideals.

A justifiable criticism made of the South is that it has a lack of trained psychological guidance. Columbia is unusually fortunate in having as a member of its Jewish community Jules Bank, a trained psychologist, who has served in that capacity with the County Mental Hygiene Clinic. Mr. Bank heads a Committee on Vocational and Educational Guidance, and will give the necessary psychological and sociological guidance. He will be available to the newcomers for consultation in regard to proper placement for school children and job placement for adults.

Non-Jewish Groups Join Program Of Integration

The overall plan of the Columbia community committee sounded so interesting that the young people volunteered their services. Through these youngsters a Youth Committee has been set up to introduce the younger members of the families moving into Columbia to typical American athletics and club activities. They have even volunteered to act as "baby-sitters" so that the adult members of the families can be free to participate in community programs.

Although the committee functioning in this program is composed of the Jews of Columbia, the group realizes that essentially this is not a Jewish problem but a general community problem. These

people are coming to our shores in the grand tradition of America, to seek their economic opportunity and the right to worship God as they see fit. In that spirit the committee received with enthusiasm the offer of a non-Jewish beauty-parlor operator to give an American up-to-date hairdo to each female newcomer in the community. We also accepted with enthusiasm the offer of community-wide recreational facilities. The general cultural agencies have offered their facilities freely, and these offers have been accepted with thanks.

The New Americans are not enclosed in the immutable tradition of one separate group. It is only through a realization that these people who are joining us in our home city will become a part of this city in every respect, that we can make a success of this experiment and meet the challenge which is being presented to us by the Displaced Persons Act of 1948.

GREENSBORO, N. C.

Ray Farber of Greensboro, paired with Arthur Schlessinger of Baltimore, won the open air championship in the American Contract Bridge League's Middle Atlantic Tournament, which was held at Virginia Beach. The tournament was attended by most of the nationally prominent players of contract bridge, and in winning the team set a new tournament record, with a total of 314.1 points.

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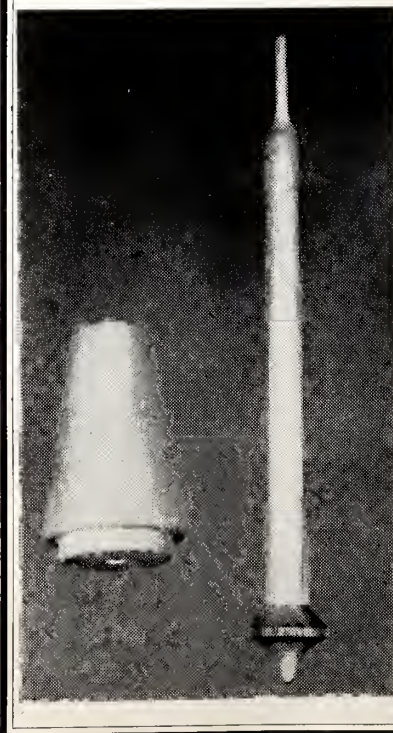
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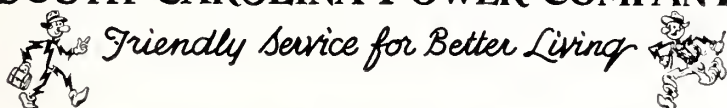
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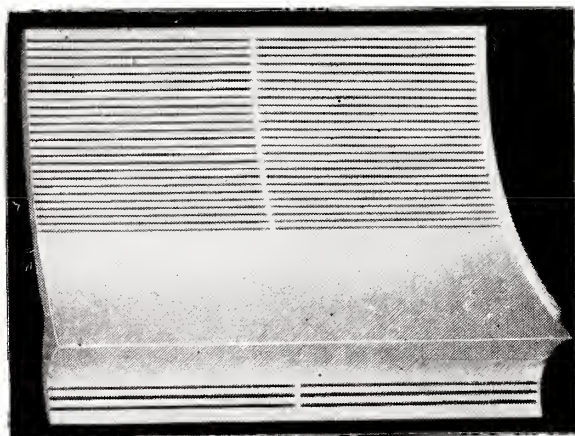


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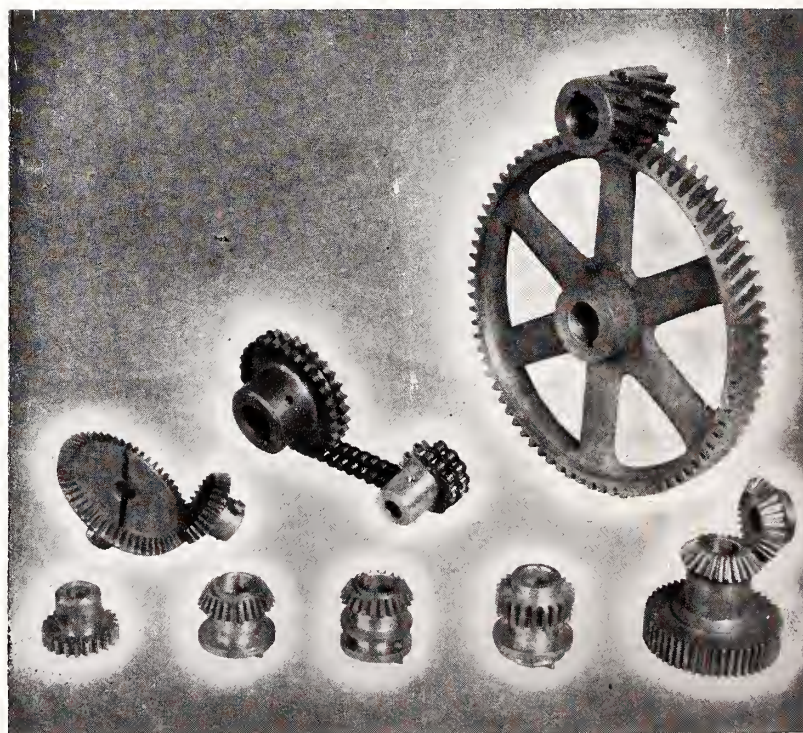


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Shadows Across A Jury by *H. G. Van Dam*

Investment In Palestine Securities by *Abraham H. Saker*

Arabs In Israel by *N. Baron*

The Truth Behind The German Trade Exhibit

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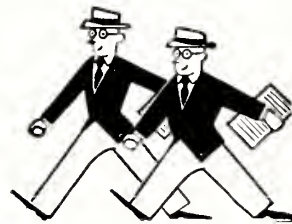
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« « « EDITORIALS » » »

CHESTER A. BROWN, Editor

More About Brandeis University

Limitations of time and space precluded the possibility of our giving but a passing salute to Brandeis University upon the completion of its first academic year, in our July issue. Subsequent developments at the first convocation of the new, first Jewish-sponsored non-sectarian institution of higher learning, held at Waltham, Mass., warrant further comment.

The most definitive tribute to the high standards at Brandeis was the announcement that the University would move into its second year with the full accreditation of the New York State Department of Education. President Abram L. Sachar explained that the Brandeis Administration had not itself sought accreditation by this Board since recognition is usually withheld until after four years of academic performance by a new institution. In a covering letter, the representative of the Department said in part, "Registration by the New York State Department of Education means that it is our belief that the standards and practices maintained in your institution are comparable with the better established institutions in this State. Moreover, registration means that this Department has given endorsement to the transfer of credits from Brandeis University to any institution in this State. Of course, from a broader point of view, I think registration means that we have adopted your institution within our family of institutions . . . As you may realize, it is somewhat unusual that we would register any part of the program of an institution in its first year of history, so I feel that Brandeis should be congratulated upon its attainments and promise."

The election of Mrs. Eleanor Roosevelt as the first woman to join the twelve-man Board of Trustees of the University is perhaps symbolic of the ideals toward which the University aspires.

"There is a new University where the problem of recognition of all our citizens on an equal basis actually may be solved," wrote Mrs. Roosevelt shortly after Brandeis was established. "Named for a great liberal, the late Supreme Court Justice Louis D. Brandeis, the University is open not only to Jews but to Catholics and Protestants of every race. One can only pray that it will fulfill the hopes of all those who have suffered as minority groups." Mrs. Roosevelt's willingness to join the Brandeis Board of Trustees indicates her belief that the University has and will continue to adhere scrupulously to its principles of complete equality in the selection of faculty and student body.

In telling of Brandeis' first year, at the recent convention of B'nai B'rith's Fifth District Grand Lodge in Savannah, Dr. Sachar said at one point, in a somewhat facetious vein, that he supposed his university would not get full recognition until it had a foot-ball team. "I look forward to the day," he said, "when a football team from Brandeis University will meet an eleven from Notre Dame, the proceeds to go to the United Jewish Appeal." This may not be such a wild dream, although our own amendment would be that a more appropriate beneficiary, by reason of greater inclusiveness, might be some such organization as the National Conference of Christians and Jews. For announcement was made at the convocation of the appointment as Director of Athletic Activities, of Benjamin ("Benny") Friedman, famous All-American quarter-back of the University of Michigan in years gone by. This designation indicates that those who are guiding the destinies of the "baby" university not only are realistic, but know their athletics as well.

Featured speakers at the convocation included, in addition to Dr. Sachar and George Alpert, chairman of the university's Board of Trustees, Dr. Ralph Bunche, Senior Member of the United Nations' Trusteeship Council, and Major Aubrey Eben, representative of the State of Israel to the United Nations.

Rabbi David Philipson

American Jewry, and Liberal Judaism in particular, lost one of their most eminent figures in the passing of Rabbi David Philipson at the age of 87. Dr. Davidson, affectionately known as "the Dean of the American Reform Rabbinate," was the first graduate of the Hebrew Union College to receive a Doctor of Divinity degree. He served on the faculty of the H. U. C. from 1889 to 1906; was also president of the Central Conference of American Rabbi, chairman of the Joint Commission on Jewish Education, a charter member and for many years vice-president of the American Jewish Historical Society and a member of the board of governors of the Hebrew Union College.

Religion In Israel

Fairness presumes a certain amount of reciprocity in the relationship between Jews in Israel and those elsewhere in the world. And yet for some time to come there will be a certain amount of hesitancy — of delicacy—in making criticisms and suggestions on either side.

One fact is of course, beyond argument. Israel, as a nation, is entitled to complete autonomy. And conversely, Israel should make no attempt to regulate the *mores* of Jews outside of Israel. This does not preclude however, an interchange of suggested ideas, with the understanding on the part of both groups that it is entirely optional that they adopt the suggestions.

Some friends of Israel in this country right now are concerned with the religious situation in Israel. Returning visitors seem to find that the younger generation in the new state are little interested in a formal religious life, while the older folks lean largely to Orthodoxy. There is some concern that there may be a return to a theocracy over there, and this will only be dispelled when there is evidence by action and not words, of a complete separation of church and state. There have even been reports that serious consideration is being given in some quarters to reconvening the Sanhedrin.

Now comes the direct charge by Rabbi Abraham J. Feldman, retiring president of the Central Conference of American Rabbis, at the recent Bretton Woods N. H. meeting. Dr. Feldman alleges that there is a "refusal to give religious freedom to the liberal Jewish communities in Israel." This charge is denied by Israel's Chief Rabbi. Dr. Feldman further asserts that Liberal Jews were "being forced into the strait jacket of a strict and legalistic interpretation of Judaism and are being subjected to the indignity of being compelled to conform in such matters as marriage and divorce. Unless they conform, marriages are illegal and divorces are impossible."

Dr. Feldman said there were three Liberal congregations in Israel, one each in the cities of Tel Aviv, Jerusalem and Haifa, numbering some 600 to 700 families. He maintained that the spiritual leaders in Tel Aviv and Haifa had "no standing before the Rabbinical Court and are not permitted to officiate at weddings without Orthodox supervision." He added that the spiritual leader in Jerusalem had a quasi-official standing at the Rabbinical Court and was licensed to solemnize marriages.

Perhaps from our point of view, these are serious charges, and it might be well for the Israeli government to pay them some heed. But in the final analysis Israel's religious set-up, as well as all other internal affairs, is strictly Israel's business. We might save ourselves a lot of unnecessary worry by realizing that as long as there is the reciprocal right by the Jews in Israel and the Jews outside of Israel to self-solution of all problems, the apprehension can be less acute.

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The Party Line Changes

UNTIL FURTHER notice, the new Communist party line is to war on Zionism and "Jewish bourgeois nationalism." This line had been fashioned and laid down in Moscow some months ago, but for some occult reason it is only within a matter of days that it was grasped by the faithful in New York. At any rate, all the party brethren, from Ilya Ehrenburg in Moscow, who originally pronounced the dictum, to the comrades in the satellite states of Eastern Europe, down to the domestic Communist dignitaries grouped about the Yiddish organ of the party, Morning Freiheit, now have got their line clear. With one voice they will echo the slogans: Down with "reactionary" Zionism! Down with the "bourgeois" Israeli Government!

The shift on the local end of the party line came about, as we already noted, after considerable delay. The interval, we presume, was consumed in silent meditation and introspective soul-searching: but the resultant breast-beating was performed in public, in accordance with the prescribed Communist ritual. It thus came to pass that a certain Moshe Katz, who some months earlier had written an article in the Morning Freiheit in which he took issue with Mr. Ehrenburg's attack on Zionism, now recanted his views in a letter published in the same newspaper. Mr. Katz was not alone to recant. He was accompanied to the mourners' bench by the entire Communist hierarchy of the Freiheit Association, who beat its collective breast in repentance and apology for its writer's "backsliding from Marxist and proletarian internationalism and for his approach to bourgeois nationalism."

Now Mr. Katz has seen the light! He finds that "the Zionist leaders outside Israel and the Social Democratic leaders in Israel are prepared under the guise of the alleged cosmopolitan Jewish nation and of the alleged defense of the 'general national interests' to transform into a bastion of Jewish reaction and as a prop for Anglo-American imperialism." In like manner, the Freiheit declared that Ehrenburg's "ideological struggle against bourgeois nationalism and against Zionism is our struggle, the struggle of the entire progressive movement." It embraced Ehrenburg's view that "the solution of the Jewish problem can be achieved only under Socialism," and called for the "immediate commencement of a wide ideological campaign against bourgeois nationalism, against the reactionally Zionist leaders."

The antics of the Jewish Communists in the country, apart from a bit of amusement they furnish from time to time, are hardly worthy of notice. What specific forms

this new line will take is yet to be seen. Presumably they will now urge the rejection of the balance of the U. S. loan to Israel, for which, prior to its approval, they had clamored so vociferously. In any event, their influence upon Jewish thought and the course of Jewish events is nil. Whether they are pro or anti-Zionist, pro or anti-Israel is of little consequence. In the area of Jewish interests and concern, they have long been recognized for the humbugs that they are. But the role of the Jewish Communists in the Soviet Union and in the Communists states of Eastern Europe is quite another matter. In those countries, the hardening of the anti-Zionist line has grave implications for the future of the Jewish population. Already its effects are felt in the tightening of restrictions upon immigration of Jews to Israel from Rumania and Hungary and the dissolution of all Zionist parties in these countries. Jewish community life in the Soviet sphere, with the possible exception of Poland, is fast disappearing. What we have known as Jewish cultural activity is hardly recognizable. Indeed, the very idea of "a world Jewish literature" has become a heretical concept.

The new Communist anti-Zion-

(Please Turn to Page 22)

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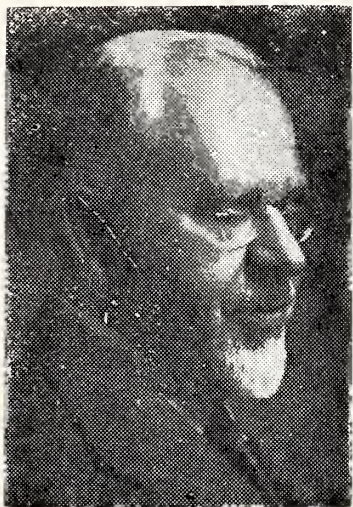
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N. C. B'nai B'rith's Institute of Judaism at Wildacres



DR. SOLOMON GRAYZEL

WILDACRES — The I. D. Blumenthals' (Charlotte) picturesque estate at Little Switzerland, N. C., was once again the back-drop for the Institute of Judaism, sponsored by the North Carolina Association of B'nai B'rith Lodges, July 3 to 7, inclusive. This was the second successive such Institute, the first having been held last summer, also at Wildacres.

Once again the fifty men from throughout the State, who with a few guests, made up the attendance, came away breathless with their praise, and with the feeling that they were "in" on the beginnings of a movement in Jewish culture and education that bids fair to assume national scope. Already movements are underway at various levels to spread the idea nation-wide.

The formal program tells only half the story of the Institute. Star-studded as it was with such names as Dr. Mordecai M. Kaplan, Dr. Solomon Grayzel, Dr. Paul Ilton and others, there were interpolated informal "bull-sessions" and recreation features that did much to solidify old friendships among the men attending, and create new ones.

Dr. Kaplan, a professor at the Jewish Theological Seminary in New York, and noted advocate of Reconstructionism, gave a series of four lectures on "The Future of the American Jew." Dr. Kaplan is the author of a recent book with that same title.

Dr. Grayzel, Editor of the Jewish Publication Society, Philadelphia, also gave four lectures, his subject "A History of the Jews." Dr. Grayzel has recently published a book with that title.

Dr. Ilton, recognized Jewish archaeologist, exhibited during his talk, a priceless collection of early Judaica, collected over a period of twenty years, in Palestine and the near East.

The Institute, dedicated to the theme "The Past, Present and Future of the Jewish People," was under the direction of Maurice A. Weinstein, Charlotte, president of the North Carolina Association of B'nai B'rith Lodges, and originator of the idea, Honorary Chairman,

with Cyril Jacobs, Greensboro, chairman and Chester A. Brown, co-chairman. Harry Ganderson, Greensboro, was registrar.

Among the guests were Dr. William Wexler, Savannah, Ga., president of the Fifth District B'nai B'rith Grand Lodge, Melvin Harris, Columbia, S. C., second vice president, and Arthur Rittenberg, Charleston, S. C., treasurer of the District, Gabriel Cohen, Indianapolis, editor of the Jewish Post, and Mrs. Cohen.

Members of the various B'nai B'rith lodges throughout the state included:

M. A. Weinstein, J. L. Pressman, Morris Speizman, Nathan Sutker, Bill Nachamson, J. A. Sosnick, Herman Blumenthal, Al Smith, Jack Freedland, of Charlotte, N. C.; Walter Bernstein, Jack Salz, Jack Biller, Sol Levine, Phil Segal, Max Zager, Chester A. Brown, Albert Mazo, Harry Karesch,

(Please Turn to Page 8)



An Evening Service at Wildacres.

(Photo by Phil Segal).



This photograph of the group at Wildacres was made by Max Zager of Greensboro, which accounts for the

fact that Mike's genial face is not included. For the others see appended list of those present.

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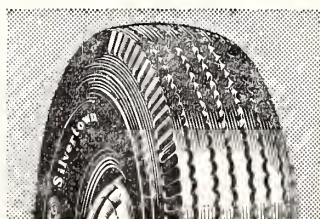
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News From Israel

TEL AVIV (ZOA)—The importance of making hotel and other reservations in advance of a trip to Israel is underscored by the following figures supplied by the Israel Hotel Keepers Union in connection with the problem of tourist accommodations:

In the three large cities of Israel—Tel Aviv, Jerusalem and Haifa—there are 180 hotels which may be classified as follows:

Class 5 (the best)	16 hotels
Class 4	67 hotels
Classes 1-3	97 hotels

Only the 16 hotels in class 5, containing 816 beds, and some of the hotels in class 4, which have 2,000 beds in all, are regarded as suitable for tourist accommodation.

Apart from these, there are about 60 boarding houses and rest houses in other parts of the country; but these, as well as many rooms in the hotels in the larger cities, are generally occupied by local holiday makers and commercial travellers.

NEW YORK (ZOA)—Profits and dividends from American investments in Israel will be paid in United States dollars as an added inducement to the investment of American private capital in Israel, Robert Nathan, director of the Jewish Agency's Economic Department, revealed here. Mr. Nathan said this would hold good only if the original investment were made in dollars or in machinery and equipment originating in the United States.

TEL AVIV (ZOA)—The turnover of Israel's retail trade during 1948 is estimated at about IL.100 million (\$300 million) or IL.135 (\$405) per capita. The total turnover rose tenfold, and the turnover per capita sixfold as compared with 1939. The difference reflects the increase of the population and the high cost of living the index of which stood at 363 points by the end of 1948 as against 100 points by August 1939.

TEL AVIV (ZOA)—The cornerstone for a new \$6,000,000 housing project to provide 1,350 housing units for new immigrants has been laid near Tel Aviv. The project will form part of a new suburb.

Sixty new settlements will be founded in Israel during the next six months, it was announced by Yehuda Horin, director of the Jewish Agency's settlement department. According to present plans, he said, 10,000 new immigrant families will be settled soon in 18 of the proposed new colonies.

NEW YORK (ZOA)—The town-planning program of the Jewish State of Israel will be based on the assumption that the population will exceed two million within the next ten years, according to a blueprint submitted by Mr. Anatole Solow, American expert on town and country planning who has been invited by the Israeli Ministry of Labor and Reconstruction as adviser, a Tel Aviv dispatch to The Israel Corporation of America announces.

TEL AVIV (ZOA)—Agricultural production expanded during 1948 despite wartime conditions. The turnover of milk and dairy products amounted to IL.3.8 million (\$11.4 million) as against IL.2.7 million (\$8.1 million) during 1947—an increase of 37 per cent. The turnover of eggs and poultry rose from IL.4.5 million (\$13.5 million) in 1947 to IL.7.4 million (\$22.2 million) in 1948—an increase of 68 per cent. Rising prices are, to a certain extent, responsible for this increase of turnover but there was also a considerable increase in output.

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The Truth Behind The German Trade Exhibit

Under the sponsorship of the Allied Military Government in Western Germany and backed by our State Department, an exhibition of German-made goods was scheduled to open at the Museum of Science and Industry in New York on April 9. The exhibit was originally to be known as "The Germany '49 Industry Show," but for reasons of public relations it is now advertised as a "Military Government German Exhibition." The announced purpose of the fair is "to stimulate German export trade."

The coming of this German trade exhibit to the United States under official government auspices, is in line with State Department policy to rebuild German industry as rapidly as possible. It is bound to have a deeply disturbing effect upon public opinion not only in this country but also in the European countries whose people and resources were destroyed by Nazi Germany during the war. The solicitude of our Government for the Germans stands out in sharp contrast to its attitude toward the European countries that were our Allies in the war. Their economic needs are ministered to with the special consideration accorded to the Germans. It is common knowledge that the Western European states are very much concerned about German economic competition which, with the aid of American Military Government, is staging an almost miraculous comeback.

The American public is told that an increase in German exports to the United States will no longer make it necessary for this country "to pour a billion dollars a year" into Germany. However, it is highly probable that the dollars savings will be illusory. The policy of facilitating German exports is likely to result in ultimately penalizing the American taxpayer because of the inability of American products to compete on equal terms with

cheap German-made goods. America has had costly experience with German dumping before the war, a practice which is already menacing the British and French markets. It is difficult to understand why American taxpayers should subsidize German business projects, whose low labor standards and unfair commercial methods place Americans at a distinct disadvantage.

Apart from these material considerations, there is the greater danger that in the haste to revive the German economy, American Military Government is regenerating Nazi leadership and calling back to power those industrial leaders who formerly held top-management posts in the Nazi war machine.

In the light of these circumstances there is definite danger to our democratic society in the at-

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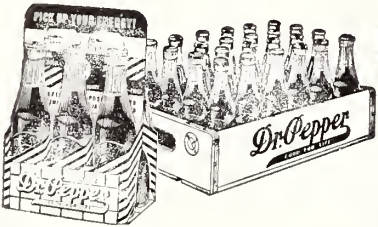
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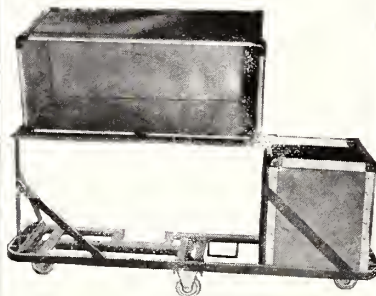
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Examining Dr. Paul Ilton's Archaeological Specimens.
(Photo by Phil Segal)**Wildacres Institute**

(Continued from Page 5)

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By ABRAHAM H. SAKER, *Founder, American Palestine Securities Corp.*

WHAT CAN I do now, to help the new State of Israel grow strong and secure, and absorb the immigrants who are streaming in at the rate of a quarter of a million a year—newcomers who are eager to throw into useful and creative work all of the pent-up productive energy that was frustrated in ten long years of suffering, imprisonment, slave-labor, and enforced idleness?"

Thousands upon thousands of American Jews are asking themselves this question. What next? After contributing for over a generation to one fund after another, and seeing the new State now a reality—a vibrant, growing commonwealth of nearly a million Jews whose first pride and joy is the fact that they themselves, and not some international commission, are emptying the DP camps to the last Jew—after helping to make all this possible, American Jews are far from satisfied. If anything, we are more ambitious than ever. We want to help Israel grow in population, in industry, in commerce—building upon a firm economic base that cultural, political and social democracy of which our prophets and teachers dreamed for thirty centuries.

To be sure, we shall continue to support the great constructive and relief funds, which have poured hundreds of millions of dollars into Palestine for their special purposes; the Palestine Foundation Fund and the Jewish National Fund will still look to the United Jewish Appeal. But our generation, from now on, has a new task. We must begin sending a portion of our capital and savings into Israel, to be used in the financing of the economic and industrial development of the State, Israel is hungry for American capital, to be invested in the shares and bonds of

both old and new enterprises — in enterprises that were organized there as well as in companies like the Palestine Economic Corporation and the Am-Pal, which are American companies using their funds in Israel.

Israel is destined to be the hub of the great Middle East area. Her docks, warehouses, banks, factories, free ports, ships and insurance companies will serve the whole population of this vast area; Israel will be the model and teacher from whom the undeveloped Arab peoples will learn how to bring their own economics into step with the 20th Century. Arabs will come from half a dozen countries surrounding Israel—to Tel Aviv, Haifa, Jerusalem, Petach Tikvah, Nantanya—to acquire skills and 'know-how' which they will bring back to their own lands, thus forging links of cooperative friendship and interdependence with the Israeli Jews which will be more durable than any treaties or conventions. (For we must never forget that the Jews of Israel are the Arabs' closest and most natural friends and collaborators.)

In order to be able to realize this destiny, Israel will need the help of American money in vast amounts to be invested in profitable and self-liquidating projects of the highest importance. Most Americans have no conception of how much Jews have already built up in the economic sphere. Israel has fine banks, whose wonderful records of stability were made under conditions which would have spelled the doom of banks anywhere else in the world. The Anglo-Palestine Bank and the General Mortgage Bank, which, respectively, are the largest commercial and mortgage banks in Israel—and others—have served the colonies and the cities long and well, financing build-

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ding, farming, industry and business with skill and ceaseless care for the general welfare. Israel's mortgage bonds, like the bonds of the Israel Government itself, will appeal to American Jews when they come upon the American market. There are dozens of first-class industrial enterprises which managed, despite the brutal efforts of the British Mandatory to crush them, to produce economically, efficiently and at a profit, and at the same time to deal decently with their workers. There are industrial combines like the Central Trade & Investment Company and 'Koor,' which handle the bulk of building materials in Israel,—and utilities companies supplying water and electricity to the colonies and cities. There is Palestine Potash, which extracts chemicals from the Dead Sea. There are great textile works, like 'Lodzia' and 'Ata,' the 'Nesher' (Portland) Cement Works and the 'Shemen' oil works. There is the 'Atid' Navigation Company with its small fleet of vessels; (there will be other maritime companies—for Israel was once a maritime nation and will be one again—more than ever.) There are land-development companies and housing projects; finance and investment companies and trusts. The stocks and bonds of these and other enterprises, as listed upon the Tel Aviv Clearing House, are valued at over 150 millions of dollars. American investors will have a chance to invest in the shares and bonds of all of these companies, and thus become partners with the citizens of Israel in the development of the land,—creating new jobs, new homes, new business opportunities, and new wealth for cultural development. In a word, Israel has become the 'last great frontier for the investment of Jewish capital.'

We must remember, too, that Palestine has been going through a heart-breaking war period, during which all of her manpower was swallowed by the needs of the army. There is hardly a family in Israel which has not sustained some loss; the entire population

has given and sacrificed until there was nothing left to give or lose. Most of her industry has to be re-mechanized; where old machinery has been destroyed or become obsolete, it must be replaced. Agriculture must become mechanized. The cities—Jerusalem, Haifa, Tel Aviv, Natanya, Petach Tikvah — have long since outgrown their original plans—they will need to get millions of dollars in loans. But their credit is excellent. When, some years ago, 75,000 pounds worth of Tel Aviv bonds were brought to New York, people were skeptical and bought them with misgivings—but they were paid in full, on the dot, principal and interest, and Tel Aviv today can float a loan fifty times as large without difficulty. The harbors of Israel, which are destined to become among the most important ports on the Mediterranean, will absorb many millions of dollars in profitable and self-liquidating projects; while other public utilities—telephones, water supply, airports, roads—will call upon American Jews to invest.

It is with the intention of serving the American public as an over-the-counter brokerage office in which these securities, as they appear upon the market, can be freely bought and sold, that I have founded the American Palestine Securities Company, and I do not doubt that American Jews, inspired by the romance of the opportunity to have a hand in the realization of the Great Dream, will gladly pour their capital and savings into Israel. If character is collateral, then our brethren in Israel are the best collateral in the world. If the record of the past is any criterion, then investments in Israel will be both safe and profitable. And if we American Jews will think as big and as courageously as the situation deserves, then we, together with our brothers in Israel, will be the creators of a state that will be a model of what men can achieve.

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Arabs In Israel

By N. BARON

THERE ARE at present only about 120,000 Arabs left among the 900,000 inhabitants of Israel.

When I travelled around the country and talked to some of the Arabs . . . I could not help gaining a firm impression that a great wrong has been committed by the mandatory administration which encouraged and often initiated Arab evacuation from the Jewish part of Palestine. A letter published in the Palestine Post of February 5, 1949, by Mr. E. N. Koussa, an Arab gives concrete examples of this action and one finds numerous witnesses among the Arabs and the Jews who insist that their personal experiences force them to put the main responsibility for the mass exodus on the mandatory administration and its representatives.

At the beginning the Jewish population and especially Jewish organized labor in the towns and in the collective settlements tried hard to persuade their Arab neighbors, especially in the numerous "peaceful" villages, to remain, and assured them of the continuance and maintenance of good neighborly relations. In a few cases they did succeed. But the pressure of the British administrative and military machine, supporting the policy of Arab nationalists and invaders by spreading atrocity stories, was too strong. They also provided transport, convoys, etc., and sometimes, as in Tiberias, evacuated the Arab population to Transjordan without troubling to get their consent.

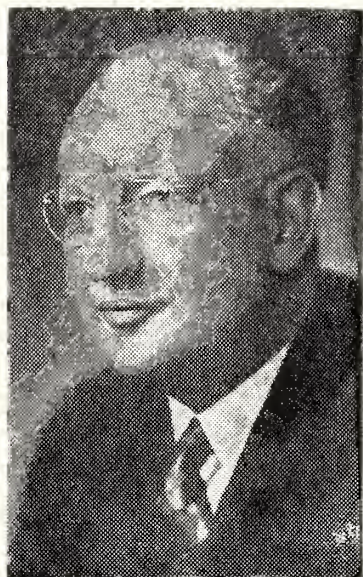
The Arabs who have remained in Israel do not regret it. That there is real equality of rights in the country was clearly shown during the elections to the Constituent Assembly. The Arabs voted for their own parties: The Arab Workers' Bloc and the Arab Democrats of Nazareth, both leaning towards Mapai, received 10,600 votes, and the Popular Arab Bloc, leaning towards Mapam, 2,892. The Com-

munist party had Jewish and Arab candidates on one list and it is estimated that it received about 6,000 Arab votes.

For the first time in Arab history, women participated in the elections on an equal footing with the men. The Arab language has full status in public life, and an Arab deputy may speak in the Constituent Assembly in his own language, which is precisely what he did.

The Arab urban population receive the same rations as the Jewish population, and in rural districts a special set of rations adjusted to the habits and requirements of the Arab diet has been introduced.

The Cooperative Wholesale Society, Hamashbir, has taken over the wholesale supply of the Arab population's requirements, but retail distribution is conducted through the Arab private traders and consumers' Arab cooperative



Judge Louis E. Levinthal of Philadelphia, former president of the Zionist Organization of America and one time Adviser on Jewish Affairs to General Clay, received the annual award of the National Federation of Jewish Men's Clubs of the United Synagogue of America at the organization's national convention in Atlantic City, N. J.

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societies which are beginning to appear in some of the Arab settlements. Ten such societies are in operation or are being organized.

Arab workers are paid the same wages as Jewish workers, and this is creating considerable difficulties. The Arab worker now receives two-and-a-half times more pay than he did under the mandatory administration, which makes his labor too expensive for plantations and industries which have been established with primitive equipment and have relied, in the past, on cheap labor. For the moment the difficulties are met by the fact that the country is desperately short of labor because more than a quarter of the adult population is mobilized in the armed forces or is engaged directly in the war effort.

The position in agriculture — especially in both Jewish and Arab citrus groves—is serious. The shortage of labor will prevent their maintenance in full and some groves are deteriorating beyond repair. It is estimated that only 15 per cent of the Arab plantations are being fully maintained with the help of the Jewish specialized agricultural contracting organizations, and the Ministry of Agriculture is still hoping to save about 60 per cent of them with the help of the new labor.

The maintenance of Arab houses and buildings presents another difficult problem. For the moment as many of them as possible are being used in towns for the housing of Jewish immigrants but not enough labor is available for the repair and maintenance of living quarters in Arab villages.

Medical centers with Arab and Arab-speaking personnel are established in Jaffa, Ramleh, Lydda, Haifa, Acre, Nazareth and in many villages; hospital services are being arranged for those who need them.

The General Federation of Jewish Labor in Israel has been paying considerable attention to the organization of voluntary economic institutions for the Arab working population.

The Cooperative Institute of Arab workers has organized consumers, industrial and transport societies to supply Arabs with the necessary credits and advice, to audit their accounts and to educate them so as to develop cooperative and collective enterprises among themselves.

A special Financial Institute will finance the improvement of housing and living conditions for the Arab working population in Israel, grant credits to cooperative societies of all types and establish loan societies. It will also support, by credits and grants, the formation of cultural, educational and social bodies for the improvement of communal life. The Institute's money will be raised through the purchase of shares by Arab workers and peasants and by credits and grants from cooperative and State institutions.

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Rabbis Mark and Klein Head Reform Rabbis' Fund Effort



Dr. Julius Mark, Acting-President of the Hebrew Union College Alumni Society (left), and Rabbi Edward E. Klein, President of the Jewish Institute of Religion Alumni Society, have accepted the co-chairmanship of the Alumni Committee of the Combined Campaign of the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion. This fund-raising campaign among rabbis is a part of the \$1,829,000 Combined Campaign for the institutions of Liberal Judaism headed by Dr. Samuel S. Hollander of Chicago. The Union of American Hebrew Congregations is a federation of almost four hundred Reform congregations throughout the country, headed by Dr. Maurice N. Eisendrath, and the Hebrew Union College-Jewish Institute of Religion is the recently merged seminary of Liberal Judaism, of which Dr. Nelson Glueck is President.

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The House On The Danube

By HAROLD TROBE

SIXTY YEARS ago, when the Rothschild Hospital opened its massive doors in Währinger Gurtel, Vienna, it stood as one of the finest health centers in Europe. This week the operating theatres, the laboratories and the clinics of the institution were no more. But the old building still served. Inside its long corridors, its ward rooms and its wide foyers were 3,000 homeless Jews from Hungary — the latest in a long train of post-war refugees who have come to Vienna in search of a new beginning, and have found in the Rothschild Hospital a place of shelter on their journey.

In the years preceding 1941, the hospital, founded by the Rothschild Foundation, was a busy, famous place, for Europe's most distinguished physicians and surgeons served on its staff. But the inflation that followed World War I wiped out the institution's limited assets and threatened to close the center. In the emergency, the Joint Distribution Committee, the then newly-formed American relief agency, made a substantial grant and the hospital remained open.

For another twenty years, thanks to JDC support, the hospital treated the sick. Then came Anschluss and World War II. In 1941 the building was seized and converted into a barracks for the local storm-trooper garrison. Hobnailed boots rang through halls accustomed to the lusty wail of new-born infants. To emphasize the building's new role, the Nazi SS even sought to dig out the Mogen Davids, inlaid in tile at the entrance to the hospital. But one star could not be destroyed and stands there still.

Then came 1944. With the penetration of Allied aircraft deep into Europe, the SS barracks became a

legitimate target for bombardment. Liberation a year later found one wing of the old hospital a gutted ruin. Every pane of glass had been blasted out. Most serious of all was the disappearance of every piece of equipment, from X-ray machines to surgical instruments. JDC set to work quickly. New window panes were put in, the rubble was cleared away, and the less-damaged sections were made habitable. The hospital's priceless equipment, however, was never found.

But if the Rothschild Hospital ceased to function as a health center it was soon to fill an equally important role. In 1945, thousands of Jewish survivors freed from the concentration camps converged on Vienna. This was the first of the long and steady streams of refugees who have come to the city since V-E Day, the first to seek shelter in the hospital.

In July '46 a pogrom in Kielce, Poland, touched off the spark that resulted in the headlong flight of more than 100,000 Jews, many of whom came to Vienna. The city became the wide end of a funnel through which as many as 1,000 men, women and children passed every day. Again the Rothschild Hospital was pressed into emergency services as a transient center. Crowded in a manner that would have shocked its noted staff of former days, the building gave shelter to thousands at a time — hungry, weary refugees, for whom JDC had to provide food, clothing, blankets, bedding and medicines until they could pass on to the DP camps.

The following spring another crisis arose when thousands of Rumanian Jews came to Vienna completely dependent on JDC for the

(Please Turn to Page 16)

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Shadows Across A Jury

By H. G. VAN DAM

A Hamburg jury has decided that the film "Jew Sues" was an anti-Semitic production for the purpose of National Socialist propaganda. The jury further agreed that a great part of the responsibility for this film rests upon Veit Harlan, the scriptwriter and producer. The court refused the plea of the accused that he had acted under duress, as it had been established beyond doubt that Veit Harlan had not done everything in his power to extricate himself from his task. The court is of the opinion that, after some initial resistance, the producer eagerly went to work. The presentation of the film, the court thinks, resulted in serious maltreatment of Jews in at least one concentration camp. Finally, it has no doubt that the mere announcement of the film was bound to give rise to anxiety and terror among the downtrodden and tortured Jews of Germany. In spite of all this, the accused was not found guilty, but acquitted after a verdict of "not proven." How did this come about?

The court declared itself unable to trace a casual link between the anti-Semitic propaganda of the film "Jew Sues" and the subsequent crimes of mass deportation, maltreatment and extermination of the Jews of Germany and the occupied countries. These crimes, the worst possible crimes against humanity, had been committed secretly, in the execution of a satanic scheme, without knowledge of the German people.

This decision of the jury, in conjunction with the summing up of the presiding judge, is extremely revealing, not so much in its legal aspect as from the psychological point of view. One must be grateful

instead of hiding them under tortuous arguments. In its judgment of Veit Harlan it is logical and firm, perhaps even harsh; it does not take into consideration the numerous extenuating circumstances which were revealed in the course of the hearing. It refuses to heed the queer and distorted testimony of some of the witnesses — among them unfortunately also Jews — who alleged that this filmic masterpiece did not have any anti-Semitic effects. It also refuses to accept the weak plea of the defense that the accused had acted under pressure. The conclusions regarding the character of the film and the re-

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Dr. Ellis Rivkin, on the faculty of Gratz College in Philadelphia, has been appointed Assistant Professor of Jewish History at the Hebrew Union College-Jewish Institute of Religion in Cincinnati. He will enter his new post at HUC-JIR in the Fall.

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responsibility for it are clear and unambiguous. But as soon as the jury begins to make deductions from the particular to the general it fails. To condemn one propagandist is to condemn all propagandists. To pronounce guilty somebody who rendered intellectual assistance to the Nazis comes perilously near to the acknowledgment of collective guilt. The court shrank from this step. Public opinion, that is to say the majority of the followers of a criminal system, confirmed the members of the jury in their profound and not unnatural disinclination to commit an act of self-purification which, by inference, would also be an act of self-accusation. The accused Harlan realized that when he said in his closing speech: "In those days, after all, we all worked with the devil and in the name of the devil; workers, scientists, generals, as well as public prosecutors and judges." How simple, now necessary even, then to deny the accused had any knowledge of monstrous and criminal events and at the same time exonerate all those mentioned by the accused, last but not least, those members of the legal profession who once served the Third Reich and who today have to pronounce judgment upon the crimes of the Third Reich. One cannot escape one's own shadow and that goes for a Hamburg jury. And these shadows are the past ten years and the deeds of the Germans during those ten years. The jury is more logical than the accused. The accused explained that he had acted in fear of being put into a concentration camp, a thought which terrified him. If, however, the accused was then already in mortal terror, should he not have had sufficient imagination to picture the fate of the Jews, many of whom were in concentration camps at the time? The jury did not accept the plea of his having acted under duress, but it did accede to the accused's plea of ignorance of the true facts.

Does the court believe that the murder of approximately nine million people, including six million Jews, could have been committed solely for professional criminals? Is it fair to pile all the guilt upon the miserable instruments of execution, the actual murderers? Did the systematic poisoning of public opinion have no influence on the powers of moral resistance of the young? Should the criminal who did the dirty work suffer the supreme penalty, while the intellectual who created the appropriate psychological conditions from his desk, his film studio, the public platform, as prosecutor or judge, goes scot-free and can offer his humble services to the next government?

To judge from the loud and uncritical ovations which followed the verdict, German public opinion agrees with the jury. We maintain that this verdict is damning for the person of the accused and for the

success of the propaganda of Dr. Goebbels. We fear, however, that it may prove equally fatal for all thoughts of self-purification on the part of the German people.

The House On The Danube

(Concluded from Page 14)

basic essentials of living. JDC — with funds it receives through the United Jewish Appeal — set up army cots in the hallways, the attic, the basement and the laundry. Hundreds were quartered in the outdoor courtyard, went to bed each night with a prayer that it would not rain.

But again the crisis passed. The Rumanian refugees moved on to the DP camps. Many are now in Israel.

The year 1948 was one of relative peace and quiet for the Rothschild Hospital. Refugees continued to arrive, but in numbers easy to handle — 200 to 300 monthly. Then, this past spring, the trickle became a flood. By way of Czechoslovakia came 6,000 Jewish refugees from Hungary within the space of two months. Again the Rothschild Hospital is filled to overflowing. Again JDC nurses and doctors are busy ministering to the sick. Again JDC supplies — food, clothing and drugs — are making life livable for the destitute and miserable.

Every spring but one since liberation, the Rothschild Hospital has been the scene of crisis and emergency. But the day will come when the building can revert to its role as a healer of the sick and the weak. Then, JDC hopes, the Rothschild Hospital will be restored to its original purpose, completely equipped again as a modern medical institution by JDC.

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Mrs. Arthur S. Kaplan, the former Phyllis Anne Berman, of Norfolk, Va., whose marriage to Dr. Arthur Sanford Kaplan, of High Point was solemnized on June 19th.

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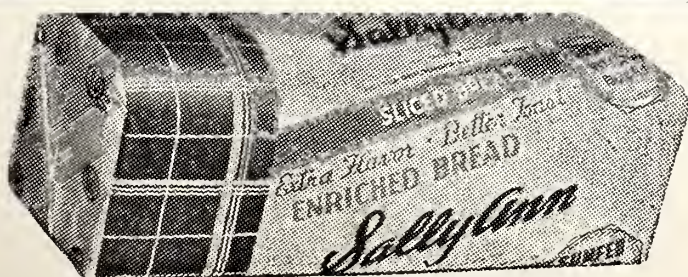
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 COLUMBIA, S. C.

Social and Personal

GOLDSBORO, N. C.

Mrs. SEYMOUR BROWN, Reporter

Miss Elaine Brown, bride-elect, has been the recipient of many pre-nuptial courtesies during the past weeks. Mrs. Jake Shrago and Mrs. M. N. Shrago entertained jointly at a breakfast at the Hotel Goldsboro. Mrs. Harry Shrago was hostess at a brunch and card party at her home. Mrs. I. Kadis and Mrs. Charles Kirschun had a bridge luncheon at the home of Mrs. Korschun. Miss Brown was presented with a corsage and silver in her pattern.

A bridge luncheon was also held at the home of Mrs. C. M. Avery. Mrs. E. R. Ackerman of Wallace was hostess at another bridge luncheon at the Hotel Goldsboro and Mrs. Morris Leder and Mrs. Robert Baum were joint hostesses at a dinner party at the club house.

Mr. and Mrs. Ike Kadis and Mr. and Mrs. Charles Korschun were at Miami Beach to attend the golden anniversary celebration of Mrs. Kadis' parents, Mr. and Mrs. A. Tesler.

COLUMBIA, S. C.

Bluestein-Wiener

Mr. and Mrs. Philip Wiener of Brooklyn, N. Y. announce the engagement of their daughter, Gertrude, to Leon Bluestein, of Columbia, S. C., son of Hyman Bluestein and the late Mrs. Bluestein of Charleston, S. C. Miss Wiener is a graduate of Kings County Hospital School of Nursing, Brooklyn, and attended Teachers College, Columbia University. Formerly connected with the Visiting Nurse Association of Brooklyn, Miss Wiener is now charge nurse, Israel Zion Division, Maimonides Hospital, Brooklyn. Mr. Bluestein, formerly of Charleston, is associated with the firm of Bluestein Brothers, Columbia, S. C.

GREENSBORO, N. C.

Necrology:

Samuel L. Jacobs, 64, passed away on June 29th after suffering a heart attack. Funeral services were conducted by Rabbi William Gold

of High Point. Pallbearers were Max Zager, Julius Samet, Dr. Harry Karesh, I. M. Karesh, M. Markowitz and Leo Kaplan.

Mr. Jacobs, who came to Greensboro about 5 years ago from Pittsburgh, Pa., is survived by his wife and five sons: Cyril, Martin and Sol, of Greensboro, Morris Jacobs, of Philadelphia and Milton Jacobs of Pittsburgh; three brothers, two sisters and several grandchildren.

Birth:

Mr. and Mrs. Curt Freiburg announce the birth of a daughter, Sharon Ruth, on June 30th.

CHARLESTON, S. C.

Kahn-Solomon

Mr. and Mrs. Harry Solomon announce the engagement of their daughter, Mary Louise, to Max Kahn of Baltimore. Mr. Kahn is with the Bureau of Standards. Wedding plans have not yet been announced.

Romance of a Name

—YUTAR—

This is an occupational name of peculiar origin. Its root is the Greek word "iatros," meaning "a physician," a healer." The man who first assumed it was probably a barber-surgeon either in Russia or Eastern Poland.

Greek settlers from the Balkans colonized parts of Russia bordering on the Black Sea. They spread to many other Russian and Polish provinces.

It is through them that many Greek phrases and words found entrance into Eastern Europe.

One of them was "iatros," which was naturalized as "Jater" in Polish and Yuter (Yutar in Yiddish).

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FAYETTEVILLE, N. C.



MRS. MANDEL SHEVEL SIFF

Siff-Fleishman

Miss Jean Elton Fleishman, daughter of Mr. and Mrs. Leon Fleishman became the bride of Mandell Shevel Siff, son of Mrs. Hannah Siff of Winston-Salem and the late R. J. Siff, in a ceremony at Breece's in Fayetteville, on Sunday, June 12th, at 8 P. M.

The ceremony was performed by Rabbi Samuel Epstein of Beth Israel Synagogue. Harry Erstling, cantor, chanted the ritual blessings, and a program of nuptial music was provided by Ernest O. Geddie and Louis Uden.

The bride was given in marriage by her father and had her cousin, Miss Barbara Sacknoff of Jacksonville, N. C., as maid of honor. Bridesmaids were Misses Mickey Fleishman, sister of the bride, Lois Fleishman, cousin of the bride, Helen R. May, of Birmingham, Ala., and Rozanne Galumbeck, of Norfolk, Va. Best man for Mr. Siff was Milton Reiter of New York City. Groomsmen were Bruce Levin, Martin Levin, Seymour Solomon all of Winston-Salem and Buddy Greenbaum of New York. Ushers were Randy Silverstein and Gene Silverstein of Gastonia, Milton Fleishman and Ned Fleishman of Fayetteville. Ring Bearers were Neil Fleishman and Howard Satsky, cousins of the bride.

Immediately following the ceremony, an elaborate reception was given by the bride's parents. In the receiving line were Mr. and Mrs. Fleishman, the bridal couple and Mrs. Siff, mother of the groom.

Mr. and Mrs. Siff left for a wedding trip north, after which they will be at home in Rocky Mount. Mrs. Siff, a native of Fayetteville, attended the University of Miami, where she was active in a number of activities, being president of her Sorority, Delta Phi Epsilon. Mr. Siff, who served two and a half years overseas with the U. S. Army during World War II, was graduated from State College, Raleigh, where he was a member of Sigma Alpha Mu fraternity.

ASHEVILLE, N. C.

Miss Miriam Helene Crohn, daughter of Mr. and Mrs. Max Henry Crohn, of Asheville was married to Joseph George Slavin, son of Mr. and Mrs. Bernard Slavin of Brooklyn, N. Y., Sunday, June 19, at 2:00 p. m. in Temple Beth Ha Tephila.

Dr. Sidney E. Unger, rabbi of Congregation Beth Ha Tephila, officiated, and a program of wedding music was presented by Robert Maddaford, tenor and cellist, Lena Maddaford, organist, and Frances Maddaford Hindman, violinist and mezzo soprano.

The bride was given in marriage by her father. Mrs. Theodore Liebowitz of Cincinnati was matron of honor, and bridesmaids were the Misses Roberta J. Cooper, of Asheville, Peggy I. Goodman of Memphis, Tenn., Mimi Temko of Greensboro, Florence H. Jacobson of Greensboro, Joanne S. Zageir of Asheville and Glenn Abbott Harden of Greensboro.

Theodore Liebowitz of Cincinnati, Ohio, served as best man. Ushers were Max H. Crohn, Jr., brother of the bride, Harry S. Winner, uncle of the bride, William Rocamora, Fred Kanter all of Asheville, Albert Jacobson, Greensboro, and S. M. Patton, Asheville.

A reception followed the ceremony.

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mony and was held on the lawn at the home of the bride's parents. A white wrought iron table served as the bridal table. It was covered with an imported linen cloth with Venetian cut lace, and centered with a wedding cake topped with white roses. With the garden in full bloom as a background, tables centered with bowl arrangements of white roses, calla lillies, and gladiolus were used.

Assisting at the reception were Miss Sylvia Patla, Miss Helen Mae Galumbeck, Miss Naomi Cooley, Miss Ann Goldbloom, Miss Doris Michalove, Miss Arlene Grand, and Miss Marilyn Blomberg.

The couple left for a wedding trip to Blowing Rock. For traveling Mrs. Slavin wore a navy linen suit with navy and white accessories, and a corsage of white orchids detached from her bouquet.

Mr. and Mrs. Slavin will reside in Bethesda, Md., upon their return, where they will both be associated with the "Honeywell" Day Camp.

Mrs. Slavin is a graduate of Lee Edwards High School and Woman's College of the University of North Carolina, Greensboro, where she majored in primary education and psychology. She was president of Hillel Foundation, member of the Interfaith Council and a marshal in the Adelphian Society.

Mr. Slavin received his B. A. degree in 1947 and his M. A. degree this month from George Washington University, Washington. He will continue at George Washington University another year to study for his Ph. D. in clinical psychology. He is a member of the vocational guidance committee of the Psychology Club.

STATESVILLE, N. C.

HENRIETTA WALLACE, Reporter

Miss Sally Schechter of Pittsburgh, Mr. and Mrs. David Lester and daughter, Gene, of Wilson, N. C., and Mr. Ellis Levenson of Gastonia were recent guests of Mr. and Mrs. L. Gordon at their home in Oakland Heights.

The following Statesville people have returned from various places as follows; Messrs. Ellis and Melvin Gordon from New York, Mr. and Mrs. Larry Rochlin from Chicago, Miss Henrietta Wallace from New Martinsville, West Va., and Mr. and Mrs. Julius Aronson from Asheville.

Mr. and Mrs. Henry Weil and son, Martin, visited relatives in Stamford, Conn., and other Northern points.

Mrs. Alfred Israel and son, Julian enjoyed the breezes at Crescent Beach, S. C.

Stanley Steinberger is spending a most delightful season at Camp Osceola, Hendersonville. His brother, Norman, recently attended the AZA convention in Winston-Salem.

Mr. Harry Gordon of High Point visited Mr. and Mrs. Milton Steinberger.

The Piedmont Section of the National Council of Jewish Women held its annual luncheon in Salisbury, June 8th. Mrs. Edward Sonnenborn of Washington, D. C., was guest speaker for this occasion. Her subject was "Education and Service Program of the National Council of Jewish Women."

**STATE BBYO CONFERENCE
HELD AT WINSTON-SALEM**

The annual state convention of the B'nai B'rith Youth Organization was held in Winston-Salem at the Robert E. Lee Hotel, June 19-21. Highlight of the convention was the closing banquet and installation of newly elected officers. Michael Rand of Greensboro District 5 BBYO director, was guest speaker. Al Mazo, also of Greensboro, state BBYO chairman, was also a guest at the banquet.

Officers elected to serve during the forthcoming year include: Henry Shavitz, High Point, president; Ben Diamond, Charlotte, vicepresident; Harold Rabhan, High Point, secretary; Norman Falbaum, Winston-Salem, treasurer; Buddy Herman and H. Jarry Katzin, both of Winston-Salem, sergeants-at-arm, and Robert Rosenbacher, Winston-Salem, chaplain.

Business meetings, oratory contests and athletic contests featured the three day meeting.

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VISITING *Around Greensboro*

By MIN KLEIN

It was really B'NAI B'RITH month in our community — members who attended the annual INSTITUTE OF JUDAISM at WILDACRES, now so well known to Tar Heelians, are still enthusiastically relating their experiences to those who were not fortunate enough to go. Local Lodge president, AL MAZO, headed the Greensboro group made up of CHESTER BROWN, JACK SALZ, MIKE ZAGER, DR. HARRY KARESH, PHIL SEGAL, WALTER BERSTEIN, ADOLPH GUYES . . . also Burlington's SOL LEVIN and JACK BILLER . . . The July 11th B'nai B'rith meeting featured a talk by Reidsville member, MOSES LEINWAND, recently returned from a two month's visit in Israel, France, and Italy, who, with MRS. L., covered much ground in that short time and had much to tell on their return . . . Not to be outdone in any BB activities, our BBG members who went to the District 5 convention in Norfolk returned with honors and with new duties—our Etta Spier chapter won honorable mention as one of the outstanding chapters in the district . . . and incoming president MARLYN ZAGER returned holding the office of District 5 treasurer and was elected an alternate delegate to the national BBG convention in August — EVELYN GREENBERG was also an alternate — much recognition was given the Greensboro chapter and we are all proud of them — District Director MIKE RAND was on the scene, as well as the AL KLEINS and it was a good opportunity to observe our girls in action away from home B'nai B'rith ABC day — AZA — BBG — BB Coperation Day — was fittingly observed in our commun-

ity with a successful picnic and outing participated in by approximately 50 AZAs and BBGs at beautiful PINEYLAKE, the A. BLUMENTHAL home, so generously opened to these groups . . . AL JACOBSON, recently appointed city BBYO chairman, spearheaded the plans with the Tri-City Committee made up of members from Winston-Salem, High Point and Greensboro . . . Other members on the BBYO committee include AL KLEIN, ARCHIE ISRAEL, ISSY MESSENGER, SID SUTKER, CHARLES ROTH and JACK PEARLMAN — big plans ahead for the coming Fall. The MAX KRIEGSMAN'S RONNIE walked off with two tournament medals in the Temple Emanuel contest . . . ping-pong and tennis . . . Good work, Ronnie . . . Not even the intense heat wave has slowed down the Temple Emanuel building program and it is gratifying to see the new school rooms going up . . . Our community grows — The SOL JACOBS came down from Pittsburgh with their son and daughter to make their home here among the other members of the Jacobs family — and we take a minute here to express the condolences of their many friends at the untimely passing of Mr. Samuel Jacobs . . . The SAM LEVINES, with daughters JUDY and SUSAN, formerly of NYC have decided to make their home right here in Sunset Hills — Sam has been here for several months prior to his family's arrival . . . and MRS. MICHAEL RAND has arrived to join her husband, also here now for some months . . . It is good to watch the ABRAHAM FRIEDMANS and little girls ESTHER and REBEKAH, gradually adjust to the American Way of Living, having arrived

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via NYC after years of living in post-war Europe and all the accompanying conditions — FAN KROHN and her committee have done an OUTSTANDING job for this project, under the program of the UNITED SERVICE FOR NEW AMERICANS . . . we can actually see our efforts for COUNCIL and UJA bearing fruit . . . The CURT FREIBERGS added to their family with the arrival of little SHARON RUTH to help 3-year old brother MARK enjoy the new Freiburg home . . . INTERESTING VACATIONS: The MAURICE LEBAUERS spent several weeks with the SIDNEY CONES at their Maine summer home . . . Not only did they have fun visiting together, but Maurice joined the Cone men in a 10-day canoe trip into the Canadian waters, while the women in the group toured upper Maine — thrilling to just LISTEN to reports! BEA BROWN visited granddaughter Bonnie, as well as Chet, Jr., and Rusty in Chicago for a couple of weeks . . . The BEN KRIEGERs took JOANNE and MARSHA on a combination business and sight-seeing tour of Washington and NYC after which the girls had MUCH to talk about to their friends . . . The IKE ZUCKERMAN family is having a grand time at Miami Beach for several weeks . . . The SINCOFF family is giving grandparents and other relatives around NYC a treat having their young son visiting there for the first time — Rabbi Sincoff is following his summer schedule of study while there . . . Mayor BEN CONE reports a vacation of many varied activities during his three weeks at Newfoundland and vicinity . . . Our Campers report—STEPHEN ZAGER, who flew to NYC to meet his camp companions, is having a great time at Schroon Lake Boys' Camp . . . LOUIS BATES is at camp in Fryeburg, Me., and his friends at home get glowing reports . . . LEONARD GUYES is counseling at Fryeburg, also . . . The LEBAUER boys are camping at Morehead City, where oldest brother, SID, is now a junior counselor — little MAX MILLER is also part of this group while sister LEA is having a happy time at Old Mill Girl Scout Camp, where also, is ROULA BACH . . . The camp contingent is constantly on the move . . . and the mothers and fathers are vacationing, too, in various places . . . Sorry about that mix-up in names of one of Beth

David's Bas Mitzvah girls in the July issue . . . The name CAROLE GOODMAN should, of course, have been CAROLE GREENBERG. Our apologies! . . . Get-well wishes to all the folks in and out of hospitals, these last weeks—LAD LANDAU, JEAN PRAGO, MRS. PECK and little SUSAN TANENBAUM who went for an unexpected appendectomy . . . Hope FRANCIS RYPINS will be home again soon after an operation in New York City, and speedy recovery to DR. SID LeBAUER, who was also hospitalized . . . So, come August, the summer is half gone and OUR TOWN relaxes a bit before the Autumn Stampede begins . . . which reminds us, have you included TRIAL AND ERROR in your Summer reading? It's in our libraries and book shops, at your request . . . See you next month.

Party Line Changes

(Concluded from Page 4)

ist line merely underscores the fact that in the Communist scheme there is no room for Jews as Jews. The late Menahem Boraisha, in an article printed in these pages on February 21, accurately summed up the conflict between Judaism and Communism in these words:

"The essence of historic Jewishness is the very antithesis of Communism; it is spirituality versus materialism; it is man endowed by his maker with free will as opposed to the total control of the individual by the State; it is belief in the inherent powers of man who creates his own history in contrast to the determination of an ironclad social and political dogma."

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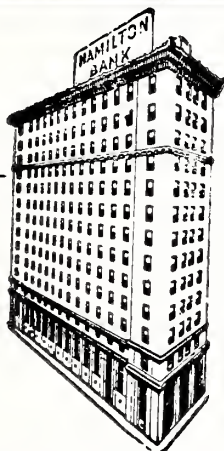
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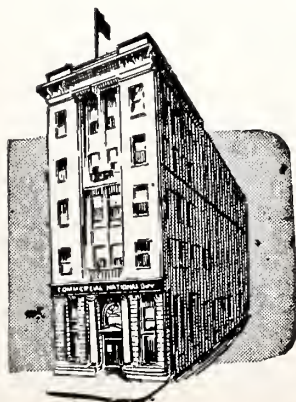
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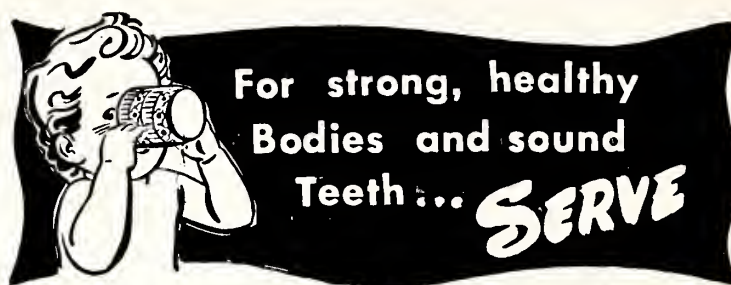
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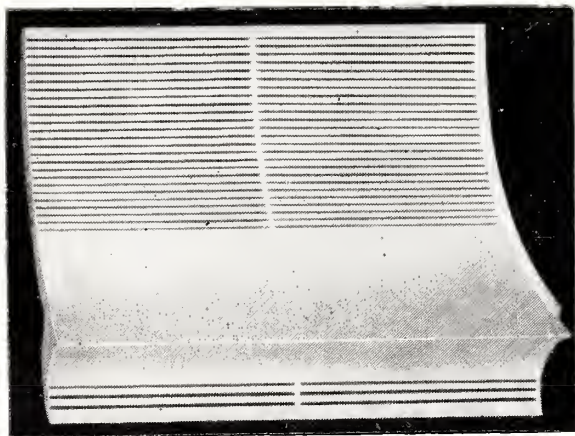
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